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THE
GUIDE
TO
H O L I N E S S.

EDITED BY
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VOLUME X.

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INDEX TO VOLUME X.

A.		O.	
A Good Reply,	24	Of the most certain method to at-	
A Pilgrim's Experience,	34	tain Divine Union,	9
Alone with God,	40	Origin and Influence of Holy	
A Letter,	94	Love,	89
Afflictions Beneficial,	108	Obstacles to Faith,	91
"And Sitting Down, They Watch-		P.	
ed Him There,"	114	Panting After Holiness,	49
A Witness for God,	139	Patience,	15
B.		Purity of Heart,	106
Be not Faithless, but Believing,	136	Personal Experience,	141
C.		R.	
Christian Holiness,	119	Revival of Holiness in Lane Sem-	
Connection of Faith with Feeling,	45	inary	101
E.		Resignation,	132
Extract from Madam Guyon,	85	S.	
Extract from a Diary,	104	Sanctification of a Young convert,	115
Experience,	128	Spiritual Manna,	140
Extract from a letter by a Sister,	7	Salvation by Faith,	16
Effectual Prayer,	39	T.	
F.		The Baptism,	1
Fullness of Christ,	107	Thoughts on Holiness,	98
Form of Consecration,	126	Trust in Christ,	108
G.		Take time to be Holy,	133
God's Laws Never Oppose Each		The Land of Beulah,	20
Other,	109	The Atonement,	41
God the Believer's Portion,	25	W.	
H.		Words an Index of the Heart,	127
Holiness in the Young,	124	POETRY.	
Holiness in this Life,	134	Christian's Song,	84
I.		Death of Moses,	33
Intercourse with the World,	112	God is Light,	15
Is it a Small Thing, that Chris-		God Every Where to the Soul that	
tians are not Holy?	138	Loves Him.	88
I Am,	14	Sunrise,	44
L.		Sanctification,	132
Long After Heaven,	48	"Thy Kingdom Come,"	44
Letter from Mr. Wesley,	82	The Lord's Prayer,	84
N.		"Where the Wicked Cease from	
Notions about War,	23	Troubling," &c.,	113

None can conjecture the effect of this dream. The words of Scripture seemed for days to be ringing all through him; and the supposed escape from the lion, with a vivid recollection of the agony experienced in the exposed condition here described, made an impression so deep and abiding, that it proved, for a time, a salutary warning. It was probably the means of restraining him from a farther relapse, or perhaps an entire falling away; for, doubtless, without supernatural checks and aids, Christ's disciples would all forsake him.

At another time, when his faith had declined, and, of course, all the graces of the Spirit languished, he awoke from undreaming slumber, with these words impressed upon him in a most solemn yet consoling manner, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his root as Lebanon;" and blessed results again followed, for a season, this merciful visitation.

On another occasion, when his heart had begun to turn aside like a deceitful bow, he dreamed that his Savior came and spoke with him face to face, warning him of his unfaithfulness, and reminding him of all that had been done for him — of the agony it had cost the blessed Redeemer to bring him from darkness to light through the cross, and of the ingratitude and the peril of forsaking Jesus and going back to sin. Under the influence of this dream, or rather of the waking impression which followed it, he was again recalled to Christian fidelity and watchfulness.

Again, in a relaxed state of his affections, he dreamed that he was worshipping in a Baptist church, and that, the eucharist being administered, he was denied the privilege of communion. But he seemed to be in the altar, on his knees, in a posture to receive the elements, and that there the love of God was diffused through his soul, wonderfully, as at his conversion. He thought that he began to proclaim the Savior's love, and walked on his knees to the door as he did so. He awoke, and was so affected to find it was a dream, and not a sweet and saving reality, that he wept much.

Meanwhile, it was the case that this disciple, so variable in his states of mind, and so visited in his slumbers, had generally no faith in dreams. He seldom recollected the imaginations of his sleeping hours, and scarcely ever spoke of them; yet, at the times above-mentioned, his dreams were somehow connected with deep and solemn religious impressions, which served, in a measure, to check his backslidings, and restore his soul.

In 184— this unfaithful follower of the Lamb became deeply affected at the recollection of his frequent relapses. It was no dream that then drew his attention to the sad condition of a backslider. Realities, which crowded upon him in fearful array, and burdened his soul in a manner indescribable, impelled him to seek the Savior's face, and re-assure himself of an interest in the atoning blood. As his heart-wanderings at this time had been more than usually aggravated, so his return was with deeper penitence — with much self-accusation and self-abasement.

It commenced in the closet. Its earliest stage was a clear discovery — aided by circumstances extremely reproofing — of his lukewarm, fallen state. He was

brought to feel that, though born again, he had lost much of his confidence to claim freedom from present condemnation, and to enter into communion with God. A sense of the captivity which oppressed him became very deep and affecting. In this state he betook himself more diligently to prayer. At first it was a mere duty, almost joyless, and even burdensome — discharged not for present comfort, but in regard to resulting advantages. He resolved, however, to practise it night and day, as the means of return to his abused Savior. He anticipated that, for a long time, devotion would be a mere travail of soul; that it would be a severely protracted penance, to which might succeed the recovery of peace. For a few days it was as he expected; but instead of *months* of agony, he soon felt the softening influence of the Spirit. His sore conviction of long and aggravated heart-wanderings soon turned into "godly sorrow," which all who have experienced know to be grateful to the soul — a pleasing rather than a painful state of mind.

Within three weeks from the commencement of these efforts, he felt that his peace was restored; and so powerful was the work of God in his heart, that his tongue was almost constantly employed in prayer or praise. Now it was that he saw more clearly than he ever had how earnestly and perseveringly he must seek wisdom and strength from God, if he would be saved from backsliding, and escape an endless hell. He began to inquire yet further what safety there could be in one so prone to wander, while he carried about with him so many unsubdued tempers. He saw that in his heart were the roots of many evils, which, though they could not grow while under the reign of grace, yet were ever ready to spring up under the least declinings of faith and love. He felt that there was no safety in this state, and that he could never hope, without presumption, to persevere in the ways of the Lord, without the entire destruction of these roots of evil. Moved by this single motive therefore, namely, his own safety, he began to cry unto the Lord to deliver him from the remains of the carnal mind.

The reader may say, "this motive was very selfish." Doubtless it was. But can an unsanctified heart act from motives entirely pure? To say yes, would be a contradiction in terms. An unsanctified heart is a defiled fountain. Its motives are *streams* from that fountain; and how then can they be without defilement? Can a corrupt fountain send forth pure waters?

Day after day he besought the Lord to purify him from all sin. It might be said of him that he *lived* upon his knees; for, indeed, he became so used to this posture, and so intent on the blessing which he sought, that he grudged the time devoted to his sleep and meals. Meanwhile, he was more and more a wrestling spirit. Bowed before the Lord, he had strength given him from above to take hold on God with an unyielding grasp. What fervors were then kindled in his bosom! What joys immortal overflowed his soul! He dwelt in the land Beulah, and discerned the glories of his distant home. But with these joys he was not satisfied, and in them he determined not to rest. He persevered in almost unremitted cries for holiness.

And now he had come to love holiness; so that he desired it not only for safety, but for its own sake. It appeared to him infinitely beautiful and desirable. He thirsted for it as the hunted roe "pants for the water brooks." He could meditate, converse, read, and pray of little else. Every thing in the universe besides had become to him, as it were, a blank. All that was lovely in earth or in heaven seemed so merely on account of holiness. God was lovely because he was intensely holy. And his creatures were lovely or unlovely in proportion as they did or did not partake of this attribute.

Besides praying night and day for purity of heart, he read and studied on this, to the exclusion of almost every other theme. The Bible was his text-book. He examined, also, Wesley, Fletcher, Watson, Benson, and other Wesleyan authors, with Merritt's Manual, Mahan, and the Guide to Christian Perfection. One or another of those works was almost his constant companion. He also resorted to the society of the sanctified, questioned with them, joined them in prayer, and by every possible means sought knowledge and understanding. Thus his struggles daily increased. And finally he began to feel that he "had a baptism to be baptized with" — that he must be pure or die — that he could not endure life unless he might fulfil that language of the apostle, "as He is so are we in this world." O, how his heart and his flesh then cried out for the living God — that the image of the heavenly might be restored to him — *fully* restored! He was straitened beyond measure, until this, even this should be accomplished in him.

Yet, with such vehement desires burning in his heart, and glowing, as it were, through all his being, he was not unhappy. In the strength of these desires, and in putting forth these struggles, he rejoiced. In them he had hope. He saw that they were not from nature; and if from the Spirit, which he could not doubt, this great and precious promise was suited to his case — "Blessed are they that hunger and thirst after righteousness, for they shall be filled." And in this hungering there was even fruition as well as hope. The bread and the water of life were so given him as not instantly to fill his large desires, but (with much present comfort in partaking them) so as to sharpen his appetite for their exceeding sweetness.

It must not be inferred that his state of mind was uniform — that no seasons of relapse or coldness broke in upon this life of quickening ardors and vigorous devotion. Far from it. In the midst of these journeyings he was often much discouraged. Like the ship beating into port, whose pilot misses his expectation to enter the harbor on the present tack, so was this spiritual mariner more than once thrown back, to be tempest-tossed and almost wrecked ere he entered into rest.

The work of grace in the human soul is progressive. Yet it has several distinct stages. Conviction of sin is one state, regeneration is another, and entire consecration a third. Each of these is, for the most part, feeble in its beginning, and strengthens by slow degrees.

Conviction of sin may now and then be sudden and overpowering, as it was in Paul and Gardner. But in such cases the work is extraordinary. The history of the Church affords comparatively few such scenes as that of Pentecost. Revivals of religion are generally under forms more gentle, in which the Spirit is distilled "like the dew," rather than sent forth like a "mighty rushing wind." In a large majority of instances, the election of the soul to life has been through a "strait gate and a narrow way" — a way which cost the earnest struggles of several days or weeks of agony.

And what is true of conviction holds also in respect to regeneration. This is a distinct form of grace, radically differing from conviction of sin, as it involves spiritual life, and not merely a struggle *after* life. But this life is first feeble. Yet by laying aside "all malice and guile," and "as new-born babes, desiring the sincere milk of the word," it becomes a growing life, in which all the graces of the Spirit advance toward maturity.

Somewhere in this progress the third state obtains, which, though it is gradually approached, is instantaneously bestowed. This is known to some as the "assurance of hope," and to others as "perfect love," or "entire sanctification." The last two are the Scriptural designations of the state. The former, "perfect love," is used by the "beloved disciple," in his first general epistle — "perfect love casteth out fear." "Entire sanctification" is a phrase authorized by this language of Paul, in Thessalonians, "And the very God of peace *sanctify you wholly*;" that is, "*entirely*." That this perfect love, or entire sanctification, is specifically a new state, and not the mere improvement of a former state or of regeneration, is plainly inferred from the Bible. Regeneration is like breaking up the fallow ground, and sowing it with wheat, in the growth of which there spring up tares. It is a mixed moral state. Sanctification is like weeding the soil, or gathering the tares and burning them, so that nothing remains to grow there but the good seed. Connected with this illustration, the growth of the soul in the graces of regeneration and of sanctification will be easily understood. In regeneration a spiritual growth is like the slow progress of the wheat choked and made sickly by the intermingling weeds. The wheat represents the graces of religion, and the weeds our remaining corruptions. These, while they remain, are always in the way of the former. Entire sanctification removes them — roots them out of the heart, and leaves it a pure moral soil. Then the graces of the Spirit have an uninterrupted growth, except as the violence of Satan's temptations, like a tempest on a desolated field, may interpose.

Growth in sanctification may be illustrated thus. The weeds being uprooted from the field, there still remain certain methods of improvement. One is by *enriching the soil*. This is the privilege of the moral husbandman. When the Holy Ghost has cleansed the heart, or crucified its unholy affections, we may enrich the soil by the acquisition of knowledge. The heart is cleansed by faith in the blood of Christ; but we are exhorted to add to our faith virtue, or strength, and *knowledge*. Another method of growth is to *mature the spiritual crop*. The field may be cleared of weeds while the tender blade is springing

up, and months will yet be necessary to grow the grain. So the heart may be cleansed from sin, while our graces are immature, and the cleansing is a preparation for their unembarrassed and rapid growth. These hints may not interest some of our readers; but in illustration of a doctrine involved in this narrative, they will be read by those whose attention we are chiefly anxious to secure.

In 18—, the town of A—— was favored with a stationed minister, who was deeply experienced in sanctifying grace, having for six years walked in its light. In March of that year, he whose history we are relating visited that place, to enjoy the privilege of a religious meeting. He reached the town on Saturday, and in the evening heard a sermon on "perfect love," which was followed by inviting believers to approach the altar and pray for that blessing. He with many others bowed before the Lord for more than an hour. To him it seemed almost a fruitless waiting, though, as he afterward learned, it was a blessed season to several souls. Through the Sabbath which followed, he had power with God, and much of the time was in a deep struggle for holiness of heart.

On Monday morning he rose early, and wrapping his cloak about him, continued, until breakfast time, to plead for the baptism of the Holy Ghost. Hastily partaking of a slight repast, he returned to his chamber and fell upon his knees. While entreating God for a clean heart, his mind was led to contemplate "*the image of Christ*" as the single object of desire. To be Christ-like — to possess "*all the mind that was in*" the blessed Savior, seemed to embrace all good; and this became the burden of his earnest prayer.

"And why do you not take his image?" was suggested to him; "for he has taken yours. Look at the crucified Lamb. From his bleeding feet, and hands, and heart — from his pale features, and from every convulsed member, as from a thousand mirrors, do you not catch the reflection of your own vile image destroyed by the fall? Why does the blessed Jesus there hang and bleed, 'his visage so marred more than any man, and his form more than the sons of men?' Is it for himself? No — O no! He is innocent — immaculate. It is for *me*. There, on the cross, he bears my sin, and shame, and weakness, and misery, and death. And why does he bear them? To give me, in their stead, his purity, and honor, and strength, and bliss, and life. Why, then, not take his image? Give him your sin, and take his purity. Give him your shame, and take his honor. Give him your helplessness, and take his strength. Give him your misery, and take his bliss. Give him your death, and take his life everlasting. Nay, yours he already *has*. There they are, bruising him and putting him to grief! Nothing remains but that you take his in exchange. Make haste! Now — just now, he freely offers you all, and urges all upon your instant acceptance."

All at once he felt as though a hand, not feeble but omnipotent — not of wrath but of love, were laid on his brow. He felt it not only outwardly but inwardly. It seemed to press upon his whole being, and to diffuse all through and through it a holy sin-consuming energy. As it passed downward, his heart as well as

his head was conscious of the presence of this soul-cleansing energy, under the influence of which he fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. Still that hand of power wrought without and within, and wherever it moved it seemed to leave the glorious impress of the Savior's image. For a few minutes the deep of God's love swallowed him up — all its waves and billows rolled over him.

But Satan was there. Quick and subtle in his stratagem — "Shame," said he, "that you should make this ado, to the disgrace of religion, and to the mortification of those whose hospitalities you share." He saw that it was an evil thought, and strove against it; but after a sore conflict it prevailed. He became silent, his feelings subsided, and he arose and proceeded to the meeting-house, where the pious were gathered for the worship of God. His heart still burned within him, and his Savior whispered words of holy comfort to his soul.

This was the baptism of the Spirit. To the pious it needs no explanation. To the impious it admits none. What effects followed this visit of the soul to the mount of transfiguration may be rehearsed in our next number.

For the Guide to Holiness.

EXTRACT FROM A LETTER BY A SISTER.

DEAR BROTHER IN THE LORD : — I received your very welcome letter. * * * In answer to your first inquiry whether I now find my soul drawn out to labor for souls as formerly, I cannot say that I perceive any difference other than what may be attributed to what has been of late my mental and physical disability. My mind continues capable of exerting its energies quite equal to its former aspirations, but my physical frame will not permit the exertion, or the mighty struggle of faith in endeavoring to grasp blessings for others, or the physical effort of former days in winning souls to Christ. The most that I can do now is to say,

My will in all things I resign,
And know no other will but thine.

With the exceptions which you may infer from this state of body and mind, I will answer your second inquiry and say, I do not think I have less faith in praying for the unconverted. "If so," you ask, "how has it been nourished and retained?" I answer, not generally by what may in one sense be termed *impelling* influences, but from the obvious requirements of the Word, "Be ye

steadfast, immoveable, *always* abounding in the work of the Lord." "Instant in season, out of season," with kindred passages implying the utmost vigilance, and requiring the most skilful management in the use of talents entrusted for usefulness. Otherwise how can we as faithful stewards return his own with *usury*.

Mr. Wesley, in accordance with these Scripture enjoinders, says in his rules for the Methodist Societies, "Casting aside that enthusiastic doctrine that we are not to do good unless we feel free to it." The greater the good to be accomplished the more powerful and subtil the dissuaves of Satan. It is the will of God that sinners should be saved, and that the most energetic and unremitting efforts should be made in warning, entreating and even compelling them to close in with the offers of mercy. So when we pray for the unconverted, whether we feel like it or not, we may have this confidence, that we ask that which is according to the will of God, and divine influences will descend upon them in answer to the prayer of faith, whether they will hear or whether they will forbear—it is thus that we are workers together with God—a sweet savor of Christ in them that are saved, and in them that perish. The manner, then, in which I have been enabled through grace to retain and nourish this "sympathy with Christ," is by continuing to labor with him in saving the souls for whom his most precious blood was spilt; and this I endeavor to do on the same principle I would perform other duties, and oftentimes amid the shrinkings of nature and powerful temptations to unbelief. Perhaps you say, Is it not the Spirit that makes intercession, and can I without this moving of the Divinity within me present acceptable prayer? This is a nice point, and only by comparing Scripture with Scripture can we resolve the matter. Had Abraham been disposed to lean toward Quietism, he had been less importunate in pleading for the Sodomites, and possibly righteous Lot might not have been delivered, yet God did not reprove him for unsubmissiveness. God had declared his purpose to Moses, and rebellious Israel was doomed to destruction; had Moses carried out the principles of the sect referred to, and calmly awaited the event in fancied submission, may we not presume that the sentence of Divine justice would have been fulfilled. But was it not the Spirit of the Divine intercession working mightily within Moses, that thus moved him to importune for the forgiveness of the rebels. Just so Justice may doom the sinner, but the Word assures us, "Whatever ye shall ask the Father in my name that will I do, that the Father may be glorified in the Son." And notwithstanding the many exceeding great and precious promises

given unto us, yet God hath declared, "For these things will I be inquired of by the house of Israel."

"The life of God in the soul of man," is said to be the sum of religion. "For ye are dead, and your life is hid with Christ in God." If Christ is our life, will not our lives be an exhibition of what his was when here below? His whole life was one continuous effort for the salvation of man, and to the degree we partake of his nature will we exhibit before the world what he was when on earth. It is thus I am ever prone to measure my own attainments in grace. It is blessed indeed to sink into the will of God; but in order to know that we are in his will, we need a revelation of it, so that we may measure ourselves by its standard. This revelation we have fully exhibited in the life of Christ, and now it is for us to sink down "into the purple flood," then shall we rise moulded in his image, and present a glorious pattern, before men, of *conformity to the will of God.*"

For the Guide to Holiness.

DEAR BR. KING:—I am not used to making selections for publication, but the love I have for the following item in Madam Guyon's "Method of Prayer," induces me to send it to you. Suit yourself, however, in its insertion in the Guide.

S. E. B.

Watertown, N. Y., Nov. 3, 1845.

OF THE MOST CERTAIN METHOD TO ATTAIN DIVINE UNION.

It is impossible to obtain divine union, solely by the activity of meditation, or by the meltings of the affections, or even by the highest degree of luminous and distinctly-comprehended prayer. There are many reasons for this:—

First. According to Scriptures, "No man can see God and live." Now all the exercises of discursive prayer, and even of active contemplation, while esteemed as the summit and end of the passive, and not merely as a preparative to it, are still "living exercises by which we cannot see God," that is to say, be united with him;—for all that is of man's own power and exertions must first die, be it ever so noble, ever so exalted. St. John relates that "there was a great silence in heaven." How heaven repre-

sents the fund and centre of the soul, wherein, ere the majesty of God appears, all must be hushed to silence. All the efforts, nay, the very existence of self or propriety must be destroyed : because nothing is opposite to God but propriety : and all the malignity of man is in this propriety, as in the power of its evil nature, inso-much that the purity of a soul increases in proportion as it loses this self-hood, till at length, that which had been a fault while the soul lived in propriety and acted from self, becomes no longer such, from the purity and innocence that she hath acquired, by departing from that propriety or self-hood, that caused the dissimilitude between her and God. Secondly. To unite two things so opposite as the impurity of the creature and the purity of God, the simplicity of God, and the multiplicity of man, much more is requisite than the impotent efforts of the creature ; no less than a singular and efficacious operation of the Almighty can ever accomplish this ; — for things must be reduced to some similarity, before they can blend and become one. Can the impurity of dross be united with the purity of gold ? What then does God do ? He sends his own wisdom before him, as the last fire shall be sent upon the earth to destroy by its activity all that is impure therein : this impurity, so opposite to union, consists in *propriety* and *activity*.

Propriety, or *self*, is the source and fountain of all that defilement and corruption which can never be allied to essential purity ; the rays of the sun may glance, indeed, upon the filth and mire, but can never be united with them. *Activity* obstructs union ; for God, being an infinite stillness, the soul, in order to be united to him, must participate of his stillness, else the contrariety between stillness and activity would prevent assimilation.

Therefore, the soul can never arrive at divine union, but by the repose and stillness of her will, nor can she ever become one with God, but by being re-established in the purity of her first creation, that is, in this central repose. God purifies the soul by his wisdom, as refiners do metals in the furnace. Gold cannot be purified but by fire, which gradually separates from it, and consumes all that is earthly and heterogeneous : it must be melted and dissolved, and all impure mixtures taken away, by casting it again and again into the furnace ; thus it is refined from all internal corruption, and even exalted to a state that is incapable of farther purification. The goldsmith now no longer discovers any adulterate mixture ; its purity is perfect, its simplicity is complete. The fire no longer touches it ; and were it to remain an age in the furnace, its purity would not be increased, nor its substance dim-

inished. Then it is fit for the most exquisite workmanship ; and if, therefore, this gold seems obscured or defiled, it is no more than accidental defilement, contracted by its contiguity to some impure body ; but this is only superficial, and widely different from its former impurity, which was hidden in the very centre and ground of its nature, and, as it were, identified with it. Those, however, who are ignorant of this process, and its blessed effects, would be apt to despise and reject the vessel of pure gold, sullied by some external pollution, and would prefer an impure and gross metal, that appeared superficially bright and polished. Farther, the goldsmith never mingles together the pure and impure gold, lest the dross of the one should corrupt the other ; before they can be united, they must be equally refined ; he, therefore, plunges the impure metal into the furnace, till all its dross is purged away, and it becomes fully prepared for incorporation and union with the pure gold.

Thus, we may see that the divine justice and wisdom, as an unremitting fire, must devour and destroy all that is earthly, sensual, and carnal, and all self-activity, before the soul can be fitted for, and capable of union with God. Now this purification can never be accomplished by the industry of fallen man ; on the contrary, he submits to it always with reluctance ; he is so enamored of selfhood, and so averse to its destruction, that did not God act upon him powerfully, and with authority, he would forever resist.

It may perhaps be objected here, that God never robs man of his free will ; he can always resist the divine operations ; and that I err in saying God acts thus absolutely and without the consent of man. Let me, however, explain myself. By man's giving a passive consent, God, without usurpation, may assume a full power and an entire guidance ; for having, in the beginning of his conversion, made an unreserved surrender of himself, to all that God wills of him or by him, he thereby gave an active consent to whatsoever God thereafter might operate or require. But when God begins to burn, destroy, and purify, then the soul, not perceiving the salutary design of these operations, shrinks from them ; and, as the gold seems rather to blacken than brighten when first put into the furnace, so that she conceives that her purity is lost, and that her temptations are her sins ; insomuch, that if an active and explicit consent were then requisite, the soul could scarcely give it, nay, often would withhold it. The utmost she can do is to remain firm in her passive disposition, enduring as well as she is able, all these divine operations, which she neither can nor will obstruct.

In this manner, therefore, the soul is purified from all her proper, distinct, perceptible, and multiplied operations, which constitute the great dissimilitude between her and God ; she is rendered, by degrees, *conform* and then *uniform* ; *conform* by *passivity* and *resignation* ; and *uniform*, by “no longer living herself, but by Christ living, moving, and acting in her.” And the passive capacity of the creature is elevated, ennobled and enlarged, though in a secret and hidden manner ; but in all these operations, the soul must concur *passively*. It is true, indeed, that at the beginning of her purification, her activity is requisite ; from which, as the divine operations become stronger and stronger, she must gradually cease : yielding herself up to the impulses of the divine Spirit, till she is wholly absorbed in him.

We do not then say, as some have falsely supposed, that there is no need of action in the process of divine purification ; on the contrary, we affirm it as the gate, at which, however, we would not have those stop, who are to attain ultimate perfection, which is impracticable, except the first helps are laid aside ; for however necessary they may have been at the entrance of the road, they become afterward mere clogs, and greatly detrimental to those who adhere to them, preventing them from ever arriving at the end of their course. This made St. Paul say : “*Forgetting* those things that are behind, and *reaching forth* to those which are before, I *press toward the mark*, for the prize of the high calling of God in Christ Jesus.”

Would you not say that he had lost his senses, who having undertaken an important journey, should fix his abode at the first inn, because he had been told that many travellers, who had come that way, had lodged in the house, and made it their place of residence ? All that we should wish then, is, that souls should “press toward the mark,” should pursue their journey, taking the shortest and easiest road, suffering themselves to be guided and governed by the spirit of grace, which will infallibly conduct them to the end of their creation, the enjoyment of God. But while we confess, that the enjoyment of God is the end for which alone we were created ; that without Holiness, none can attain it ; and that to attain it, we must necessarily pass through a severe and purifying process ; how strange is it that we should dread and avoid this process, as if that could be the cause of evil and imperfection in the present life, which is to be productive of glory and blessedness in the life to come.

None can be ignorant that God is the supreme good ; that essential blessedness consists in union with him ; that the saints are

more or less glorified, according as the union is more or less advanced; and that the soul cannot obtain this union by the mere activity of its own powers; for God communicates himself to the soul, in proportion as its passive capacity is great, noble, and extensive; it cannot be united to God, but in simplicity and passivity; and as this union is beatitude itself, the *way to it, in simplicity and passivity*, instead of being evil, must be good, must be most free from delusion and danger, the safest, the surest and the best. Would Jesus Christ have made this the most perfect and necessary way, had there been evil and danger therein? No! All can travel this road to blessedness; and all are called thereto, as to the enjoyment of God, which alone is beatitude, both in this world and the next. I say the enjoyment of God himself, and not his gifts, which, as they do not constitute essential beatitude, cannot fully content the immortal spirit. The soul is so noble, so great, that the most exalted gifts of God cannot fill its immense capacity with happiness, unless the Giver also bestow himself. Now the whole desire of the Divine Being is to give himself to every creature, according to the capacity with which it is endued; and yet, alas! how reluctantly man suffers himself to be drawn to God! how fearful is he to prepare for divine union!

Some say that we should not attempt by our abilities to place ourselves in this state. I grant it; but what a poor subterfuge is this! since I have all along asserted and proved that the utmost exertion of the highest created being could never accomplish this of itself; it is God alone must do it. The creature, indeed, may open the window; but it is the sun himself must give the light.

The same persons say again, that some may feign to have attained this blessed state; but, alas! none can any more feign this, than the wretch, that is on the point of perishing with hunger, can for a length of time feign to be full and satisfied; some wish, or word, some sigh, or sign, will inevitably escape him, and betray his famished state.

Since, then, none can attain this blessed state, save those whom God himself leads and places therein; we do not pretend to introduce any into it, but only to point out the shortest and safest road that leads to it, beseeching ye not to be retarded in your progress by any external exercises, not to sit down a resident at the first inn, nor to be satisfied with the sweets which are tasted in the milk for babes. If the water of eternal life is shown to some thirsty souls, how inexpressibly cruel it would be, by confining them to a round of external forms, to prevent their ap-

proaching it; so that their longing shall never be satisfied, but they shall perish with thirst.

Let us all agree in the way, as we all agree in the end, which is evident and incontrovertible. The way has its beginning, progress, and end; and the nearer we approach the end, the farther is the beginning behind us; it is only by proceeding from one that we arrive at the other. Would you get from the entrance to the distant ends of the road, without passing over the intermediate space? And surely, if the end is good, holy, and necessary, and the entrance is also good, can that be condemnable, as evil, which is the necessary passage, the direct road leading from the one to the other?

O ye blind and foolish men, who pride yourselves on science, wisdom, wit, and power, how well do you verify what God hath said, that "His secrets are hidden from the great and wise, and revealed unto the little ones — the babes!" — *Madame Guyon's Method of Prayer.*

I AM.

HE doth not say, *I am* their light, their guide, their strength, or tower, but only *I AM*. He sets as it were his hand to a blank, for them. As if he should say, Are they poor? *I am* riches. Are they weak? *I am* strength. Are they sick? *I am* health. Are they in trouble? *I am* comfort. Are they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supereminency, perfection, all-sufficiency, eternity. Jehovah, *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that *I am*. — *Bishop Beveridge.*

ILLUSTRATIONS. — God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on.

From the New Baptist Miscellany.

G O D I S L I G H T .

ETERNAL Light ! Eternal Light !
How pure the soul must be,
When placed within thy searching sight,
It shrinks not, but with calm delight,
Can live and look on Thee !

The spirits that surround thy throne
May bear the burning bliss ;
But that is surely theirs alone,
For they have never, never known
A fallen world like this !

Oh ! how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam !

There is a way for man to rise
To that sublime abode ;
An off'ring and a sacrifice,
A Holy Spirit's energies,
An advocate with God.

These — these prepare us for the sight
Of majesty above ;
The sons of ignorance and night
Can stand in the "Eternal Light,"
Through the "Eternal Love."

F. B.

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ONE of the most important requisites of a holy life is PATIENCE. And by this, we do not mean merely a meek and quiet temper when one is personally assaulted and injured ; but a like meekness and quietness of temper in relation to the moral and religious progress of the world. We may be deeply afflicted in view of the desolations of Zion ; but let us ever remember and rejoice, that the cause of truth and holiness is lodged safely in the hands of God. With him a thousand years are as one day ; and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth.—*Upham.*

For the Guide to Holiness.

## SALVATION BY FAITH.

PERHAPS no doctrine is more clearly revealed than this, that "Salvation is by faith." It is not by works of righteousness that we have done, but because an offering, holy and acceptable, a sacrifice well pleasing to the Father, has been given and accepted in our behalf. This offering, this sacrifice obtains for us the remission of sin; the gift of the Holy Spirit, whose abiding presence renews us in the image of God; creating us anew in knowledge and true holiness. When we come to God, feeling that we have done no good thing, and can claim nothing on our own account, but can only ask and expect forgiveness for the sake of Jesus, who gave himself to obtain it for us, we may ask in confidence, and believe when we ask, that we do have the things we ask for. The immediate condition of receiving pardon, is believing that for Christ's sake we do have it. We are not afraid to persuade any one, however wicked they may have been, if they are now willing to confess and forsake their sins; and thus ask, we tell them with confidence to believe and they shall receive. And if they are persuaded of the "love of God in Christ," and venture to believe themselves justified freely by his grace, they have peace in believing, and rejoice in the remission of their sins.

Perhaps the young disciple may stand on this ground a little while, happy in the love of God, retaining the witness of pardon and acceptance with him; but he does not usually remain here long. He finds, in reading that book which he now delights to study, many "great and precious promises," which include not only forgiveness of sin and peace in believing, but he finds something more than this which he has not yet attained. He reads of the "pure in heart," of "abiding in Christ," and of "being sanctified wholly and preserved blameless." In these and many other passages in the "word of life," is included something the babe in Christ has not fully received. And though for a time he is nourished and grows in believing "the first principles" of the gospel, yet very soon his strength will decline and his love wax cold, unless he receive something more than the "sincere *milk* of the word." Those promises which he first believed made him free from the condemnation of past sins, but he cannot continue free if he use not the grace he now has in obtaining more. Those precious words which first revived, and, as it were, raised him from

the dead, will not always keep him alive. The sincere milk of the word imparted some strength, but that strength must be renewed and perfected by "strong meat."

Accordingly we find in the rich provisions of the gospel, not only that truth which makes alive, but exceeding great and precious promises, adapted to every measure of spiritual strength, until we arrive to the stature of perfect men and women in Christ. The progressive nature of grace in the heart renders it impossible for us to live upon what we have received. In order to fulfil the duties and obligations of to-day, we require a greater measure of grace than was necessary to perform them acceptably yesterday. There must be a continual "laying hold" until we receive the end of our faith.

When we consider the great multitude around us who are still living without the witness of this first simple truth, that "Jesus hath power on earth to forgive sin," our hearts are pained with fearful apprehensions on their account. But when we find among the multitude who once experienced the power of this truth, so many who continue to live without the witness that "the blood of Jesus hath power to cleanse from all unrighteousness," have we not greater reason to fear and humble ourselves before God, lest that which he hath given shall be taken away and given to him who improveth what he hath. We have cause for alarm, for if the light that is in us become darkness, how great is that darkness. It were better for us never to have known the way of life, than after we have known it to turn from the holy commandment delivered unto us.

But how shall we avoid these fearful consequences, and come up to the hope of our high calling? Is it not simply to proceed just as we commenced? To lay hold of the immutable promises of God and plead for greater measures of grace until we do know that we have the things we ask for. When we felt the need of forgiveness, we did not persuade or move God to love and forgive us; but when we were persuaded that he did love, and, for Christ's sake, was willing to pardon, then we were forgiven. We know he always loved us, and has ever been willing and ready to forgive; and just as soon as we believed it and came to him, we were accepted. This persuasion, this simple conclusion in our own minds, that God now loves us, that he now gives us, for Christ's sake, what we pray for, appears to be the faith that is acceptable and pleasing to him. This simple persuasion, this confidence in him that he loveth and heareth us, enables us to believe that we do have the things we ask of him.

Now we feel the need of a pure heart, of being cleansed from all unrighteousness, but we are no more able to purify the heart than we are able to create a new one; we can no more cleanse from unrighteousness than we could forgive sin — none but Jesus can do the work. *But how will he do it, and when is it done?* We know how we obtained forgiveness — we were persuaded of the love of God to us, and concluded he was able and ready for the sake of Jesus to forgive — then in that moment pardon was sealed on our hearts — now we confess a Savior able and ready to forgive sin, and we are persuaded that he is also willing and hath power to purify and cleanse from all unrighteousness. Let us ask this also, and believe now to have the work done. It must be done. Jesus does cleanse and make free the heart where he abides; and unless he abide in us, we are none of his.

We are commanded when we pray, to believe that we do have the things we ask for; and when we desire and ask for those things our souls now require in order to be accepted and blessed of God, we may and we must believe that we *do* have them. We are well assured while a sinner does not believe Jesus able and willing to forgive sin, it is never done; and if we do not believe God is able and ready now to purify and cleanse our hearts, it cannot be done. But if we are persuaded of this, then we can ask and believe it is done. In this moment purity is written upon our souls. Our faith is the purifying instrument. We read of “faith purifying the heart,” “and purifying their hearts by faith.” Joy does not purify — love does not — good works do not purify the heart. These are the necessary effects of faith — they always flow out of a pure heart.

The first act of faith does not bring us into heaven, but it brings something of God or heaven into our souls — Christ is now of God made unto us Wisdom, Righteousness, Sanctification, and Redemption. He ever lives in the presence of God to intercede for us. His intercessions are acceptable and pleasing to the Father, and that which he intercedes for and obtains for us is freely given; and when we believe and venture to take hold of the fruit of his death and intercessions for us, it may be said of us, “Thy faith hath saved thee.” Christ crucified is the Author and object of our faith. The record which God hath given of his Son tells us exactly what to believe. The commands, the precepts, and the promises included in this record are given unto us, and blessed are they that believe and receive the fulfilment of those things herein recorded.



In believing, we receive grace to obey, and in obeying, grace to believe; and thus it is all "of grace through faith."

About three years ago these words, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them," were forcibly impressed upon my mind, and opened a great door before me, and brought my soul unto a "large place." Since that time it appears to me I have known what this meaneth, "He that believeth on the Son of God hath the witness in himself." Christ now is all to me, and I think I may say truly, "The life I now live I live by faith on the Son of God, who loved me and gave himself for me." "No condemnation now I dread. Jesus and all in him is mine." Jesus is the way, the truth, and the life. When we abide in him and he in us, we are not in darkness; we are in the way and have eternal life. Our Savior prayed, saying, "Sanctify them through thy truth, thy word is truth." The immutable word of God promises something, verily, great things unto us; in believing this word we receive the things that are promised. The truth is able to make us free; glorious freedom; free in Christ—my soul exults in this liberty now while I write.

When we come to God we must believe that he does exactly as he hath said. He has told us in his word what is best for us to have. He knows without him we can do nothing. Therefore he hath said how willing and ready he is to give us his Holy Spirit, which will "work in us to will and to do" those things that are well pleasing in his sight, and abide with us forever, unless we grieve it away and refuse to have Christ rule in and reign over us. When we pray we ought to desire only this—to be what God now requires and have what he has promised to us. This is all that is good or best for us to have; and when we ask this, may we not believe that we do have those things we ask for? Surely we may—yes we can. Now let us say we do believe we have them. Perhaps we have no evidence for concluding we have received, well; we must not ask for any other evidence than the word and promise of God. He has said, ask and it shall be given, and our Savior hath said, "Every one that asketh receiveth." This is the best evidence we can have. Is not this sufficient? Yes, my soul can say it is.

After believing we *have* received, we may feel peace and love to God spring up in our hearts; but this peace and this love is not the only evidence for concluding that we have the petitions we desired of him. Our evidence is the promise given to us; and the joy we experience is the effect of believing the promise ful-

filled in us. The cause will invariably produce its proper effect, but the effect does not precede the cause.

And now in view of the rich provisions of the gospel, let us hold fast the beginning of our confidence and come up at once to our exalted privileges. Why not now ask in faith and know that we do receive the blessings included in a free, a present, and perfect salvation.

H. R.

*Cortlandville.*

## THE LAND OF BEULAH.

*From Bunyan's Pilgrim's Progress, with Notes by Rev. S. B. Wickens.*

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, (Isa. lxii. 4-12,) whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yes, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimages. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them "the holy people, the redeemed of the Lord, sought out," &c. \*

\* The pleasant country of Beulah, where the pilgrims "solaced themselves for a season," before they passed the river of death, seems to shadow forth the highest state of spiritual enjoyment attainable in the present life,—the sweet peace and confidence, the joyful assurance, the blissful anticipations often vouchsafed to the tried believer before he quits the scene of mortality to enter into

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound ; and drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold ; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease ; wherefore here they lay by it awhile, crying out because of their pangs, " If you see my Beloved, tell him that I am sick of love." \*

rest. The following extract from Coxe's Life of that holy man, J. Fletcher of Madeley, furnishes, we think, a good illustration of this portion of Bunyan's allegory : " His general attainments in divine things had long been of a very exalted kind. His uncommon power over sin, his habitual recollection, his uninterrupted communion with God, together with his extensive enjoyment of the graces and consolations of the Holy Spirit, had for many years marked him out as a Christian of no ordinary standard. But toward the close of his life he was in the habit of expecting a yet greater fullness of spiritual enjoyments. The following lines, expressive of his desires, were frequently uttered by him as the language of his ardent mind : —

‘Stretch my faith’s capacity  
Wider and yet wider still ;  
Then with all that is in thee  
My soul for ever fill.’—Eph. iii. 19.

And in answer to these his pious breathings, he seemed, for a short time previous to his death, to have lived within the very precincts of the celestial world. ‘A few days before his dissolution,’ says Mr. Gilpin, ‘he appeared to have reached that desirable point, where the last rapturous discoveries are made to the souls of dying saints. Roused, as it were, with the shouts of angels, and kindled into rapture with visions of glory, he broke forth into a song of holy triumph, which began and ended with praises of God’s unfathomable love. He labored to declare the secret manifestations he enjoyed ; but his sensations were too powerful for utterance ; and, after *looking* unutterable things, he contented himself with calling upon all around him to celebrate that adorable love which can never be fully comprehended nor adequately expressed. This triumphant frame of mind was not a transient feeling, but a state that he continued to enjoy, with little or no discernible interruption, to the moment of his death. While he possessed the power of speech, he spake as one whose lips had been touched with a *live coal from the altar* ; and, when deprived of that power, his countenance discovered that he was secretly engaged in the contemplation of eternal things.”

\* The ravishing views of the heavenly world described in the preceding paragraph, induce in the soul that enjoys them, a longing to be freed from the

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, "Whose goodly vineyards and gardens are these?" He answered, "They are the King's, and are planted here for his own delights, and also for the solace of pilgrims." So the gardener had them into the vineyards, and bid them refresh themselves with the dainties; he also showed them there the King's walks and the arbors, where he delighteth to be: and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time than they ever did in all their journey; and, being in a muse thereabout, the gardener said even to me, "Wherefore musest thou at the matter; it is the nature of the fruit of the grapes of these vineyards, to go down so sweetly as to cause the lips of them that are asleep to speak." Cant. vii. 9.

So I saw that when they awoke they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City (for the City was pure gold, Rev. xxi. 18) was so extremely glorious that they could not as yet with open face behold it, but through an instrument made for that purpose. 2 Cor. iii. 8. So I saw, that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

shackles that bind it to earth. Then its language is, "O that I had wings like a dove, then would I fly away and be at rest." "I have a desire to depart and be with Christ, which is far better" than to abide in this tabernacle of clay. "My heart and my flesh crieth out for the living God, When shall I come and appear before God?"

"I long to behold Him array'd  
With glory and light from above,  
The King in his beauty display'd,  
His beauty of holiest love:  
I languish and sigh to be there  
Where Jesus hath fix'd his abode:  
O when shall we meet in the air,  
And fly to the mountain of God!"

These feelings of "earnest expectation" and ardent desire are tempered in the believing soul by the most perfect resignation to the divine will: while in the language of one inspired writer he prays that he may "go over and see the good land;" in the words of another he submissively adds, "all the days of my appointed time will I wait till my change come."

## NOTIONS ABOUT WAR.

REV. WM. RAYMOND, a missionary in Western Africa, writes :

"Although we have been surrounded by savage war-men; sometimes several hundreds of them have been here at once; yet they have never taken a pin from us without permission, while every town near us has been plundered. It may be asked, How have we been protected? I answer, By our God. The native chiefs have not been able to protect us: for most of them have been driven from their homes, and their towns have been burned by their enemies from the interior, some of whom are Cannibals. The head war-men, almost without exception, have rather tried to obtain my favor, than to injure me. The Cannibals are among my best friends. You may ask, Why is all this? One of the head war-men was here the other day, and thus explained it. He said he was bad enough, but he could not trouble us; and if any one should do so, let him go where he would, he never could be any better—meaning that some curse would follow him. He gave as a reason, that 'we had no business with the war, that we no cheat anybody, that we no do anybody bad, that we were God people.'

"This mission is a living witness, that the Gospel can be introduced among a savage and barbarous people, without the protection of civilized governments. It is the opinion of many that the *cannon* must go first, and the Gospel follow after. I need not say that this is not my opinion. Let the Gospel go first, and then there will be no necessity for the cannon."

An able writer, in an appeal to the citizens of the United States on the justice and expediency of the conquest of Mexico, says :

"Her conquest would be practicable; it would be practicable to control her; her annexation would be a barrier to slavery; it would not endanger the permanency of our Union; it would not probably endanger our relations with Europe, and if it should, we ought not to falter. It would vastly augment our manufactures and commerce, and would be a blessing to the world. Let us then read well the indications of providence; let us march without delay. Let us proclaim in the capital of the Montezumas at once the supremacy of our arms and of our institutions."

We like the Heathen's notion best so far as it goes. It is our conviction that the heathen would meet a fearful retribution for the invasion of Christian rights; and we are equally clear that the God of the New Testament will not hold a Christian nation guiltless for an aggressive war on any people.

Thus far it has appeared to us that our difficulties with Mexico might have been settled without the shedding of blood. We see no indication that providence is on our side. It is true we have sent more poor souls from the angry strife of battle unbidden into the presence of God than the Mexicans have. *But our army had the best cannon.* That seems to be the reason.

We seriously question whether the conquest of Mexico would not endanger our institutions. Of our twenty millions of inhabitants five millions are Catho-

lic. Add seven millions in Mexico, and, if the Catholics do not soon become the majority in the government, they will certainly hold the balance of power, and there are ambitious aspirants enough in this country to give them all they ask for the sake of their support. We believe our Protestant institutions would be put in extreme jeopardy by the annexation of Mexico.

If others do not falter in prospect of a war with Europe, we confess, we shudder at the thought. And may Heaven preserve us from such a calamity.

In disapproving of our war with Mexico we do not consult the laws of honor and of nations, but the law of Christian forbearance and of love. If we are to do our enemies good as a Christian people let us do it under the banner of the cross. If the men of God meet death in Mexico with the bible in their hands and words of salvation on their lips, they will receive a martyr's crown. Others may take their places and gain under the captain of their salvation a glorious conquest. We will approve of such a warfare, and if need be we will stand in the van of the battle. But this mixing up of clergymen and riflemen, of bullets and bibles, this commingling of human blood with the waters of life, is sickening to our very soul.

We have not room, nor should we deem it appropriate to our work to enter largely into this war question, but we have felt it our duty to express our dissent from an aggressive war, (we do not now speak of a defensive war,) and to invite our readers to earnest prayer that the war spirit may be subdued in the hearts of the people, and that "peace and good will" may be the portion of our country, of Mexico, and the world.

It is frequently said that "a public body has no soul." This is true in a certain sense, but in another it is very untrue. Such a body has many souls. And although man may not discern the springs of evil and fix on individual responsibility, yet God can do it. And in the great day of accounts many may find themselves responsible for national and organic sins who had vainly hoped that their guilt would be borne by a body without a soul!

**A GOOD REPLY.**—A Sabbath School teacher, instructing his class on that petition of the Lord's prayer, "Thy will be done in earth as it is in heaven," said to them, "You have told me my dear children what is to be done—the will of God, and where it is to be done—on earth, and how it is to be done as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately," the second, "They do it diligently," the third, "They do it always," the fourth, "They do it with all their hearts," the fifth, "They do it altogether." Here a pause ensued, and no other children appeared to have any answer; but, after some time, a little girl arose, and said, "Why, sir, they do it without asking any questions."

Each answer was appropriate; the whole combined is worthy of a divine.



# GUIDE TO HOLINESS.

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For the Guide to Holiness.

SERMON

BY REV. C. BROOKS, OF URBANA, OHIO.

God the Believer's Portion.

The Lord is my portion, saith my soul. Lam. iii. 24.

THIS is the language of a sanctified heart, of a heart in which the love of God is perfected. In the estimation of such a heart gold is but glittering dust, and fame is but vanity. In such a heart there is deposited a treasure, compared with which every thing that the world esteems is valueless. It is the language of a heart that not only loves God, and loves him *supremely*, but loves him *exclusively*. Some whose attainments are lower may prefer him above their "chief joy;" but they cannot say in the full and exclusive sense of the text, "*The Lord is my portion.*" And yet, the state here presented is the only consistent and safe and satisfied condition. Every consideration that can be addressed to a being capable of fear, of hope or of gratitude, urges us on to the very highest attainments in the divine life. And, in view of the great love wherewith God hath loved us, it surely is not too much that we should love him to the exclusion of every rival. If "the Lord's portion is his people," it is not unreasonable that his people should take him as their portion.

This text is exceedingly full of meaning, as will be seen upon a careful examination. In the present discourse it will be considered as expressive of the feelings of a sanctified heart.

I. It expresses a preference for God before any and every other source of enjoyment.

1. He who feels thus will give up every sinful indulgence.

We may sin by pursuing forbidden objects, or by pursuing unlawfully objects that are right in themselves. And to such a course we are not only predisposed by human *infirmity*, but strongly inclined by human depravity. It is true, that, as man was originally constituted, sin did not form any part of his happiness. But it is also true, that in fallen human nature there is a strong relish for sin,—an appetite which craves it as the vitiated appetite of the inebriate craves the intoxicating draught. The cup of sinful indulgence is full of deadly poison; but to our perverted taste it is a poison so delicious, that, unless restrained by divine grace, we should inevitably drink it and die. This appetite is not wholly destroyed until the believer is saved from all sin. Like the recently disenthralled victim of vicious habits, he will feel a lingering relish for that which his soul abhors.

2. And, by the way, this lingering relish for sin is the *great* obstacle in the way of the sanctification of believers. There are thousands who see and lament the plague of their own hearts, but cannot resolve to be wholly the Lord's. They know the command, "Be ye holy," is binding, as binding as any in the Decalogue, yet cannot make up their minds to render a full and present obedience. And they know not what deters them, but excuse themselves on the ground of the difficulties in the way of becoming holy. These difficulties are great and numerous, but to one who has fully resolved to be holy, and to be holy now, they are much more than half overcome. It is a disinclination to holiness, a secret relish for sin, which gives to their enemies the victory. And while so carefully concealed that its existence is scarcely suspected, it is this that robs God of his glory, and man of his true happiness.

3. In the very beginning of the Christian life this depraved appetite must be resolutely and perseveringly denied. Accordingly it is written, "They that are Christ's have crucified the flesh with its affections and desires." How far a believer may be overcome by temptation without losing his justified state, it is not my present business to inquire. But certainly no one who knowingly, willingly and perseveringly indulges in sin, is a Christian at all. Still, it is to be feared that some professing to be the disciples of Christ, and who cherish a hope of heaven, instead of crucifying the flesh, do actually "make provision for the flesh to fulfil the lusts thereof." They not only sin, but sin of set purpose, and even seek opportunity to sin. Surely these have chosen their portion in this life.

4. But he who feels as described in the text will also give up, for the sake of enjoying God's favor, even the innocent pleasures of life, if need be.

Man is formed with an almost boundless range of capacity for enjoyment, from the lowest animal appetite up to the most exalted spiritual endowment; and every aptitude of his nature is furnished with its appropriate object of gratification. These increase in importance as we ascend from the lower to the higher, until the very summit of creature felicity is gained. Thus countless sources of enjoyment are opened to man, which, had it not been for the fall, would have been pure and perpetual. And even as it is, they send forth streams of happiness which flow along through the waste howling wilderness of life, causing the desert to "rejoice and blossom as the rose." They are sweet, ex-

ceedingly sweet to the taste; yet the believer would choose that all should be dried up rather than be deprived of communion with God.

5. And this preference is most commonly put to the test. When the estimable young man whose unhappy choice is recorded in the Gospels, sought to "inherit eternal life," he was required to relinquish his honors, give all his great wealth to the poor, and become a self-denying, cross-bearing follower of Jesus. Moses, in order to gain "the recompense of the reward," must renounce all the "treasures of Egypt," "refuse to be called the son of Pharaoh's daughter," and "suffer affliction with the people of God." And the noble army of martyrs, whose blood was shed in defence of the truth, were called to suffer the loss of all things, even life itself, for the sake of Christ.

6. It is true, we are not commonly required to make such sacrifices as these, but he who would be a Christian must be prepared to make them. There must be the spirit of sacrifice,—a spirit that would give up father and mother, wife and children,—all that the heart holds dear on earth, for the sake of enjoying the favor of God. For the Savior himself has declared, "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it." There are many who desire to be Christians; and with feelings of deep concern inquire, "What good thing shall I do that I may have eternal life?" But the prospect of sacrifice and self-denial keeps them back. They hesitate; and while they hesitate, the day of their probation passes away, the shades of evening gather around them, *and all is lost.*

II. The language of the text denies that any other source of enjoyment but God is *necessary to the believer's happiness.*

1. What has been said heretofore applies to the lower as well as the higher stages of Christian experience. We are not always aware of the strength of an attachment until it is tried; and many sincere but timid Christians may not know to what lengths their love for God would carry them in making sacrifices for his sake. But all true disciples of Christ must love and do love the Creator more than the whole universe of creature good. Yet while they may feel that in the greatest privations they could be happy, "if Jesus would dwell with them there," they cannot conceive that they could be *equally* happy with or without creature good. And, consequently, they feel that if these lesser streams of enjoyment were dried up, it must of necessity lessen the amount of their happiness. They love God above all things else, but do not love him with *all the heart.*

2. But we come now to consider a still higher state,—a state in which we realize that not only is God "*in all*," but that he is emphatically "*All in all*." He is the real author of all true happiness, whether he communicates directly or through the medium of some one of his numerous agencies. Every thing that we have been used to consider a fountain of enjoyment, is in reality only a channel through which God conveys happiness to his creatures. If the stream be traced back to its source, it will always be found issuing from that inexhaustible fountain of all good. Still, we are so accustomed to receive our enjoyment through these instrumentalities, that we find it difficult to realize that

we may be just as happy without them as with them. But the language of the sanctified soul is,

“None but Christ to me be given;
None but Christ in earth or heaven.”

3. This cheerful renunciation of all for Christ's sake, embraces, of course, all temporal good. St. Paul often speaks of his sacrifice of worldly advantages; but speaks of it not as a matter of complaint or regret, but for the purpose of illustrating the excellency of the Gospel. For its sake he not only “suffered the loss of all things,” but suffered cheerfully, nay, joyfully. He regarded the most valuable temporal advantages with feelings of indifference, and used the very strongest language in describing his views of the utter worthlessness of all sublunary good. He had learned that true happiness does not, *necessarily*, depend at all upon external circumstances.

4. And as it does not depend upon temporal advantages, so neither does it depend upon religious privileges. It is true, as in nature so in grace, God has ordained means through which to pour blessings upon the souls of his people; and if we needlessly forsake or neglect the means, we cannot expect the blessing. But when, by his own act, God deprives us of the means, he does not therefore deprive us of the grace. We cannot, under ordinary circumstances, expect good unless the appointed means for obtaining it be employed; but if God should see fit to lead his people into the desert, he can send supplies by the ravens, or rain down manna from heaven for their sustenance. This principle is of great practical importance in connection with the subject of holiness.

5. Many who earnestly desire to be saved from all sin, are looking to the means instead of the Author of grace. Of this, however, they are not aware; the poisonous error being carefully wrapped up in the most wholesome truths. That the means of grace should be used with all diligence,—that good works should be faithfully performed,—that self-denial should be resolutely practised, are truths of immense importance. But it should never be forgotten, that whatever good may follow these efforts, it is God that doeth it. As they have no atoning merits, so neither have they any sanctifying power; but sanctification as well as justification is a free gift on God's part, and is received by simple faith on our part.

6. And a kindred error into which multitudes fall, is, that they must wait for some special influences before they can obtain the blessing. They are waiting for the troubling of the waters, while Jesus is all the time inquiring, “Wilt thou be made whole.” They hear the inquiry, it may be, and are encouraged to expect relief; but being ignorant of the mode of cure, they suppose they must wait till the waters are troubled,—till circumstances are more favorable, or their feelings in a better state, and then perhaps he will help them to step in. O, if they but “knew the gift of God,” if they would but believe, how soon they would be healed. The Savior is waiting to heal them,—to heal them now, and to heal them with a word; and a word from the Savior is better than all the troubled waters of Bethesda.

7. Many also that have obtained this great salvation, fail of that perfect rest

in God which it is their privilege to enjoy. Their faith, it is true, has in some sense reached its maturity, but they have not learned how to exercise it to the best advantage:—there is no lack of confidence in God, but a defective view of their privileges as his children:—they believe his promises so far as they understand them, but have not yet learned how great and precious those promises are, and how universal in their application. When the heart overflows with sensible comfort they can repose upon God, but in outward affliction and internal desolation they can only cling to him, and that too with trembling. When will believers learn under all circumstances to “trust and not be afraid?” When will they learn to “be careful for nothing; but in every thing by prayer and supplication with thanksgiving let their requests be made known unto God;” and then with unbroken composure await the result? Then, and then only will they learn it, when they learn to say in the *exclusiveness* of its meaning, “*The Lord is my portion.*”

III. The text asserts the actual fruition of God as the believer's privilege.

1. It has thus far been viewed as excluding every thing else from the catalogue of the sanctified believer's treasures. In accordance with these views, if a record were made of our enjoyments, every innocent pleasure would be ascribed to God as its author, and not in any degree to the medium through which it was conveyed to us. And in summing up those pleasures we should find that it would not affect the result whether agencies had or had not been employed in their communication. But the meaning of the text is not yet exhausted.

2. For if, according to this view, the disciple of Jesus has sacrificed much, he has gained much more. If his heart is emptied of the world, it is filled with God. If he has lost his relish for the ordinary pleasures of life,—if he has forsaken the turbid and inconstant streams of earthly felicity, it is that he may partake of holier delights,—that he may drink at the pure and the unfailling fountain of heavenly bliss. God fills with himself that heart from which every thing else is cast out.

3. There is scarcely any thing in which the greatness of God is more strikingly manifest than in his wonderful condescension to our fallen race. Poor, insignificant and polluted man feels himself degraded by kindly social intercourse with those in a more humble position than himself. So extremely little is the greatest of human beings, that he cannot mingle with his brethren without losing that distinction which he so eagerly covets. The consequence is, a great gulf is fixed between the higher and the lower classes of human society; and the former are always seeking to withdraw themselves as far as possible from the latter. But “thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Pride is always evidence of meanness, and the *would be great are the really little.*

4. And yet we cannot but wonder, in view of the confiding, affectionate and

blissful intercourse which the believer is permitted to hold with his heavenly Father. This delightful intercourse was enjoyed by Enoch, who "walked with God;" by Abraham, "the friend of God;" by Moses, to whom the Lord spake "face to face, as a man speaketh to his friend;" and by an innumerable company of patriarchs and prophets and righteous men who lived under former dispensations. It was embraced in that ancient promise thus quoted by St. Paul, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." It was clearly implied in a great multitude of prophecies and promises and exclamations and declarations of the Old Testament Scriptures.

5. And it is still more fully revealed in the Scriptures of the New Testament. It is plainly intimated in that precious promise in our Lord's sermon on the mount; "Blessed are the pure in heart: *for they shall see God.*" It is still more clearly promised in the last interview which Jesus had with his disciples before his passion. "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." But the cup of blessing is filled up in that wonderful prayer offered at the conclusion of this interview. Who can fathom its depths? "Neither pray I for these alone; but for them also which shall believe on me through their word: *that they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us; I in them, and thou in me, that they may be made perfect in one.*"

6. After such promises and such a prayer nothing seems extravagant; and we are not surprised to hear the Apostle say to his brethren, for the purpose of giving force to his reproof, "What! know ye not that your body is the temple of the Holy Ghost which is in you?" Neither do we feel that we are asking too much, when, together with Paul, we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant unto us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.

7. Time would fail us to speak of all the "exceeding great and precious promises" that relate to this wonderful proof of experimental Christianity. Glorious beyond description is the believer's privilege in this respect. One who had just begun to "see God" as "the pure in heart" only see him, was ready to cry out, "*O the ocean! O the ocean!*" Nothing short of the almost boundless and fathomless ocean could illustrate, even faintly, what he then realized as his privilege. And St. Paul may have had this same subject in view, when, in the language of a still more ancient writer, he exclaimed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But," to our unspeakable joy, "God hath revealed them unto us by his Spirit." Even now we "are made partakers of the divine nature."

8. When one first enters a justified state, he is delighted with the prospect that opens before him. But his vision is yet feeble, and the view is obscured by clouds of remaining sin, so that he cannot see clearly. But when sanctified throughout, the spiritual sight being fully restored, and all the mists of sin dispelled, the view becomes perfectly ravishing. But even then, he has but just entered the borders of the promised land, and knows comparatively little of its inexhaustible resources of spiritual wealth. "Justification," says the pious Bramwell, "is great,—to be cleansed is great,—but what is justification or the being cleansed when compared with this being taken into himself?" In such a state the following strong language of the poet seems nothing more than sober truth :

"The bliss of those that fully dwell,
Fully in Thee believe,
'Tis more than angel tongues can tell,
Or angel minds conceive."

9. I am deeply impressed with the belief that the great mass of even mature Christians live very far below their privilege. It is true, we are not to suppose that those who have received God as their portion will therefore be free from temptation and sorrow. There is nothing in the Bible, and nothing in actual Christian experience, to authorize an expectation of perfect and uninterrupted rest, from either outward or inward afflictions in the present life. Yet certainly much more is promised than is ordinarily enjoyed. Let any enlightened Christian look carefully into that deep promise, "Ask and ye shall receive, that your joy may be full," and he must see that it goes very far beyond the common experience of even those who are "made perfect in love." We fail to receive all that is promised, not because God is unfaithful, but because we do not claim at his hands.

10. But why do we not claim. It is not that we fear being burdensome to our heavenly Benefactor by asking too much at his hands: for he is glorified when we are benefitted by his bounty. It is not that we fear to exhaust our heavenly inheritance by receiving too much of it in the present life: our treasure accumulates in heaven in proportion as we make use of it on earth. It is not because we need it not for our comfort and safety in this dreary and dangerous wilderness:—it is our *all* here as well as hereafter. Why then do we shrink and hesitate and fear to claim our full portion. O my beloved brethren, suffer the word of exhortation. Consider the multitude and greatness of your wants;—the inexhaustible stores of gospel grace;—the infinite bounty of the Donor; and then ask and expect accordingly. You shall not ask in vain;—you cannot ask too much; for "he giveth liberally and upbraideth not."

A few closing reflections and I have done.

1. *How satisfying is the believer's portion!* Those who seek happiness in the world are always disappointed. They prove by their own sad experience that "all is vanity and vexation of spirit." But he who has chosen God for his por-

tion, already enjoys what the Psalmist anticipated when he said, "I shall be satisfied when I awake with thy likeness." He can sing with a full heart,

"Thou, O Christ, art all I want;
More than all in Thee I find."

2. *How secure is his treasure!* The thief may rob him of his wealth;—the slanderer may deprive him of his good name;—death may invade the family circle, but his real treasure remains untouched. And though storms should sweep over the earth, and leave nothing but ruin and desolation behind, yet his possessions are safe above the furious blast. "The ungodly are not so." The streams of their enjoyment are dried up,—their leaky cisterns are dashed in pieces,—and they are ruined. Turning sadly away from the grave of their buried enjoyments, they exclaim in the bitterness of their hearts—

"Shall never Spring visit the mouldering urn!
Shall never day dawn on the night of the grave!"

3. *How durable is the Christian's inheritance!* If it is secure in the possession, it is also perpetual in duration. All the riches of this world shall fail,—the voice of mirth shall be hushed, and "the expectation of the wicked shall perish." The longest life has its close; the most enduring monuments of human greatness perish; and time itself must finally cease. Even "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." But he who has given up all for Christ, though poor and despised by the world, is possessor of an ever-during inheritance. And while with holy exultation he cries, "The Lord is my portion," he is permitted to contemplate that portion as it stretches away through the immeasurable ages of eternity; always productive, and always affording supplies of happiness to the full extent of his immortal powers of enjoyment.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

No man ever arrived at Christian perfection, no man ever *can* arrive at that ennobling state, who walks by sight rather than by faith, of whom it cannot be said, as of the father of the faithful, "he went out, *not knowing whither he went.*" Perhaps we may say, it is the highest attainment of the soul, (certainly it is the foundation of the highest or perfect state in all other Christian attainments,) that of entire and unwavering confidence in God. O God, we are thine; forever thine. We will not let thee go, until thou bless us. And when thou dost bless us, still we will not let thee go. For without thee, even blessing would be turned into cursing. Therefore will we ever trust in thee.

For the Guide to Holiness.

THE DEATH OF MOSES.

“And the Lord said, get thee up into the mountain and die there.” Deut. 32: 40

THE mandate came! “Thou must go up
On Pisgah’s lofty mount to die,
Far from thy people’s graves at last,
Thy bones, O prophet king, must lie.”
The eye that once had seen the Lord,
Bore yet undimmed its glorious light—
His manhood’s strength abated not,
His dark locks waved with lustre bright,
And yet with free, unfevered breath,
God called the Patriarch to death.

God called him up to die. Alone
He left the green, and shady spot,
Where Israel’s broad encampment lay,
Their years of wandering are forgot;
And not when Egypt’s chains were broke,
Or Israel’s bands to victory sped,—
Or at his word the fount was woke,—
Or through the deep their steps were led,
Had God’s long chosen servant been
Robed with such majesty as then.

He went alone!—his strong heart stayed
Upon the Lord Most High: no tone
Of human love was on his ear,
No hand was clasped within his own.
What might that lonely death-bed be?
As fades some star into the light
Would that strong soul at last be free?
Or would its solitary flight
Be marked by human agony,—the strife
Of mortal with immortal life?

Not so. Ecstatic visions pass
Before his raptured eyes,
The promised land from shore to shore,
In smiling beauty lies.
There, Zion rears its lofty head—
There Israel’s Psalmist sings,

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And Calvary in mystery lies,
 All hid by angel wings;
 'Till all revealed the glorious plan
 By which our God redeemeth man.

He died. No marble marked the spot,
 No spices rare were o'er him thrown,
 Nor e'er to Israel's longing eyes
 His human resting place was known.
 "God buried him"—the lofty One
 Came from his dwelling place on high
 And made his grave! his faith had won
 Its angel watchers from the sky,
 And always o'er his sainted clay
 Their wings in glorious beauty lay.

So mid the storms of life shall rise,
 O sorrowing child of earth, for thee,
 Dreams of that better land where yet
 Thy soul shall stretch its pinion free.
 And when God calleth *thee* to die,
 If thy heart's faith be strong,
 As unto Israel's chief, at last
 Shall glorious visions throng,
 And angel wings that hour for thee
 Thy glorious pledge of welcome be.

FLORENCE.

Natchitoches, La. June, 1846.

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 For the Guide to Holiness.

## A PILGRIM'S EXPERIENCE.

BROTHER KING:—The following experience is humbly submitted for publication; and if you think it worthy of a place in the "Guide," the consciousness of having contributed a small mite to so invaluable a work, will bring much satisfaction to the heart of the author.

My parents were strict, pious Baptists. My natural disposition was serious and thoughtful, rather inclined to melancholy than gaiety. From a child I felt deeply the necessity of a change of heart to qualify me for the enjoyment of that world of spirits where none but the pure and holy are permitted to enter. I was

timid and fearful, and the prospect of death was terrifying. I sometimes retired to secret places to ask God to have mercy on me and pardon my sins. When nearly grown, the Lord was pleased to send an affliction on me which blasted all my earthly prospects ; but with the affliction these words were applied to my mind :

“ Afflictions though they seem severe,  
Are oft in mercy sent.”

I often thought of the words, but my heart was unbelieving and rather inclined to murmur at the dark ways of Providence ; and often did my wicked heart rise in rebellion against God, and reproach him for unkindness and injustice. My convictions continued to increase. I felt that I had a wicked heart, and that I was wretched and undone without an interest in the merits of the Savior. I began to seek with my whole heart the pardon of my sins. I read the Scriptures and prayed frequently ; and employed all my energies to subdue every evil propensity — determined never to give up the struggle. Glory be to God, he did not suffer me to seek in vain. A ray of light penetrated my benighted soul, and I felt a peace and calm that I had never before enjoyed ; and there seemed to be a “ still small voice,” assuring me that my sins were blotted out, and that I had acceptance with God through Jesus Christ my Savior. But I was not satisfied ; the light which I had received was too dim, and my evidence was not as bright as I desired. I ventured to express to a friend the change that I had felt, but assured him that I could not take this for conversion. This confession brought with it an increase of light and faith, which grew brighter and stronger until every doubt was removed, and I was filled with peace, and love, and joy in the Holy Ghost. Death had no longer any terrors to me. For about three months I had neither doubts nor fears. I could say continually,

“ Not a cloud doth arise to darken my skies,  
Nor hide for one moment the Lord from my eyes.”

Had I then seen the conflicts and difficulties that awaited me, I should have shrunk from the field of battle and sunk in despair. But the Lord has led me on step by step, and I have ever found his grace sufficient for me. In my darkest and most trying hours, he has never suffered my faith to fail. I have fought a thousand battles, and he has given me as many victories. Glory be to God, I can now look back upon my past life, and with feelings of love and gratitude to God, say :

“ In all my ways thy hand I own ;  
Thy ruling Providence I see.”

How sweetly do I feel that all my trials and afflictions have been sanctified to my good. Glory be to God, for the praise is all due to him. "Bless the Lord O my soul, and forget not all his benefits." About the year 1833 I was thrown among the people called Methodists; and as I became acquainted with their doctrines and customs, my heart was drawn towards them by the strongest cord of Christian affection. Surrounding circumstances made me feel it my duty, as well as privilege, to unite myself to this society of Christians. I have learned that there were yet higher attainments in religion than I had ever before thought was my privilege to enjoy. I was delighted. It was the very thing that my soul longed for. Whenever I found any thing written upon the subject of "holiness" or "perfect love," I read it with eagerness and a sincere desire to be made partaker of the blessing. I sought it in the sincerity of my heart, and sometimes felt that I was ready to lay hold on the blessing; but my faith would waver, and thus I suffered myself to be deprived of this inestimable treasure for years,—sometimes doubting my privilege to enjoy it, and sometimes seeking it with my whole heart.

Last fall I was very much encouraged to renew my efforts, and double my diligence. Several persons of my acquaintance had professed to enjoy the blessing. I was fully convinced that it was *my* privilege also. And I determined, by the grace of God, never to give up the struggle, cost what it would; that I would never again rest satisfied until I felt that I had a clean heart, and enjoyed that "perfect love" which "casteth out fear." But instead of looking to Jesus immediately, as my all-sufficiency, I began to look at my own unworthiness and surrounding difficulties. Consequently my mind became overwhelmed with darkness, and difficulties seemed to multiply and rise like mountains before me; until my way seemed so hedged up that I almost despaired of victory. But I was continually encouraged by my faithful pastor, to persevere, though all things should appear to be against me. I denied myself, and took my every cross; and the language of my heart was, "Though thou slay me, yet will I trust in thee." While in this state of mind I heard a sermon in which the Savior and the promises were presented to my mind in a most striking and forcible manner. I had a severe conflict with unbelief. At length it gave way, and I felt that I had gained the victory. I felt that the Savior was mine, his peace mine, his promises were mine, and his love was mine. I was inexpressibly happy, but did not, at that time, claim the blessing of "perfect love." I felt that God had, in some degree, given me the victory. I was enabled to look to Jesus, and saw my way clearly. I continued to seek

the blessing with increased confidence and zeal. I felt that the work was going on in my heart, and firmly believed that I should obtain it; but had an impression that it would be a *gradual* work. I expressed myself in this way to my pastor, with whom I was conversing upon the subject. He reminded me of the length of time that it *had* been *gradually* going on in my heart; and made it very plain to my mind that there must be a time when it would be *instantaneous*. The admonitions of that day sunk deep into my heart. I was edified, strengthened and encouraged. I felt deeply impressed with the awful sin of unbelief. I could not rest. I felt an aching void within which nothing but God himself could fill. I retired to my room and threw myself at the feet of mercy. I wrestled and agonized, and read the Scriptures and sung until bed-time. My heart was very tender, and tears rolled copiously down my cheeks. Being wearied and almost exhausted in body and mind, I retired to rest and fell asleep. I awoke sometime in the night, and still felt that aching void and those awful convictions of unbelief. I thought that the Holy Spirit was striving with me for the last time, unless I made a full surrender and took God at his word. I felt that it was believe—*believe now*, or be lost forever. I made a covenant with God, that if he would sanctify me and give me a bright evidence, every power and energy that I possessed, should be wholly and unreservedly devoted to him my remaining days. I commenced singing the hymn, "And can I yet delay, my little all to give?" &c. I believe I sung it through, and every line was in perfect accordance with my feelings and desires. I prayed in the sincerity and fervency of my heart that God would take entire possession, and make me wholly his. I ventured myself and my all upon the merits of that blood which cleanses from all sin. My faith laid hold on the promises, and I claimed the blessing. No sooner had I done this than a flood of light and love and joy poured into my soul; and I felt as conscious of the immediate presence of the Father, the Son and the Holy Spirit, as I did of my existence. I exclaimed in the fulness of my heart, "Now I am thine and thou art mine. I am sanctified. O! the sweet fulness of a Savior's love. Never more withdraw thyself from me, and I will be wholly thine. Glory be to God. Bless the Lord, O my soul." I felt that I was conversing with an intimate, loving friend, and that there was a sweet union between God and my soul. Words fail to express *all* that I felt that night, but it seemed to me that I was "filled with all the fulness of God." That aching void was completely filled, and I was *satisfied*. This took place on the

24th of Dec. 1845. A day never to be forgotten. But in eternity I expect to remember it, when I join with the sanctified above, to sing the holy song — “Unto Him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God, his Father; to Him be glory and dominion for ever and ever. Amen.”

But the tempter came and suggested to my mind that perhaps I had been deceived; that I had better not make an open confession of this blessing, lest I should not be able to live up to the profession. I listened, and reasoned, and for some time “kept back part of the price.” But I found that this would not do. I lost the witness, and my mind became overwhelmed with darkness. The sorrow and disappointment which I felt on this occasion are indescribable. Temptations came like a mighty torrent; and it took all the strength I possessed, both of body and mind, to bear up against the assaults which were levelled upon me. Blessed be God, although he hid his face from me a little moment, he did not forsake me. I held on to the promises with a trembling grasp. I told my heavenly Father that I could not live without his smiles and his presence; and promised solemnly that if he would restore that sweet witness to my heart, I would confess on all suitable occasions *all* that he had done for me. This sweet promise was applied to my heart — “In due time you shall reap if you faint not.” I rested upon this promise, and in a short time the witness was restored. I now longed for an opportunity to make this full and open confession. At length it was presented; and I believe if I had been certain of being put to death for it as soon as I had done, it would not have deterred me for one moment. And O what strength and power did I receive on that occasion! I felt that I was wholly given up to God, and my peace flowed as a river. Since that time I have sweet access to the throne of grace, and commune with my heavenly Father in a far more endearing manner than I could with my most intimate earthly friend. I feel there is a sweet union between my soul and my Savior; and that fear is cast out by perfect love.

“Stretch my faith’s capacity  
Wider and yet wider still:  
Then with all that is in thee  
My soul forever fill.”

A CHRISTIAN PILGRIM.

*Lexington, Ky., June, 1846.*

For the Guide to Holiness.

## EFFECTUAL PRAYER.

WHY is it that so much of the apparent praying of the present day produces so little effect? This question has been frequently suggested to my mind as one demanding a serious consideration. God has said to us in his holy Word, "Ye ask and receive not, because ye ask amiss." There are doubtless many ways in which we "ask amiss;" some of these we will briefly consider.

If we cherish any sinful desires or affections when we come to God in prayer for blessings, we "ask amiss." Says the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." We may justly conclude from this inspired declaration, that all sinful propensities must be heartily and entirely renounced before we can pray effectually.

"If any man be a worshipper of God and doeth his will, him he heareth." By this, we see that active obedience to the divine will, is essential to our prayers being heard, and to ask for any thing while disobedient, is to "ask amiss." Another reason why many do not pray more effectually is, they have not acquired a knowledge of the will of God, and consequently cannot pray understandingly; and not to ask understandingly is to "ask amiss." The apostle Paul says, "I will pray with the understanding;" and the Psalmist says, "Sing ye praises with understanding." Ignorance is not as some have supposed, "the mother of devotion." The word of God will bear me out in saying that no one can pray effectually who does not pray understandingly and intelligently. Of course I do not mean in accordance with the wisdom of this world, but in accordance with the principles which the Holy Ghost and the unerring word of God teach.

Again, another way in which we sometimes "ask amiss," is, we do not have a specific object in view. The prayers of primitive saints, as recorded in the word of God, are remarkable for their definiteness, being generally confined to one particular thing. For instance Elijah prayed on one occasion for fire to come down from heaven to convince men that Baal was not the true God, and on another, that it might not rain, and again on another, that it might rain. The church prayed for the liberation of Peter from prison, the blind for sight, &c. All these were definite, but effectual prayers. Every Christian may see this in his own experience. When he received the pardoning mercy of God, his whole soul

was then engaged for this specific blessing ; so also in reference to those who have experienced the inestimable blessing of entire sanctification. There was one object before the mind, and that object was attained.

I will name but one other way in which we may “ask amiss,” and that is, we do not ask with a right faith. “The devils, (we are informed,) believed and trembled,” but they were not saved, though in one instance at least, their prayer was heard, and they were permitted to enter into the swine. For us to pray effectually, it is essential that we possess a sincere and constant faith, which recognizes the merits and efficacy of the Atoning Sacrifice as its foundation, its author and finisher. All other prayer is amiss, and must as a matter of course be inefficient. Much might be said on this point, but my purpose to be brief, will not admit it.

B. S.

For the Guide to Holiness.

## ALONE WITH GOD.

THERE is something peculiarly interesting in the state of one who feels himself to be *alone with God*. To the devout mind, no state can be more desirable. But to the ungodly, this sweet, this unutterable consolation is not known. There are times, especially in seasons of trial and affliction, that the wicked feel *alone without God*. The cause is obvious. Man being possessed of an immortal mind, cannot find true happiness or support in any thing short of God. But *with God*, though penniless, friendless, and afflicted like Job, he can and will be happy. He will be happy, because he seeks his happiness *alone in God*. True, he may take great pleasure in communing with the saints, but it is not like the pleasure he experiences when communing *alone with God*. The saint also loves and enjoys the ordinances of God’s house ; but this love and this enjoyment bear no comparison with the divine presence that pervades and fills his soul when holding direct converse with the King of kings, and Lord of lords. Thus the prophet Daniel communed with his God ; thus the apostle Peter also, on the house-top ; Paul also when “caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter ;” John also in the Isle of Patmos, and a host of others who



were permitted to draw near the throne of the Eternal, and there commune alone with the great God.

Dear reader, do you know any thing of those heights and depths, lengths and breadths of holy communion with God which those primitive saints enjoyed? If not, don't say it is not your privilege to be thus blest. Just bear in mind, "God is the same yesterday, to-day, and forever," and that "he is no respecter of persons." Consequently it is your blood-bought privilege *to-day*, to draw near to God and to realize his hallowed presence encircling your soul. The world, the flesh, and Satan will tarry behind while you are alone with God in holy and intimate communion. O how desirable to the weary, heavy laden soul is such a state! Blessed Lord, ever more give me this! I want no other heaven. B. S.

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For the Guide to Holiness.

THE ATONEMENT.

It seems to me that all, who have had a clear view of their own hearts while in a state of nature, must feel their own unworthiness so sensibly as not to rely on any righteousness of their own, as the ground of their acceptance with God. With this consciousness of our pollution and guilt, all hope of deliverance and acceptance would be eternally blasted, and despair would be depicted on every countenance, were it not for the salvation, revealed to us in the "glorious gospel of the blessed God." In this book of books we learn that an atonement has been made, justice has been satisfied, the polluted sinner may be cleansed from all unrighteousness, and made to stand perfect and complete in all the will of God.

Let us now for a few moments, look at the great sacrifice that was made in procuring this salvation for us. As the sacrifice on the part of God was infinite, of course, our finite minds cannot comprehend it fully, but by the aid of the Spirit we may get some faint conceptions of its greatness, and our hearts may be melted into penitential gratitude, at the feet of him who loved us and gave himself for us.

In sinning against God, men violated a law infinite in its obligations and eternal in its consequences. They violently put

themselves into the power of a tempter, from whom an angel's might was not sufficient to deliver. Hence among all the holy and intelligent creatures in existence, no redeemer and deliverer could be found. But the infinite God, against whom the sinner had rebelled, had an only-begotten, co-equal, co-eternal son. He was able to satisfy the demands of injured justice, and was mighty to save from the tempter's power. Angels, archangels, cherubim, seraphim, all delighted to worship at his feet.

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crown'd,
His lips with grace o'erflow."

With the power of omniscience he looked abroad upon the moral wastes of earth, saw the hopeless condition into which men had fallen, his bowels of compassion yearned over them, and he offered himself to become the propitiation for sin, and with his own mighty arm to deliver from the tempter's power. The Father saw what an infinite condescension there must be on the part of his Son, he knew the agonies which he must experience in accomplishing this glorious object; and under the influence of strong paternal love he might have exclaimed, "How can I give thee up, O my Son!" But "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Reader, are you the parent of an only child? If so, how strong must be your love for guilty enemies, to induce you, in procuring their salvation, to give your only-begotten child to suffer what was experienced by the Son of God? But the benevolence of God was so disinterested that his Son was freely given—the sacrifice was willingly made. "Thanks be unto God for his unspeakable gift."

In getting a knowledge of the sacrifice which was made by the Son in procuring for us this great salvation, we need to look at his condition after "he took on him the seed of Abraham." In the glory which he had with his Father before the world was, and which continued until his advent to earth, he was King of kings and Lord of lords. Nevertheless to save the people from their sins, he left his Father's throne, laid aside his robes of glory, turned away from the adoration of pure hearts and glorified spirits, and soon he was seen by the objects of his mercy, as a smiling infant in a manger at Bethlehem. This was a condescension so benevolent in itself and so beneficial to the children of men, that the angelic hosts winged their way from heaven to earth, singing,

"Glory to God in the highest, and on earth peace, good will toward men."

This heavenly Prince came not in the pursuit of earthly honors, but he came to be a man of sorrows and acquainted with grief. In accomplishing his great object by saving the world from sin and hell, he became so poor that he could say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He gave up the worship and adoration of angels for the reproach and scorn of wicked men. While others slept,

"The cold mountain and the midnight air,
Witnessed the fervor of his prayer."

While others feasted and sported in their sins, he fasted and agonized for them, till his prostrate body was covered with bloody sweat. When arraigned in mock trial, rulers and subjects seemed to take delight in heaping their insults upon him; but with the meekness of a lamb, the mighty Savior opened not his mouth. He received the scourge on his back, the crown of thorns on his head, and the cross on his shoulder, without a complaint escaping his lips. And when on Calvary, the blood streaming from many wounds, in an agony that beggars all description, the Son of God bore our sins in his own body on the tree.

"Thy body slain, sweet Jesus, thine,
And bathed in its own blood,
While all exposed to wrath divine,
The glorious sufferer stood!"
O! for this love let rocks and hills
Their lasting silence break;
While all harmonious human tongues
The Savior's praises speak."

All this sacrifice was made and all this suffering was experienced that souls might be saved from sin and its consequences. And now, dear reader, let me ask, in view of what has been done for us, Will you live in sin?—Will you grieve the Holy Ghost, and by unbelief keep out of your heart that blessed Savior, "who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." Your brother in Christ,

W. P. R.

The value of a thing is known by what it takes to preserve it, as well as by what it originally cost. Men may steal your diamonds, who would not trouble things of less worth. The cost of holiness was the blood of the Son of God; and greatly does he mistake, who supposes it can be preserved by any thing short of eternal vigilance.

For the Guide to Holiness.

SUNRISE.

The sun with splendor floods each cloud,
More rich as nearer earth they lie;
His cheering beams they bar and shroud,
Yet fade on an unwilling eye.

And morning's gorgeous tints we love,
Far more than day's unshaded blue,
Though her's the rays that clothe the grove,
And lend each fruit its ripening hue.

So human hearts the moral sun
Love best when gilding low desires
From earth exhal'd; and still we shun
The radiance of those purer fires,

Which give to faith its strength and fruit,
Spread warmth through nature's barren clod,
Bid the life-giving seed take root,
And draw each feeling up to God.

M

For the Guide to Holiness.

"Thy Kingdom come. Thy will be done
On earth, as it is done in Heaven."

Ah, were it given me to trace
The starry pathway to the sky,
To find the secret dwelling place
Of Him, the Holy and the High—

If close beside his upper throne
I now might feel my spirit's wing,
And stand unaided and alone,
Where seraphs bow and angels sing—

And if from heaven's high altar came
A burning coal of living fire,
To touch my lips with hallowed flame,
And bid them speak the heart's desire—

Would not this prayer, and this alone,
 With songs of Seraphim be given—
 “Thy kingdom come ; Thy will be done
 On earth, as it is done in Heaven.”

For lo! this earth, once fresh and green,
 When crowned with Eden's perfect bloom,
 Now stands a dark unvaried scene
 Of madness, violence and gloom ;

Where captives raise their fettered hands,
 And tell their sorrows, Lord, to thee ;
 Whose power alone can break their bands—
 Whose voice alone can speak them free—

Where war still rides his guilty round,
 Pollutes the earth, and stains the sea ;
 While from the dark and crimson ground
 The voice of blood goes up to Thee—

Where avarice shuts the rich man's door,
 And suffering virtue wanders forth ;
 Where proud ones tread the humble poor
 Down to the pained and groaning earth—

Then let this prayer, and this alone,
 Ascend at morn, at noon, at even—
 “Thy kingdom come ; Thy will be done
 On earth, as it is done in Heaven.”

MARY.

From the “Life of Faith,” by Dr. Upham.

ON THE CONNECTION OF FAITH WITH FEELING.

Faith the foundation of feeling. Illustrated in the case of natural faith, which is the foundation of natural feeling. Religious faith followed by religious feeling. Faith and feeling correspond to each other in degree. Explanation of the faith of the heart. Those, who have Christ's faith, will have Christ's heart. And this by a necessary law of our nature.

FAITH is the source, the parent of all true feeling. And in saying this, we ought to add, that we use the term feeling in a general sense ; meaning by it not merely the emotions, to which it is sometimes limited, but those other modifications of our sensibilities, which we include under the denomination of the desires and affections.

2.—And it is proper to say here, that faith is the source, the parent of all true

feeling and affection in the natural sense, as well as in the religious sense. Certain it is, that this statement admits of an easy and a satisfactory illustration in the case of the affection of love. It requires no proof to sustain the assertion, that natural love is based upon natural faith. If we have entire confidence in another, if we believe him to be amiable and pure in feeling, and upright in principle, it is the natural result of such confidence, that we shall love him. And on the other hand, it will be very difficult, and I think we may say it will be found naturally impossible for a person to love another, (except, perhaps, with that lower form of love, which is synonymous with pity or sympathy,) in whom he has no faith. And the same confidence, the same faith, which inspires the affection of love in the first instance, gives it permanency in time to come. The one perpetuates itself in company with the other. Suggestions may arise, and temptations may assail us, but love will live, if confidence does not perish. But how soon does our love to a person, to whom we were once devotedly attached, cease, when our faith in him ceases! No sooner is the confidence, which we reposed in his amiability, in his truth and honor, and other estimable qualities, taken away, in other words no sooner is our *faith* in the existence of these traits taken away, than the love, which rested upon it, falls at once to the ground.

3.—The law of the religious affections is the same. They always imply the antecedent existence of faith. Religious faith, sustained by the Holy Spirit, but operating in a manner entirely analogous to the operations of natural faith, is undoubtedly the true basis of religious love. Without the key of faith the foundation of divine love, which refreshes and gives beauty to the soul, would never be opened within us. It would be impossible; because it would obviously be a result, not only without reason, but against reason. It is because we believe, or have faith in God as just, benevolent and holy, as possessed of every possible perfection calculated to attract and secure our love, that we love him.

4.—And there is another great truth or law, closely related to that, which has just been stated. Love not only requires faith as its basis; but it is equally obvious and equally certain, that our love will rise and fall, just in proportion to our faith. If, for instance, our hearts are full of love to God at the present moment, and we should the next moment cease to believe in him as a God of truth, goodness, and justice, our love would necessarily terminate at once. Or if our faith should not cease entirely, but should merely become perplexed and weakened for some reasons, our love would become perplexed and weakened just in the same degree. Such is the great law of our intellectual and moral being, and such is the doctrine of the Scriptures.

5.—These principles help us to understand what is meant by the *faith of the heart*; a form of expression which we frequently hear. Properly speaking, or perhaps we should say, speaking psychologically or mentally, faith seems to be an attribute of the intellect, rather than of the heart; an act or state of the understanding rather than of the sensibilities. And yet it must be admitted, that, in the order of mental sequence, it is a state of mind, which, in consequence of

being subsequent to perceptions, lays nearer the heart, is in much closer proximity with it, than some other intellectual states or acts.—But this is not the only or the most important particular to be considered here. The important fact, and the only one which can give a satisfactory explanation of what is denominated the faith of the heart, is the law of mental relation and action just now stated, viz. that religious affection is consequent on religious faith, and that they correspond to each other in degree. A faith of the heart, then, is a faith, which affects the heart. A faith of the heart is a faith, which works by love. “In Jesus Christ,” says the Apostle, “neither circumcision availeth any thing nor uncircumcision, but *faith which worketh by love.*” Gal. 5: 6.

6.—I suppose, that there may be, and that there probably is a sort of faith, either so general and unspecific in its nature, or so weak in its degree, that it does not produce love. A man, for instance, may believe in Jesus Christ as a mere man, as an inhabitant of Judea in the time of Pontius Pilate, and as a very remarkable and good man. But this belief, which does not seem to differ from that which we have in Confucius and Socrates, never is, and never can be the source of such feelings, as those which naturally follow our belief in Christ as one sent from God, as the beloved son of the Father, as an authorized teacher, and as an atoning sacrifice. And then, again, our faith, even if it be right in other respects, may be so weak, so vacillating, so closely allied to actual scepticism, as to fail of being followed by that love, which purifies the heart; the only love which can be acceptable to God. The faith of the heart, therefore, is that faith, which makes a new heart; in other words, which inspires new affections; such affections, as are conformable to God’s law and will.

7.—And faith has power to do this. Faith can make a new heart; and nothing but faith can do it. In saying this, it will be naturally understood, that we speak of the mind and of mental sequence; in other words, of that which takes place in the mind and in the mental order, and not of any thing which takes place out of it and above it. We speak of secondary relations and agency; and not of him, who, in being the primary agent, is the life of the mind itself. We say, therefore, that in the order of mental succession, and in the gradation of mental influence, faith stands *first*; first in time, and first in power; and that this view of the subject, we may properly speak of faith as having a creative agency, and as making a new heart. If faith be imperfect in degree, it will of course be followed by imperfect issues; it will make a heart degree, as itself. But if it be strong, if it be assured, it will give a strong, an assured heart. If it be Abraham’s faith, it will give Abraham’s heart. If it be Paul’s faith, it will give Paul’s heart. If it be the faith which Christ had, a faith, which Satan’s arts could not shake, and man’s hostility could not perplex, and even the hiding of his Father’s countenance could not discourage, we cannot hesitate to say with reverential gratitude, that it will give Christ’s consecrated heart; a heart which never falters in the cause of truth and duty; a heart that can be nailed to the Cross for God’s name and God’s glory.

8.—And this takes place, as we have already intimated, not accidentally, but by an immutable law. Eternal law is at the bottom; and, therefore, eternal truth is in it. It is the law of men, the law of angels; and we might add, with the simple modification that what is faith in the human mind becomes knowledge in the divine mind, that it is the law of God. God loves, and he *can* love, only what he knows to be a proper object of love. In men, who are not the subjects of absolute knowledge, faith takes the place of such knowledge; and they love, and *can* love, only as they believe. “Believe,” says Archbishop Leighton, “and you shall Love. Believe much, and you shall love much.” And carrying out the principle to its legitimate issues, I think we may add with safety, Believe with all your powers of belief, and you will love with all your powers of love. Believe with assurance of faith, and you will love with assurance of love. In other words, believe perfectly, and you will love perfectly.

LONG AFTER HEAVEN.

“LONG after Heaven!—thy God is present there, unveiled in glory—God thy Father—God thy Savior—and God thine everlasting comfort!

Long after heaven!—it is full of holiness. Sin has never sullied it! No manner of evil shall ever pollute it! All of its inhabitants are pure: the angels and the redeemed are without fault before the throne of God!

Long after heaven!—it is the rest that remaineth for the people of God—and it shall remain to them as a rest forever! There pain and trouble and weariness are never felt! There sin and Satan and sorrow cannot enter! And there peace and prosperity continually abide!

Long after heaven!—it is the paradise of thy perfection in soul and body! There shalt thou reach the manhood of thy being—regain once and forever the lost likeness of thy Creator—and hear again the voice of the Lord God walking with thee in the tenderness of his amazing love, and the plenitude of his everlasting friendship!

Long after heaven!—it is a glorious home! It is the house of the Lord Jehovah. The created home of thy Eternal Father—and the holy home of the Lord, is the only home of all pure and holy beings. It is the safe and happy home of all angels, and of thy brothers and sisters in the faith! It is the everlasting home of the whole family of the redeemed! There are they all gathered together in safety—there are they all joined together in love—there do they all “dwell” together in unity, and go no more out of “the house of the Lord for ever.”—*Rev. J. Stevenson.*

GUIDE TO HOLINESS.

“PANTING AFTER HOLINESS,”

OR

A BRIEF MEMOIR OF MRS. MARY L. EDWARDS.

BY A LADY.

“If I were but a missionary, or in some more extensive field of usefulness, I might do good.” Such an exclamation is frequently heard from the lips of sincerely pious individuals, who, treading the even tenor of their way, in some obscure sphere, and looking abroad upon the desolations of Zion, desire to be more actively engaged in rebuilding her waste places. They forget that to whom much is given, of them is much required. It is only those who are faithful in the least that will improve rightly ten talents.

With the hope that the history of one, who, though unknown in public life, accomplished much in her Master's service, may incite others to go and do likewise, this brief sketch has been prepared.

To the reader who simply seeks amusement, this has nothing to recommend it to his perusal. There was little of incident or variety in her life. It is a simple record of the spiritual struggles of one who panted after perfect conformity to the will of God, whose daily aim was to be holy in heart, and pure in life. She felt that the standard of Christian character was not placed sufficiently high, by the mass of professing Christians. She looked into her Bible and there found the requirements of God's law; she turned to her own heart, and probing its depths by thorough self-examination, saw so much corruption and guilt, that she was at times well nigh overwhelmed and ready to sink into deep waters. The doctrine of sanctification was one which deeply interested her from the commencement of her Christian course. She was never fully satisfied with the views upon this subject commonly taught and believed by the mass of professing Christians. Still she prayed and struggled, many years, as we shall see, before she formed any fixed opinion upon the doctrine. We hope and believe

that the Christian Church are awaking to the importance of a deeper toned piety, a more entire consecration to the service of their Master. The age has been eminently one of action. Piety has gone abroad; she has crossed the ocean and planted the standard of the cross in foreign lands. She has stretched out her hand to raise the fallen and debased, the intemperate and the outcast. The ends of the earth bless her, and the institutions of our own country have felt her influence. But alas! instead of turning back to the closet and the Bible, to gather fresh energy, renew the worn armor, and sharpen again her weapons for continued conflict, she has paused to listen to the voice of gratulation and praise. And mark the result. While she has been exulting over victories gained, worldly-mindedness and sloth have crept into the citadel. Churches are languishing, Christians wear the livery of the world, and prefer active life abroad to the hard heart-work of self-examination and prayer. We fancy a resemblance, in some respects, between our age and that of Luther—there is a warfare with old opinions and established usages. But let us remember, while we are exhorted to act with the energy of the Great Redeemer, that it was in the retirement of the closet, by fasting and prayer, by long continued struggles with spiritual foes, that he gained strength to break a lance with pope and princes in the great contest of the Reformation.

A few whose clear vision has discerned the error of the Church, are striving to advocate the cause of greater spirituality, of a holy inward life, which is the only source of effective energy. We hail as a precious sign of promise such works as Professor Upham's "Interior Life." We trust, indeed, we know it will be like manna to many a hungry soul, and to the perplexed and struggling few, it will be an efficient aid in their progress towards higher spiritual attainments. To such, we believe our own humble sketch will be welcome. Here they will find one who has suffered and wrestled like themselves. May they too find like peace of mind.

Mrs. MARY LINCOLN EDWARDS, whose maiden name was Lincoln, was born January twenty-second, 1808, at Bellow's Falls, Vermont. It is a small village, prettily situated on the banks of the Connecticut. Little is remembered of her childhood excepting that it was marked by a peculiarly amiable disposition, united to great vivacity and sensitiveness. She was keenly alive to the beauties of nature. And who that has been reared amid the lofty hills, and fertile vallies of Vermont, could fail to admire the beautiful scenery by which he is surrounded, and learn from thence to revere its Author. Her own words during a residence in another state will give us some idea of her attachment to the home of her childhood. "I am happy here, but I sometimes think the sky not quite so blue, nor the grass so green as in my native valley. To one who has been cradled amid the scenery there presented to the eye, the tamer prospect here ceases to charm. True, I sometimes find a spot in tracing the windings of the Souhegan that looks like home, but I love the very rocks and hills of Vermont."

One who has gazed upon the scenery of this region will not wonder at her strong attachment to her youthful home. The passing traveller often stops to

linger for a day in its environs. In the distance, a long range of mountains stretches as far as the eye can discern, and form a fine contrast to the rich, fertile valley at his feet. The Connecticut comes rolling quietly on until it meets a gorge or defile, then, as if gathering all its strength, it foams and dashes over the rocks, sending far and wide the glittering spray. Scattered up and down the river may be seen thriving villages and fine farm houses. Well might the words of the poet apply :

“ Fair scenes for childhood’s opening bloom,
For sportive youth to stray in,
For manhood to enjoy his strength,
For age to wear away in.”

Mary was early deprived by death of a father’s care. He died when she was but two years of age. Her mother states that when three years old she had a deep sense of the evil of lying, and ever after through life paid a strict regard to truth. When but thirteen years of age, she committed to memory the four Evangelists and a part of the Acts in one summer. She would frequently on returning from church repeat the sermon almost verbatim as delivered from the desk.

At the age of nineteen she went to reside in Putney with her uncle, and here, as at home, she won the love of all who knew her. She was devotedly attached to those who now stood in the place of parents, and through life ever expressed her gratitude for their deep interest in her welfare. Shortly after her change of residence, she was attacked with disease and brought near the grave. Her friends watched with deep grief the progress of her sickness, and she herself feared that death was near. Then for the first time she felt that something more than an outwardly moral life was requisite to admit the soul to heaven. She remembered the teachings of her Bible, “Without holiness no man shall see the Lord.” She afterwards said to a pious friend who visited her, “Why did you not talk with me about the concerns of my soul? I was waiting to hear something from your lips, but you went away without one word upon the subject.” What a reproof to Christians. How often through fear or a criminal indifference we are prevented from warning the sinner, when perhaps the hungry soul is waiting to receive from us the bread of life.

At this time the Rev. Mr. Pitman was installed as pastor of the village church. Hearing of her sickness he visited her, and his instructions under God were blessed to her conversion. He says of her, “I never saw an individual make greater advances in knowledge, and I believe in holiness. Soon after her health began to improve, and in a very short time she made a public profession of her faith in Christ. She was remarkable for her promptness in the performance of duty ; no sooner was she convinced of her duty, than she performed it without fear or shrinking. During the season she was again afflicted with sickness, and there seemed every probability that she would lose one or both of her eyes. She assured me that when the idea of partial or total blindness was first presented to her mind, it was most appalling. “But now,” said she, “after prayer and reflection I can say, however afflictive it must be, if it is the Lord’s

will, let him do as seemeth him good." But God dealt mercifully with her, and she was again restored to her usual health. Her physician was a man of skill and science, and his interest in the patient won her sincere esteem. During her recovery he explained to her the mechanism of the eye, and taught her to dissect the eye of some animal. She frequently referred to this incident as giving her a taste for investigation, and inspiring her with clearer ideas of the infinite skill and wisdom of the Creator.

At the time of her conversion, the family consisted of her uncle and aunt, another niece, and a young lad, clerk in the store. For all these as well as for others she felt deeply, and united with a Christian friend in appointing seasons of prayer in their behalf. She went directly on doing the work of a Christian from the very first, helping her minister by her fervent prayers, watering the seed sown, and God gave testimony to the word of his grace. She had the happiness of seeing her uncle and aunt, and the two other members of the family, become the friends of God. There was also a young gentleman, a cousin of Mary's, who came on a visit to the family about this time. Through her influence he also became a 'follower of the Lamb.' He is now an active missionary in a foreign land. In his welfare she felt a deep interest. She followed him through his collegiate and theological course, with a sister's counsel and a sister's prayers. The letter which she wrote to him during the first few months of his college life, and the one penned a few weeks before her death, upon his entrance into the ministerial office, cannot fail to interest the pious student.

Soon after her conversion, a revival of religion occurred in Putney. Here Mary's influence was visible, though she was far from any thing like ostentation. Her minister, speaking of her piety, says, "What always struck me as peculiar, and very desirable too, was the fact that in her case there was no painful reaction, nor any lukewarmness, as far as I could observe." I wish this remark to be particularly observed, for we shall find in the progress of this sketch, that though she lived nearer to her Savior than the mass of professing Christians, and seemed to enjoy much of his presence, yet she still felt dissatisfied; there was a something yet unattained which was within the grasp of every Christian, and which would be productive of far greater peace to her soul. The same minister also says, "I always enjoyed an interview with her, for she never sought one unless there was something of importance to communicate, either to ask information, or help me to know the feelings of others. If any minister's eye should glance at this, he will no doubt understand why such a parishioner would be appreciated. The many unprofitable calls which a minister receives, and which often deprive him of many precious hours which would otherwise be given to study, prove a serious hindrance to ministerial work. As a Sunday school teacher she was remarkable for *punctuality*, uniformly in her place and at the appointed time. Her class were strongly attached to her, and would always linger at her side until the bell rung for service, eager to catch the last word of instruction which fell from her lips. In the social prayer meetings she

felt a deep interest. The following is one article in the constitution, and one which we have reason to believe she rigidly adhered to through life—

“All the members shall be kindly affectioned one towards another, they shall daily read the Scriptures in course, be strict and regular in secret as well as in family prayer, shall endeavor to acquaint themselves with the state of missions and other charitable designs, and shall habitually aim at high attainments in Christian knowledge and holiness. They shall invariably adopt it as their practice to fix their eye on some one impenitent sinner, for whose salvation they shall pray daily in their closets, and constantly at their meetings, until such persons are hopefully converted, or removed beyond the influence of prayer by death.”

The full result of these prayers eternity alone will reveal, but the records of the society bear witness to many a remarkable answer to prayer. The influence upon the lives of the members was manifest. Its conscientious observance did much to promote the spirituality of mind for which she was so remarkable through life. We find among her papers the following thoughts penned soon after her conversion—

“I have thought that were there no Heaven of endless felicity to which the Christian might look forward, as the reward and termination of his toils in the service of his Master, still the occasional gleams of glory vouchsafed to the weary pilgrim on earth, and the reward of a good conscience, more than compensate for the afflictions and toils, and render the strait way far more productive of happiness than the most flowery path of sensual pleasure. How much do I lose when I neglect to cherish the sacred influences of my Savior. I know there is no unwillingness on his part to grant me his constant presence, and therefore must attribute all my darkness and worldly mindedness to my own unfaithfulness. If regret might be allowed in Heaven, I can well suppose that the saints there mourn that they so lightly prized, and so seldom sought with earnestness the in-dwelling and communion of that adorable Spirit on earth, whom in Heaven they delight to praise and glorify. I have lately been blessed with uncommon peace of mind, though I still regret my coldness and unfaithfulness to the best of Masters. For a few days I have had great spiritual conflicts. Saturday was a day of peculiar trials. I did indeed feel that the adversary desired to have me, that he might sift me as wheat. But the storm is past, and I am again enjoying the invigorating influences of the Sun of Righteousness. I shall, Providence permitting, unite with the church the next communion. May I never be left to disgrace the cause!”

From the hour of her hopeful conversion she commenced her labors and prayers for the impenitent, and they ceased not until her voice was silent in death. Soon after uniting with the church, the attention of one member of the family, the clerk in the store, was called to the great subject of his soul's salvation. So great was the anxiety lest he might grieve the Spirit and let the important opportunity pass, that she remained all night in prayer for him. And He who never promises but to fulfil, proved himself a prayer answering God.

The next day her mourning was turned into joy that this sinner was born to God.

Sickness always seemed to bring her nearer to God. Speaking of affliction, she once said, "We all have the kind of discipline best adapted to our dispositions; if severe, we know it is necessary."

She was never satisfied with present attainments, but constantly aimed at higher attainments in piety, as the following letter will show:—

To Mr. E. B. of Amherst College.

PUTNEY, JAN., 183—.

My dear Cousin:—A new year has dawned upon us, and where does it find us with regard to our spiritual state? For myself I have never felt the need of a deeper and more thorough work of grace in my own heart, than I have the last two weeks. How high shall we set our standard of Christian character? Shall it be just high enough for us to maintain a consistent, Christian life, on a level with the rest of the Church, and *just* get to heaven? This is the way a great proportion of those calling themselves Christians live. The round of external duties is performed, enough to still conscience. Thus they live—thus they die. 'He that gathereth not with me scattereth abroad,' our Savior says, and if we are not exerting every effort to save souls, we are 'scattering.' Such is the language of inspiration. If Christians think that God will connive at their sins, that he will excuse any who profess to be his followers from entering into his vineyard and laboring for him; if they think they can remain indolent and inactive, and still be guiltless, why, they worship Baal, or some other god than that of the Bible. It is the contemplation of such thoughts that has almost led me to feel I was next to no Christian at all, and has produced in my soul desires for a deeper work of grace. I am well aware that a deviation from the common path, a determination to overcome sin, will draw upon us the odium and reproach of an impenitent world. And the reason is obvious. The purpose of God is to destroy sin; the Christian professes to be one with Christ, one in purpose, one in mind, and just in proportion to his fidelity, just in proportion as he acts *with* God, do we find the hatred of impenitent sinners heaped upon him. My heart is full on this subject, but I will trouble you no more with its redundancy. How is it with the College? Do the dews of divine grace rest there? Are souls inquiring the way of life? I hope before this time that the good man you mentioned in your last, who was bowed down in the dust because there was no revival, is now rejoicing that there are indeed tokens that God is with you.

Now, Edwin, let it be our business to do the work of Christians, that we may at last have an abundant entrance into yon upper world.

The following is an extract from a letter to a teacher, who, burdened with the cares and perplexities incident upon her peculiar duties, had freely confided them to the writer—

Among other trials you mention that the religious instruction given in

school was an occasion of invidious remark. Now it has seemed to me for a long time, that the people of your village were more godly than I had supposed them to be, or they would before this have found fault that religion was taught in school. The pure precepts of the gospel illy accord with the feelings of an ungodly world. Even Christians (in name) have forgotten that *the religion of Jesus Christ is to be the centre of their educational system*. Now it seems to me, the surest evidence of faithfulness to your pupils that these remarks are made. Cheer up. Do not be discouraged. Go to God. He can make even this work for your own spiritual good. Amid all the adverse scenes of life he can make your peace like a river, and your righteousness like the waves of the sea. Yours is not the first case of the kind. Look on your right hand, and on your left; you will find similar cases occurring in every town where the influence is not decidedly in favor of religion. Pursue a straight forward course, and fear not. Once more I say 'Be of good cheer.' In answer to your question as regards myself, I can only say, what God designs to do with me I know not. This I do know, that wherever he has work for me to do, there will he lead me. Every obstacle will be removed; the path will be a plain one. In his hands do I leave myself. That we, my dear friend, may be directed by unerring wisdom while we tabernacle in this flesh, and at last unite our voices in singing 'Worthy is the Lamb,' is the prayer of your affectionate

MARY.

After her conversion, Mary felt a strong desire to render herself useful in the service of her Divine Master. That she might be more eminently so, she resolved to cultivate more assiduously her intellectual powers. For this purpose she made inquiry concerning the different young ladies' seminaries in New England. And here, as in every thing else, she sought wisdom from above. Providence directed her steps to Ipswich, Mass. The principal reason of her choice was the religious instruction given at this place. The Bible was their daily text book, and its study formed a part of the daily employment of each student. For many years it had been to her a sealed book; her eyes were now opened to its beauties, and she determined to drink deeply at this fountain of living waters. The writer will not soon forget her first appearance at this school. To most young ladies the first day in a public seminary is fraught with perplexity and trial. But the calm, unassuming manners of Miss Lincoln, united to her pleasing personal appearance, won all hearts. She had recovered her health, the rose was on her cheek, and a smile, the same beautiful smile which her friends loved to remember, lighted her countenance when she spoke. Her dress was plain and scrupulously neat. She had studied Scripture and conscience on this subject, and ever after through life, in all the arrangements of her toilet, economy, good taste and neatness prevailed. But He who tinted the rose, and clothed the lilies of the field in all their beauty, gave to her heart and person charms far superior to any which the trappings of fashion could impart. What was said of another may be aptly said of her, "Dress occupied little of her time, less of her thoughts, and none at all of her affections."

She was no sooner enrolled among the list of students, than she commenced

with zeal her literary pursuits. And here her religion shone conspicuously. She often expressed fears lest her love of study should take her mind from the higher love of the Creator. This very fear led her to double watchfulness and prayer. The hours of secret devotion were to her precious seasons. When she came from her chamber, her countenance, like that of Moses when he descended from the mount, shone with celestial radiance.

It was a custom among the pious members of the school to form little praying circles, and meet weekly for religious conversation and prayer. Mary's place at these gatherings was never vacant. Her spirituality of mind and the fervor of her prayers, will long be remembered by those who heard them. After remaining some months at this institution, her health again failed. Study by candle light seriously affected her eyes, which had never recovered entirely from the effects of her previous illness. It was a sore disappointment, but she bore it with Christian submission.

We will insert the first letter written after her return.

To Miss L. A. E.

PUTNEY, JULY 31, 1832.

My Dear Friend:—After leaving you I had a safe, though fatiguing journey to this place. I arrived at home Thursday morning about nine o'clock, where I was welcomed with affection by friends who are always kind to me. After bidding farewell to Ipswich, and finding myself rapidly travelling onward, leaving the loved ones of the seminary far behind, very many of whom I shall never see again on earth—for a few moments I gave relief to an almost bursting heart, in a flood of tears which I in vain endeavored to suppress. Do not think they were prompted by a murmuring or repining disposition, for I trust they were not. I could thank God for mercies conferred on one so unworthy, and felt confidence in him who cannot err; felt to leave myself entirely in his hands, knowing that his glory and his creatures' happiness were the great objects he had in view. I hope soon to be able to tell you that my health is better. You I hope are well and enjoying the smiles of your covenant-keeping God and Redeemer. On Tuesday I attended the meeting of our praying circle. It was not our regular meeting, but a day set apart for fasting and prayer, to humble ourselves before God, and to seek his blessing upon the society and the dear church with which we are connected. The state of our church is deplorable. Oh! it is painful to behold the indifference which is manifested by professing Christians in the conversion of souls. Yet let us not suppose that all are thus ensnared by the wiles of the spoiler. There are those who seem to feel, and deeply to feel for the prosperity of Zion, and to mourn because no more come to her solemn feasts. I found the place of one I loved vacant. I shall deeply feel the absence of my long tried and faithful friend, A. W. She has married the Rev. Mr. W. and taken her departure for Tuscaloosa. They left with the prayers and blessings of all who knew them. Truly this is a world of change. But, my friend, there is a realm "where no sad changes come," where

all is life and light and joy. Shall we ever be inhabitants of that blessed place? It is placed before us. Let us then gird on the armor of God, and fight manfully his battles. But we must remember the warfare is unceasing. We must *daily* gird on the armor, and expect no rest from our enemies until we receive the crown at the entrance of the New Jerusalem. You remember the poet says, "Sure we must *fight* if we would *win*," and then adds, "Increase our courage, Lord." Our help is laid upon One, willing and mighty to save. We have nothing to fear. But my cruel unbelief suggests ten thousand fears. Were it not for this, I should not be such a meagre starveling, when I might so freely partake of the bread of life.

I am going this afternoon to a meeting which has recently been established, for those young girls who were subjects of the revival last fall—the design of which is to instruct them in Christian duty, and stimulate them to activity in the cause they have espoused. I feel willing to spend many, many hours in this work, if I can be instrumental in producing in the hearts of these youth a desire to be wholly the Lord's. Do not suppose, from any thing which I have written, that I am unhappy; far from it. I feel contented, and find it good to draw nigh unto God.

To the same.

Oct. 16, 1832.

My very dear Friend:—Your kind letter would not have remained so long unanswered, had inclination alone been consulted, but God in his unerring providence has again afflicted me with sickness, and this has been the cause of my silence. Four weeks ago yesterday I was suddenly attacked with a fever, which left me weak and feeble. The difficulties about my side have since increased, until within a few days. But in consequence of returning to my old practice of blistering and taking mercurial preparations, I feel relieved. I sit up a part of the time and walk about my room, but do not leave it. I often feel that this earthly house will ere long fail, and its immortal inhabitant be called to its long home. But the event I desire to leave with my covenant-keeping God. Pray for me that these repeated chastisements may make me more humble; more entirely the Lord's. You may be ready to ask, How is your spiritual health; how fares the soul? I feel that I have experienced much of the sustaining and comforting influences of the Holy Spirit, though I have not taken all that spiritual enjoyment which I did when sick at Ipswich. But it is my sins, my cruel sins, which separate between me and my God. My soul bears witness to this truth, "God is good." This afternoon, our family are, most of them, from home, at church. But they have not gone to witness what has before this been seen in the house appointed for the worship of the Most High, viz. seats crowded with anxious sinners. Oh! would this were the case. But they have gone to listen to that which to my weak faith gives the finishing blow to the desolations of Zion in this place—the dismissal of our spiritual guide, our beloved Mr. P. On account of some dissatisfaction among a small part of the

church, he felt that his usefulness among this people was at an end. If help was only in man we might well despair, but it is laid upon One able and willing to save. We do feel that God has even here a faithful few, and that he will not give his heritage to reproach. As might be expected, our social meetings are languishing. A few seem to feel much for the prosperity of Zion, but their efforts are hindered and their hands made weak by the indifference of the remainder. I think much of the dear school. I trust many are turning from sin's destructive way to the Savior. How many precious opportunities were given me there to speak for God, which I did not improve. The time is short in which we can labor for souls; let us then be up and doing with our might what our hands find to do. I cannot realize that our teacher, Miss Marsh, and our companion Miss Kingsley are no more. But they are free from sin and its attendant evils, and can now praise Him in nobler strains than ever reached a mortal's ear. I now feel that should God spare my life, it should be more fully consecrated to his service than ever before. But Infinite Wisdom cannot err, and to the will of Him who never afflicts willingly, I desire to bow in submission.

I have had an interview with our beloved minister and his wife. Shall we ever have another minister that I shall love so well? Yes, if he have the same love for God and souls. How little do we realize the weight of responsibility that rests upon the faithful preachers and ministers of the gospel. How many peculiar cares and griefs are theirs, of which this world knows nothing. They certainly need the constant prayers of those who have an interest at the throne of grace. I have not forgotten the subject of our prayers, and often send a silent prayer to Heaven for his conversion. My faith is strong that he will one day preach the gospel. It is with much difficulty that I have written. That we, my dear friend, may one day find ourselves safe in the arms of redeeming love is the prayer of

Your affectionate

MARY.

The individual to whom reference is made, in the letter just copied, soon after professed a hope in Christ, and is now, according to her faith, a faithful watchman upon the walls of Zion. The secret of her success in winning souls to Christ was the perfect harmony of her faith and works. While she prayed, she labored. She sought opportunities to converse and pray with the sinner. She was instant in season, and out of season, spending whole nights in prayer, and working while the day lasted, like one who was about her Father's business. In reference to this conversion we find the following—

"Truly God is good, but it is only in eternity that all his goodness will be realized. He hath, I humbly hope, fulfilled the promise that where two shall agree as touching any thing they ask, it shall be granted unto them. Shall I then forsake his work, or cease to cherish the influences of his Spirit? No, let my future life be more entirely consecrated to Him. He is faithful to fulfil all his promises. With the little time that is allotted to Christians on earth to labor

for God and souls, it does seem that every one should be awake and engaged in the cause of the best of Masters. When, oh when shall I learn to act for eternity. *To labor for Christ.* Is there not something gladdening to the soul to be permitted to do this?"

To Mrs. R. P. E., of Newburyport.

PUTNEY, NOV. 28, 1832.

My dear Mrs E.:—I am very happy to find myself seated in my favorite corner, conversing with one I love. You have probably heard of my late illness. I can look upon it in no other light than as a chastisement for sin; a chastisement to bring the wanderer back to the fold from whence she had strayed. I can, I will thank God for that which brings me nearer to Him, and this I humbly hope has been the result of my sickness. I was much tried with doubts and fears, but a covenant-keeping God interposed in my behalf; the thick clouds which had been gathering dispersed, and I felt a sweet confidence that I should stand acquitted through the Lamb's most precious blood.

Let us not tire in our Christian race, but with zeal engage in this glorious warfare. Though temptations are without and corruptions within, we will not fear, but always bear in mind that we are not alone sailing across the ocean of life. The Lord is at the helm. It is Almighty love that defends, and unerring wisdom that guides. O that we may pass on without seeking a rest on earth, with our hearts filled with love to God, and love to immortal souls.

We are without a pastor, and there are divisions in the Church. When, oh when shall a better state of feeling exist among Christians? When shall the professed followers of Jesus learn that minding their own interests is not laboring to advocate the cause of Christ? Why, the world is upon us, calling for the efforts and prayers of Christians, while they are spending their time in—what? Not in acts of self-denial, not in fervent prayer for the salvation of souls as precious as their own, but in dissension and strife, and in efforts to gratify the idol self. But amid the thick darkness light breaks out. The promises of God are sure, his mercies unfailing. While we mourn that divisions should agitate the church of the Redeemer, can we not with sincerity say, as did the weeping captives that mingled their tears with the waters of Babylon, 'If I forget thee, O Jerusalem, let my right hand forget her cunning.' Pray for your friend, and the church with which she is connected. And that you may ever experience much of the comforting and sustaining influences of the Holy Spirit, is the prayer of your affectionate friend.

Like Saint Paul, she usually closed her letters with a prayer for those to whom they were written, or an earnest wish that they might be more holy. Throughout her writings we find the spirit of deep heart-searching piety. Frequently, during her residence at Ipswich, she would occupy the recesses and intermission in conversation with some impenitent companion. Her own room and many a retired corner in that seminary can bear witness to her expostula-

tions and prayers. She always had in her mind some particular individual for whose conversion she labored and prayed. She was uniformly cheerful and happy, with a kind word and ready smile for all. Her room mate was an intimate friend, and they took sweet counsel together, and richly prized those few hours when in the retirement of their own room they could converse about their studies, and lay plans of usefulness for the future. She one day came from an interview with the teacher, looking a little depressed. As usual, her room-mate inquired if any thing unpleasant had occurred. She looked up with a smile and replied, "We must be separated; there is one scholar in the house who gives her teachers some trouble, and they think I may do her some good by being constantly with her; it is quite a trial for me to change, but I will make the sacrifice, if I can thereby do any good." Then with a tear in her eye and a smile on her lip, she rose to make preparations for changing her room.

The following is an extract of a letter to this room-mate :

"Every fresh proof of kindness received from you seems to draw you nearer to my heart. But I trust our friendship is founded upon different principles than those of a mere worldly nature, for if we are what we profess to be, we are seeking the same country, even an heavenly; we worship the same God, have been redeemed by the same Savior, and are guided by the same Spirit. But methinks, dear girl, your letter was a little tinged with sadness. You mourn the absence of your Father's countenance. I will say to you in the words of another, do you always expect to be upon the summit of the mount? If so, farewell, for I am often grovelling at the bottom. Not that I would insinuate that there is a necessity for these heart wanderings. Far, very far from that. God may sometimes deprive his children of the light of his countenance, that they may the more highly prize the emotions of peace and joy that flow from communion with Him, yet oftener, much oftener our iniquities separate between us and our God. As to myself, my spiritual course is much as usual, I have therefore reason to fear it is retrograde. I have discovered so much corruption in myself the past winter, that I have been led to feel that grace could not dwell in a heart so much under the dominion of sin. I have one besetting sin which has been the occasion of much darkness of mind. Pray for me that I may overcome and conquer through Him who died for sinners. But there is a world where is neither sin nor sorrow. Oh, that we might meet where there is *no sin*. With this blissful hope let us not tire, but with unwearied zeal pursue our Christian course, remembering that stronger is He that is for us than all they that be against us. I often think of the words,

"Oh when shall I awake
From sin's soft soothing power?"

If we would live and enjoy the comforts of our religion, there must be a sin-forsaking principle at heart, a continual wearing of the Christian armor, not giving ourselves rest or expecting it until we receive our crown. That there *remaineth a rest* for the people of God I know, but I often fear I shall come

short of it. I thank you for the tender solicitude you manifest for my health. It is better. It is now March, and I have not been kept from public worship a whole day since November. In consequence of a cold and over exertion I was quite sick last week, but hope soon to be well again. I would regard even this slight attack of disease as a warning to prepare for that time, when this earthly house must fail, and its immortal inhabitant be called to its long home. Solemn thought! But Jesus is my only hope. In Him do I find one exactly suited to all my wants, and he will not forsake his people in an hour when they need him most.

From observations made in your letter, I suppose you close the course at Ipswich in the Spring. As you say, the parting day will be a sad one, but let the hope of meeting many in Heaven cheer and comfort you. And there are other reasons why you should not despond. The world is calling upon you to do something, to do much for its inhabitants by endeavoring to lead them to Him in whom alone is life. The Savior expects this from you; the church expects it. I confidently hope you will do much for the world. May I not see you in Vermont this summer; How glad I should be to enjoy a season of communion with you. But if we meet not on earth, may we be accounted worthy to meet in Heaven.

To a Friend in affliction.

Sincerely do I sympathize with you in the accumulated afflictions sent upon you. But remember, dear S., God never afflicts willingly. He loves whom he chastens. Therefore, faint not, and bear in mind that the sufferings of the present time are not worthy to be compared with the glory that shall hereafter be revealed.

Doubtless when our eyes are opened in the pure light of immortality we shall then see all the way in which our heavenly Father has led us. Although his providences are now dark and mysterious to his erring, short sighted creatures, yet in eternity shall we know as we are known. Then trust your God. Did you ever find the Savior unfaithful? Cast your sorrows upon Him whose care will sustain the children of his love. He that regardeth the young ravens will supply all your wants; and when your earthly pilgrimage is done, may you enter into the rest of the believer. Where is happiness so pure, so unalloyed, to be found on earth, as in communion with a covenant-keeping God in secret, when we can spread all our cares before Him who careth for us, tell all our wants to Him who alone can supply them? What feelings of adoring gratitude will swell the heart of the child of God, when a mortal no more, as he looks back on all the way in which he has been led by his heavenly Father. Then will the crooked ways be made straight, and the rough places plain. The whys and the wherefores will be known. Providences often seem dark to us now, but in that upper world they will be perfectly understood. This oftentimes makes me submissive to the dealings of unerring Wisdom, when were it not for this precious reflection I fear I should find my stubborn heart refusing to yield. It seems presumption for one so vile as I am to expect to reach Heaven, but through the Lamb's most precious blood I hope to stand acquitted.

CHAPTER SECOND.

LETTERS ON VARIOUS SUBJECTS. INWARD TRIALS.

The following letter was written to a young student during the first term in college. It contains valuable advice to the pious scholar. We thought as we read her correspondence with this gentleman, which was continued with little interruption until her death, that did every student possess such a friend he would avoid many of the quicksands and dangers that lie so thickly in her path. The remembrance of her prayers and holy life will no doubt stimulate and encourage him in the blessed employment in which he is now engaged—preaching the gospel in a heathen land.

"This I suppose will find you a 'knowing collegian,' or in other words, imured within the walls of a college, thinking you know a great deal, but finding that every day's experience proves you still at the foot of the hill of science. But how is your spiritual health? Are you still blessed with the light of your Father's countenance, and do you enjoy the presence of the blessed Comforter? Could I hear you reply, I trust it would be in the affirmative. But beware, Edwin. Thousands with the same hopes as yourself, the same expectations, have made shipwreck of their faith, amid the shoals and quicksands of temptation which are found in and about our literary institutions. These temptations are various. Keep near to God in secret. Keep your religion alive there, and you have little to fear from an ungodly world. Never for a day neglect secret communion with God. It is in our closets that religion begins, and there declensions begin also. It would be needless to repeat to you the symptoms of declension; and never, no never, may you experience the decay of your religious affections, but may your path be like that of the just, shining more and more unto the perfect day.

"Much depends upon your *choice of companions*, as regards your progress in the divine life. You will doubtless find every description of character among the students, from the devoted child of God, to the openly profane, and derider of our holy religion. *Trust not to external appearances*; they are often deceitful. Let the friends of God, and those only, be your friends. Be kind, be affable to all, but let not the careless ones possess your confidence. There are many other subjects upon which I should like to talk with you, but cannot now. One, however, I must not omit, that is, the danger to which students, Christian students I mean, are exposed by allowing their literary pursuits to overcome their religion. Not from necessity, but from a lack of proper care and watchfulness. The mind is easily drawn from God by application to study, and before the individual is aware, he finds himself far from his first love. This is probably the principal reason why our seminaries of learning contain so many lukewarm professors of religion. I have the case of two individuals in my mind now, who entered upon a course of study at college, intending afterwards to pursue the study of divinity. Their hearts were filled apparently with love to God, and zeal for the welfare of immortal souls. But mark the result. One of them

graduated about a year since, and concluded that lawyers were needed as much as ministers, and of course is studying that profession. The other is now in his senior year in college, though a little revived, far from what he was five years ago. The cause of their declension was simply a desire for literary preferment. Let a sense of duty to yourself, your parents, the world, be your incentives to action, rather than an unholy ambition. You hope one day to point sinners to the Lamb of God, who taketh away the sins of the world. Let then the image of the blessed Redeemer be stamped upon your life, and his spirit be in your heart. Do you wish to be eminently *useful*? Strive then to be eminently *holy*. More and more am I convinced that if we would be the one, we must be the other. Keep your high calling constantly before you, and may you be all that your best earthly friends desire, all that your Savior would have you, and at last shine as a star in the firmament forever and ever."

Extract of a Letter to the same individual.

Edwin, when you were here, I was light and trifling in conversation, unusually so. Bitterly have I lamented this before God. Can you forgive me too?

Though I so often err from the fountain of living waters, yet in returning I still find peace. The cause of Christ is increasingly precious to my soul. I desire only to live for God, *to be wholly his*, and wherever I am, to exert a salutary influence in favor of that cause which is dearer to the Savior than his own life, that he cheerfully yielded for man's redemption. Oh, what an inconsistent creature is your cousin Mary! If you ever felt as I do to-day, you have felt as if your heart was the seat of unalloyed corruption. But I have set my hand to Jehovah's covenant. Shall I retract? No, let it stand. By the grace of God I will go onward. Yes, let us heed the exclamation of Paul, "leaving the first principles of the doctrine of Christ, go on unto perfection." It seems to me that the great mass of professing Christians live like this. Start at the point and go on awhile; then come temptations in ten thousand varied forms; they yield, thus laying again the foundation for repentance from dead works. After risings and fallings, and fallings and risings, they find themselves at the very point from which they started. Just like revolving in a circle. Ought this so to be? When I read, "Be ye perfect," I feel to exclaim as did one of old, "Blessed Jesus, either these are not thy words, or we are not Christians."

We will now make a few extracts from her writings, showing that though she strove to live near to God, Satan was not idle in throwing stumbling blocks in her path. The listless, inactive, idle Christian he often leaves to himself, knowing that he is working out his own misery faster than he can do it for him; but when one is aiming at high attainments in holiness, then the tempter comes with his fears and his doubts, his "ifs" and "buts," to try the struggling soul.

"God has with the last few weeks given me a view of my own heart; and oh what corruption has presented itself! Such passages as these come home to my soul and pierce it like a two-edged sword: 'He that committeth sin is of

the devil.' 'He that committeth sin is the servant of sin.' I knew I *did* sin, yea I felt that I was a great sinner, and nearly concluded that I was not a Christian. For twenty-four hours I believe I experienced what David meant when he said, 'the pains of hell gat hold upon me.' Never before did I suffer such mental agony. I verily think, had I continued in that state forty-eight hours, reason would have deserted her throne. But a covenant-keeping God kept me from denying him who died for sinners.

"I have been the sport of every fiendish temptation which Satan could invent. Dr. Payson's Memoirs have afforded me much consolation at this time. When tempted to doubt almost my own existence, I have found some relief in reading his account of the fiery temptations with which he was assailed.

"These spiritual trials humble me, and I thank my God for any thing which brings me to the foot of the cross, which slays pride, and lays me in the right place, low in the dust before him."

Notwithstanding these severe spiritual conflicts, never was a professing Christian more consistent as far as human eyes could discover. She was an efficient aid to her pastor; young converts sought her guidance and prayers. Even the older members of the church felt it a privilege to hold sweet converse with one who lived so near to her Savior. But she seemed always to feel that to her belonged the lowest place. This state of mind was the result of thorough self-examination and prayer. And while they seemed to weaken her self-confidence, they strengthened her faith and trust in the Redeemer, and her confidence in the promises.

"Increased her love, increased her hope,
When foes and fears prevailed,
And bore her fainting spirit up,
E'er yet her faith had failed."

They also led her to feel the importance of deeper piety, not only in herself, but in our churches generally. Soon after the account of these inward conflicts from which we have made but a brief extract, we find the following—

"The great difficulty in the way of the conversion of souls is the want of vital piety in the professed disciples of Jesus. We need the 'living epistle in our churches.' When our actions do not give the lie to our words, when our religion is exemplified in our every day life, sinners will quake—they cannot resist the conviction which will force itself upon them in witnessing the life of a circumspect, consistent Christian. The great mass of believers need to do their 'first works.' When they take the Bible for their guide, and become in very deed Bible Christians, then, and not till then, will Zion's sun rise, no more to go down.

"While my seasons of spiritual trial have led me to feel the exceeding sinfulness of sin, they have led also to an increasing interest in the word of God. I can truly say I never loved the Bible, and beheld such beauties there as of late. The commandment often comes home quick and powerful, but I would not shrink from the sword of the Spirit. I love to look forward to the time

when I shall be 'swallowed up in God,' when a sinless salvation shall be mine, when I can say I have eternal life, without an if or a but. This is hope enough to inspire me with new zeal, and increased devotedness to God. Though in myself I am poor, and blind, and miserable, still have I not an high priest above who liveth to make intercession for me? In him am I not whole, accepted in the Beloved?"

Here it seems as if she obtained some glimpse of that which alone could prevent the recurrence of these distressing doubts and harassing fears, which seemed at times almost to wreck her hope. Faith, *perfect faith* to believe that she was made "whole," "accepted in the Beloved." But at this time it was to her like one stray sunbeam in a cloudy day, one moment of brightness, and then the blue sky is again overcast. A few Christians, like Peter, have confidence to step upon the wave to meet their Lord, but fewer still have that perfect faith to walk firmly onward.

During this summer a severe epidemic prevailed in the village, and hurried into eternity many of the youth. Her piety at this time shone most conspicuously. Night and day she was at the bed-side of the sick and dying, consoling the disciples of Jesus, warning the impenitent, and conveying hope to the mourner. Though the disease was contagious, and her own health feeble, she did not hesitate to expose herself where she thought duty called. Her quiet step and gentle manners, and her knowledge of disease and its various remedies, made her peculiarly welcome in the sick room. Would it not be well if young Christian females would imitate her example in this?

They have much leisure, some of which at least might be devoted to obtaining correct information, and then, by cultivating more of the spirit of Him who went about, not only preaching the gospel of glad tidings to the dying sinner, but healing all manner of diseases, they might perhaps gain access to many persons who would otherwise be ignorant of the way of salvation.

The disease to which we have referred was the scarlet fever, in its most malignant form. Mary says—

"One of our neighbors has just buried two daughters. I stood by the bed-side of the elder and saw death begin and end his work, and rapidly was that work done. She was taken Friday, but not thought dangerous until Sunday noon. In five hours from that time all that was mortal of my little friend was a lifeless corpse dressed for the grave. I wish I could always look upon earth and earthly things as I did when supporting the dying head of that dear little girl. I do think I then put something of a right estimate upon the things of time. I hope ere long our town will be free from this dreadful scourge. Would that we might learn righteousness from God's dealings with us."

To her great satisfaction the church which had been long deprived of a pastor, were now united in settling a faithful man of God. She says of him—

"We have one of the best of ministers. I can go to him in every perplexity, consult him in every emergency, and am confident of advice and counsel."

In the first part of this sketch we spoke of her deep anxiety for the conversion of the different members of the household. Among others was one for whom she remained all night in prayer, and with whom she rejoiced the next day that he had found peace. The following letter written by herself gives an account of his triumphant death:

"Our hearts bleed at this dispensation, but he triumphed over death and the grave, and in his last agonies exclaimed, 'Rich! rich!' Happy spirit! thy trials are past, thy rest is secured. Sweetly dost thou sing thy Savior's praises, lost, swallowed up in his love. I would not recall thee to earth, if the power were mine. No, I would not take the crown from thy head, or the harp from thy hand. I would not interrupt that song of eternal praise.

"When he was at home in the winter, his conversation was almost exclusively on religious subjects. His Christian character never shone brighter. On leaving, he said, 'I hope soon to see you again.' I little thought, our next meeting would be in eternity, 'with that great multitude whom no man can number.' While I feel to praise God for his matchless kindness to my friend, I cannot but weep. The tears will gush from my eyes, for death has broken the circle of my beloved friends. Yet my tears are mingled with gladness, for it is the Lord who hath done it; I will rejoice and be glad in his name. Soon after I saw Leverett, he engaged in business, but he said, 'Business is painful to me, I want no more to do with the world.' After the first attack of disease, to use the language of the young man who was with him, 'he seemed to be done with earth and earthly things.' God was preparing him fast for heaven. He recovered his health in some measure, but a distressing cough was secretly undermining his constitution. He being soon attacked more severely, relinquished all hopes of life. He inquired of his physician what were the symptoms of dissolution, and was told. When death began his work, he said with a smile, 'Is not this it?' He is gone, and precious is his dust.

As to my own spiritual health, it has been this past summer one constant scene of change; one day feeling an entire confidence in God, which I would think nothing could shake; the next involved in clouds. It has seemed that every temptation which Satanic ingenuity could invent was let loose upon me. But God has kept me, and 'blessed be his name from this time henceforth.' I have had such a sense of sin that I felt that nothing but the mere mercy of God kept such a wretch from sinking to perdition, and stood amazed that I was not cut off as a cumberer of the ground. At other times I felt a longing desire to depart and be with Christ, when I should be swallowed up in God, and stand a pure spirit before the throne of the Lamb, clothed in his righteousness. I am glad to hear that you are blessed with the smiles of your God and Savior. Long may it be thus with you. May you live near to God, and your peace be like a river, and your righteousness like the waves of the sea."

One of Mary's favorite books was the Memoir of J. B. Taylor. She drank deeply of his spirit. Like him she was keenly alive to the evil of sin, and her

constant inquiry was, "How shall I subdue the corruption of my heart?" Her great desire seemed to be, to bring every thought into captivity to the obedience of Christ. "Knowing no will but his," "one with Christ," "low as the lowest at his feet," were with her familiar expressions. Her conscience was quick and tender, reproving all sin. She was guarded in her conversation, and the law of kindness ever dwelt upon her lips. She was particularly cautious to speak not ill of others. If an idle word or thoughtless jest was uttered by herself, it was deeply mourned over in the closet.

We have referred to her strong attachment to the church of which she was a member, and her interest in the newly elected pastor. But her heart was deeply grieved when divisions arose, and disturbed the harmony. A sect arose professing to have attained to a state of perfection; not that state of which the beloved Wesley so often speaks, and so frequently insists upon—and which leads the believer to increased humility, and gives him a clearer view of the holiness of God, and the necessity of atonement. But these, many of them, neglected prayer, and seemed to take much delight in finding fault with the churches. Some among them, however, seemed to be sincere Christians, earnestly seeking for a purer "hidden life." There was much discussion, and it was frequently carried on with acrimony and bitter feeling. We find among her papers the following, written at this time:

"I do not feel that it is my prerogative to sit in judgment upon any man, and say, 'he hath a devil.' I cannot set my Amen to the creed of these people. It seems to me they have a great deal of truth and a share of error in their belief. To what it may amount in the end I am unable to say. This I know, if it be of man it will come to nought, if of God it will prosper ultimately. I think Christians had better spend their breath in convincing impenitent sinners of the error of their ways, than in fighting perfectionists. I will not spend my time disputing with a man whose error is that he says 'I do not sin.' I know that I sin and I know that I hate sin for its defiling power with a perfect hatred. I know that sin is the fruitful source of all my unhappiness. Would that I *were* perfect! I can safely say I never saw so much wrong in my own heart as I have the past summer, never saw so much of the utter, entire defilement of my whole character. I would glory in nothing but Christ and him crucified. Would that I were worthy to suffer reproach for Jesus.

"Again, that the standard of piety *must* and *will* be raised we know. That Jehovah's standard for his people is nothing less than perfect holiness I fully concede. And when I read 'Be ye perfect,' I feel to exclaim, 'Blessed Jesus, either these are not thy words, or we are not many of us Christians.'

"This I know, I am far enough from being perfect, yet I feel that a higher standard of Christian character must be raised. We must be Bible Christians if we would walk the streets of the New Jerusalem."

At a later date, after expressing her want of sympathy with many of the new opinions broached by the sect then forming, she says: "After all, I do feel troubled at the simple doctrine of holiness of heart. This morning I was reading Luke 1: 74, 75, that he would grant unto us, that we being delivered out of

the hand of our enemies, might serve him *without fear* in holiness and righteousness before him all the days of our life.' I also read in another place, 'To you that believe he is precious.' If so, it follows that we do in some measure exercise a right kind of faith, for to the impenitent, the unbeliever, he is as a root out of dry ground. But if it be unto us according to our faith, where is there a limitation of the power of the Most High? Still, in reading the epistles it seems to me they were written to imperfect Christians."

Thus far we see her panting after holiness, pressing toward the mark, not as though she had already attained; sometimes filled with that peace of mind which passeth understanding, again cast down and almost overcome with the fiery darts of the tempter. With her the Christian life was indeed a warfare, but her foes were inward, and her conflicts with the heart. She spent much time in her closet, and a great deal in the diligent study of the word of God. It was not enough with her, to read the Scriptures, but she brought all the vigor of her intellect, and the piety of a heart overflowing with love to the Author, to the faithful study of its truths. The great leading doctrines therein contained she well understood. The atonement and justification by faith, were her favorite themes. To her the Bible was a well of living waters, where she daily quenched her thirst. Like David, it was to her "more precious than honey and the honey comb." Her memory was retentive, and this with her happy conversational talent, enabled her to quote, with great aptness and fluency. She loved to teach its great truths to those younger than herself, and especially did she delight to inspire young converts with a love for its blessed pages.

We have said that her interest in the Sabbath School was great. To this her ministers and Christian friends all bear witness. It is to be regretted that we find nothing more definite concerning her labors in this department.

She says, July 4, 1835, "My Sabbath School children are serious and attentive to instruction. S. S. perseveres. His prayers are spiritual, and as he said in our little meeting, 'he feels more and more as if he wanted to love the Savior.'" She was not satisfied with giving them instruction during the one hour on the Sabbath appointed for this exercise, but frequently met them in her own room to pray for, counsel and instruct these lambs of the fold.

During a revival which occurred that summer she says, "Our Sabbath School is beginning to share in the blessed work. We expect a rich harvest from that. Last evening I met three of my dear scholars in my room, had a little prayer meeting with them. Each led in prayer. Two of them give evidence of piety. It is not my prerogative to say they are not Christians. God knows. I love the Sabbath School, and in it I am enlisted for life."

Again. "Our Sabbath School is unusually interesting. Great solemnity seems to be felt by both scholars and teachers. I have a large class, and often when sitting and feeling that we must ere long stand before the judgment seat of Christ, I ask myself who is sufficient for these things! Yet God can bless the feeblest means. This encourages me, and He has said, 'My word shall not return unto me void.' I do feel that God will fulfil his promises. This animates the hope I cannot but cherish, although prayer may not be answered till these lips that now instruct this class are motionless in death."

"Sanctified afflictions are the choicest blessings of our kind Father in Heaven, and ought we even to call that an affliction which brings us nearer to the purest and best of Beings, which makes us look to Him for consolation and help? in a word, which dethrones the idol self, and brings us to Calvary—to that place where it is the Christian's highest privilege to be, for in the cross is life, light, and peace?"

"I desire that my life may be spent in the active service of Christ. Should not his unremitting goodness, his kindness, and his watchful care encourage and excite Christians to walk in all the ways of his appointment, and exalt and honor him by their fidelity? It is a great thing to be wise as serpents and harmless as doves, to be circumspect in all cases, and continually adorn the doctrine of our Savior. Yes, *adorn* it. It is not enough that we move on without disgracing our profession; but the principles of the gospel should be like sacred leaven, diffused through the whole character, purifying and elevating every thought."

"Every day brings with it fresh proofs of God's goodness, but oh how prone am I to forget Him from whom cometh every good and perfect gift. I am often a wonder to myself; while the mercies of God roll over me like a flood, I am still so ungrateful. Heaven's mercies are surpassed by nothing but my ingratitude."

"Christ and his salvation! a subject on which Christians should never tire—love so great as to bring the Savior from a world of light to earth!—love which led him to become poor that we might be rich, through his poverty!—His was love unspeakable, 'twas wondrous! And did his professed followers feel but a spark of it, his cause on earth would never languish, for whenever we approached a throne of grace we should bear on our hearts a dying world, and should plead with such fervency for its salvation that we should prevail with God."

CHAPTER THIRD.

As Mary's spirituality of mind increased, her desire to do good became stronger also. She saw the claims of a dying world; she felt that God demanded of the church on earth more zeal and earnestness in the work of its conversion. She had acquainted herself with the situation of heathen countries, their superstition and ignorance, and while she saw the fields white for the harvest, she mourned that so few laborers could be found. She often spoke with deep interest of a missionary life. One and another of her bosom friends had left home and country to labor in a foreign land, and there were times when she longed to be a co-worker in their arduous toil. She gave freely and joyfully her regular contributions to the cause; how gladly would she have given herself also! But she believed firm health to be an indispensable requisite to the missionary, and felt that her own feeble constitution could ill sustain such a laborious life. This, however, only made her more desirous to be useful in the

sphere which Providence seemed to have marked out for her. Her home was a pleasant one; kind friends anticipated her wants; and there, loved and loving, she could live in ease and quiet. But she longed to be more actively useful. The following letter will give the reader some idea of her views upon this subject:

JAN. 1, 1836.

My dear Ann:—I wish you a happy new year; sincerely do I. And how is it with you? Does the new year find my friend still enjoying a Savior's presence, cheering and gladdening her spirit in her pilgrimage? You will probably be a little surprised when I tell you that I seriously think of returning to Ipswich as a scholar. This is not a new idea, a mere impulse of the moment. No, for two years has the subject of *teaching* as a *permanent* employment, and the indications of Providence as regarded duty in this matter been closely observed. The objections of friends are becoming less; they have hitherto been strong. I feel a firm confidence in God that he will direct my wayward feet in the path which will most glorify his name. It does seem to me that I might be more useful than in my present sphere of action. Ties, strong, very strong, bind me to my friends, yet God did not send me into this world just to enjoy the society of friends. No, for higher, nobler purposes were you and I ushered into existence. If we ever arrive in Heaven, we shall think little of our voyage hither, whether it were a strong, tempestuous wind that hastened our little bark to the haven of rest, or whether we floated along by the summer breeze. No, if we are doing the will of the blessed Jesus, it matters but little where we are, whether surrounded by those we love, or amid strangers in a strange land."

It was not long that she was left in doubt as to the path of duty. A few weeks after the date of the above letter, she received two urgent invitations to teach, one from Ohio, the answer to which we will insert.

"I was not a little surprised at receiving two letters yesterday, one from yourself, the other from Rev. Mr. Beecher. Their contents I perused with mingled emotions of pleasure and pain. Had your letter been two weeks sooner, I might have been with you in Ohio, but as it is, I feel that I must remain in New England for the present. Proposals were made to me a fortnight since to spend the summer and fall in teaching in Milford, N. H. Last week I gave an affirmative answer. I frankly confess, were inclination consulted aside from duty, I should go to the West. But there are reasons which forbid such a course. Among the most prominent is the precarious state of my Aunt's health. I wish to be so situated that in case of sudden attack I could be with her. When I reflect upon the sleepless nights she has passed watching by my sick bed, I feel that I ought to do all I can to make her happy, and if possible repay a part of her kindness to me. I shall probably go to Milford the last of May."

Referring to this subject again she says:

"The struggle in my own heart has been severe, and the path of duty at times dark. However, I have been led to feel, that obstacles would be removed

from the way in which I should go, and my path made plain. This I know, that if God has work for me to do, He will surely lead; and oh! for a heart willing to follow. This thought brings with it peace, that an unerring hand guides his people, and though clouds and darkness hang over us, Infinite Wisdom guides and governs all."

Once settled in Milford and engaged in the active duties of a teacher, she seemed very happy. She never forgot her religion in the school room, but made it the foundation of discipline and instruction. She was a "living epistle," and her consistent life and Christ-like temper did much to commend the gospel to the hearts of others.

The young lady with whom Mary was associated as teacher in the Milford Seminary, says of her—

"I heard of Mary's devotion to the cause of Christ and her exemplary life, long before we became personally acquainted. Our knowledge of each other was however slight until we were thrown together in the interesting employment of teaching. I found her a most lovely companion, and our attachment became very strong. The days we were associated together are among the most interesting of my life. Long before she was engaged with me at Milford, she had been anxious to be thus employed. Her object was to do good, and she possessed those qualifications which fitted her eminently for usefulness in that sphere. As a teacher she was a happy model, and the secret of her success is a subject worthy of inquiry. She was uniformly *affectionate*. Reproof was always kindly administered. She had a sympathizing heart, and gained the affections of her pupils by entering into all their feelings. They loved her for her sweetness, goodness, and interest in their behalf. Her remarkable talent for conversation, together with the fund of general knowledge she possessed, rendered her a popular and useful teacher. She was always ready with most happy illustrations in those recitations which were of a *practical* nature. For instance, she was a most interesting and successful teacher of Watts on the Mind. One gentleman remarked that he wished to have his daughter go into that class 'term after term, and year after year.' She was very efficient in devising and executing plans to improve and interest students. Her confiding manners won confidence, and she had the happy faculty of imparting her cheerfulness to those around her. She read human character readily and accurately, and could turn this knowledge to good account. She knew how to allay the wrong passions of the soul, and bring into action the better feelings. She never shrunk from the performance of any duty, but would say, 'If it will be the means of good, I will do as well as I can.' She felt her dependence, and was much in prayer. She exerted an influence which is not a source of sorrow to her now. Many on earth remember her exertions to do good, and by many more will they be recognized hereafter."

We have seen Mary in the character of daughter, friend, and teacher. In the first, few parents had more joy in their children, than did her mother, bereaved as she was of the companion of her youth. From the time when she

"rocked her in the cradle," to the hour when she closed her eyes in death, and "laid her in the tomb," she could truly say, "very dear hast thou been unto me." As a friend she was firm and faithful, with kindness and love reproving a fault, with heartfelt sympathy mingling her tears in the hour of sorrow. As a teacher her pupils "rise up and call her blessed." Of her it might well be said—

"None knew her but to love,
None named her but to praise."

We are now to contemplate her character in a new relation. Unlike many young ladies, the subject of marriage was never with her a matter of sport and jesting. Possessed of great personal attractions and winning manners, she interested even the casual observer, and won the love and esteem of all who knew her. But she seemed rather to shun than seek admiration. She was well aware that spirituality of mind flourished best in the retirement of home. Soon after her conversion, she was much tried with the question, Is it right for Christians to marry non-professors? From remarks made to a friend, it was inferred that her *heart* was interested in this decision; that could she believe the Bible sanctioned such a union, her feelings would gladly respond to that decision. Be that as it may, most prayerfully and calmly was the subject investigated. The Bible was her guide, though she read whatever books she could procure upon the subject. Her conclusion was decidedly in the negative, and from that time to her death, she never wavered in her opinion. Farther observations confirmed her decision. "I have almost uniformly," said she, some years afterwards, "found that the Christian, instead of winning her unconverted companion to the path of heaven, is herself drawn away, and becomes cold hearted and worldly minded."

But though determined to act always upon this principle, her affections were naturally ardent, and neither worldly interest or even piety alone could induce her to change her situation. "No!" said she, with some animation, "I would rather wander round the world a friendless stranger, than give my hand without my heart." And well might she say it, for so deeply had she become imbued with the spirit of Christ, that none but a follower of Him who was meek and lowly in heart could win her esteem.

While a teacher at Milford, Mr. Edwards (afterwards her husband) first saw her. With all others who made her acquaintance he became much interested, and determined to visit her again. He was then a transient visitor at the place. Speaking of this interview in a letter to a friend, the next day, she says, "Your friend, Mr. Edwards, took tea with us yesterday; I was interested in his appearance and the spirituality of his conversation." Then as if unconscious of exciting the least interest herself, she passes on to her own loved topic—heavenly things. "I wish I could say that the sweet consciousness was mine that I was daily preparing, by increased holiness of heart, for the purity of the upper world. I have many temptations here to a certain kind of worldly mindedness, which I had not when in the retirement of home, yet I love prayer, and feel that my sweetest resting place is at the foot of the cross, and love sometimes to hope

that when earthly scenes shall have passed away, I may find my long home in the presence of the Lamb."

Again, after being made aware of the wishes and intentions of Mr. E. she writes to the same friend.

"I hope I may be enabled to follow the path marked out by the Providence of God. You know my views of the marriage institution; when entered into with right feelings, I think it may be productive of the happiness of the individuals concerned. If we ever need the consciousness that we are directed by One who knoweth the end from the beginning, it is in those matters which affect our happiness not only for time, but for eternity. Forget me not at a mercy seat. Your prayers are the choicest boon you can grant."

A few weeks later she again writes—"I have ceased my doubts and anxiety on this subject, and now feel tranquil and happy, having the sweet consciousness that with regard to my acquaintance with Mr. Edwards, the hand of a covenant God is most clearly seen, and perhaps seen most clearly in the favorable manner in which he is regarded by my friends. Should prosperity be mine, it will come from the same kind hand. I only ask for a heart submissive to the Divine will, to sit like a little child at the feet of Infinite Love."

She was married January, 1837, to Mr. Edwards. A marriage contract under such circumstances, and prefaced by prayer and meditation, could not fail to be productive of happiness. Hers was a disposition peculiarly calculated to receive and impart happiness. Her presence was like sunshine, gladdening all within its influence, and her happy spirit glided smoothly over all the vexations of life. And when trials arose, and threatened to obscure the usual serenity of her sky, she was the first to discover a rainbow in the cloud. Her favorite motto was, "all things will work together for good to those who love God." She felt that she loved him, and this hope was an anchor to the soul amid all trouble. She once said, "When I pray for growth in grace, I feel that I am asking for trials, for I know that they make me more holy, more humble, and lead me nearer to the Savior."

CHAPTER FOURTH.

"Her house
Was ordered well, her children taught the way
Of life."

"The Angel of the Covenant
Was come, and faithful to his promise, stood
Prepared to walk with her through death's dark vale."

We will draw aside the veil and take a view of Mrs. Edwards in domestic life—that only true test of woman's character. Whatever may be said or writ-

ten upon "woman's rights" and "woman's sphere," we hesitate not in advancing the opinion that her Christian virtues are most severely tried, and shine brightest in the discharge of her duties as a Christian wife and mother. It was truly a feminine feeling, which led one of our most gifted authoresses, when in the height of her fame, to exclaim, "Oh, give not fame to woman!" and Madame Roland has well remarked, that the only celebrity which can increase a woman's happiness is the esteem excited by her domestic virtues.

Such was Mrs. Edward's estimation of what constitutes the true dignity and happiness of woman. She united to her literary attainments a thorough knowledge of housewifery, and endeavored to study, even in the most minute matters, the comfort of her family. In her own house she was an example for imitation. To make home what it should be claimed her first attention. Every thing was in order in every room, whether used or not. In the pantries, closets and drawers every thing occupied its appropriate place. Her fireside was the centre of attraction for herself and family. Her house was pleasant for retirement, pleasant for social intercourse, and a favorable place for growth in grace. Here she ripened fast for Heaven. "Every time I met her," says a friend, "I found her more devoted, more raised above the things of the world, and those allurements which we often permit to hinder our onward course to another world."

She writes to a friend in reference to the change in her situation: "Since I last saw you, one of the most important events of my life has transpired, an event the results of which end not with time. No, they take hold upon the interests of eternity. In changing my name, I trust I have taken the name of one who has enlisted in his Master's service and loves to promote his glory. To me he is all I can desire—the friend and companion. We read, talk, pray and sing together, and the sweet consciousness is ours, that we did but follow where duty led, and should adversity darken our path, this reflection will, I trust, sustain our hearts. And you may ask, what have you been doing this winter? I would hope, becoming more assimilated in spirit to the blest inhabitants of the upper world. Much has been written and said this last winter upon Sanctification. What are your views? This I know, that I am far enough from being perfect, yet I do feel that a higher standard of Christian character must be raised, that we must be *Bible Christians*, if we would ever walk the streets of the New Jerusalem."

Soon after their marriage, Mr. Edwards purchased a residence in Saxton's River Village, Vermont, not far from her native place, and in her "own valley of the Connecticut." After giving an account of that Herculean task to the young wife, "going to house-keeping," she says, "When settled, we shall be as happy as is possible this side Heaven. We feel more and more as if Providence directed us to this place, where we hope to do some good before we take our upward flight."

We find but few letters from her pen during the first years of her married life. But domestic duties were to her no excuse for inactivity in the cause of Christ. Her minister speaks of her as an active coadjutor in his labors. She

was punctual in her duties as a Sabbath School Teacher; and no trivial excuse ever detained her from the female prayer meeting. And here I would not forget to remark upon her peculiar gift of prayer. It seemed, whenever she led in devotion, as if every worshipper became deeply impressed with the presence of Deity. She bore us all on the wings of prayer to heaven. The language of supplication was the familiar language of the heart. Many who heard her will long remember the rich, full tones of her voice as she pleaded with God. She saw many remarkable answers to prayer. That God was the hearer and *answerer* of prayer was to her a living, practical truth.

The following letter was written after the birth of her first child:—

SANTON'S RIVER VILLAGE, JAN. 1838.

My Dear Ann:—Appearances might seem to say that Mary had forgotten her friend, but it is not so. You still live in affectionate remembrance, and must never feel that because my pen is not used as frequently as formerly, that I love you the less. The new duties of a wife and mother have been the cause of my silence. I wish you could visit us in our snug retreat, and see your friend in her new capacity. True, I have greater cares and responsibilities than formerly, but believe me when I say that I was never happier than at present. Happy in the approving smile of my husband and his affections, I look upon the approbation of the world as a bubble, more, as absolutely nothing in comparison to domestic peace. My home is my little world. And how is my dear friend employed? Perhaps sitting with hand upon throbbing temples, a position not uncommon for a teacher, ransacking the world for something new to interest your charge, or puzzling your brain to know what is the next best way to cure some refractory, only daughter, spoiled by the fondness of an ignorant but doating mother. I know you do educate your scholars to believe that they are rational beings, but I beg of you, dear sister, let it be fixed in your mind that they are to be the mothers of future generations, and give them such practical instruction as will be of use to them then. Be assured they will need the wisdom of the wisest to be enabled to do rightly with their infant charge.

I remember your once asking me if we were not to view the hand of God in little occurrences as well as in the great affairs of life. Most certainly. I believe every little joy and sorrow, and the *apparently* trifling circumstances of life, are as much under the guidance of Infinite Wisdom, as those of greater moment. To the humble Christian this is a reflection full of interest. Our lives are made up of little things, following each other in quick succession; and if not a sparrow falls to the ground without his notice, think you he overlooks the smallest affairs that concern his people? The truth is, we have wandered far from the simplicity of the gospel. Could we go to our Bibles, and read without any preconceived opinions, I rather think that we should read them aright. I wish I could try it once. Oh for more of the spirit of our blessed Savior! It will undoubtedly gladden the heart of my friend to hear that God is getting to himself a great name in this region. As many as six or seven towns

in this vicinity are enjoying precious revivals. The hand of the Lord seems full of blessings. Only ask, and they are ours. The wicked one is trying to weaken our faith by the introduction of party principles. Oh! when will sectarian jars and discord cease among the professed friends of the Redeemer, and love and peace prevail? Little Mary, who has been sleeping at my side, is now waking, a signal for me to stop writing. Be good and do good, my dear girl. Be watchful, and drink deep of the wells of salvation.

Reference has been frequently made in her letters of party spirit among professing Christians. She mourned over it, and longed to see the different evangelical denominations moving on together in perfect harmony, feeling that they were enlisted under one great Head, the "Captain of their salvation." Before her marriage, she had united with the Congregational Church in her native place, as has already been stated. Her husband was a member of the Methodist Church. But this formed no barrier to their union, and during the latter part of her life this spirit of love seemed to increase and strengthen.

Much might be written of her activity in the village where God called her to labor. It seemed to those who knew her, that she was doing with her might what her hand found to do. She made rapid advances in spirituality of mind, and seemed more than usually impressed with the importance of a higher standard of Christian character in our churches. No one had more humiliating views of her own sinfulness, and yet she says, "I strive after perfection in Christ Jesus." The village in which she resided was at this time blessed with a powerful revival of religion, and though every domestic duty was faithfully performed, yet she found time to come up to the help of the Lord. The following letter was written during the revival.

To Mr. E. B., of Ware, Mass.
My dear Cousin:—I fully intended to write to you before this, but a protracted meeting which has been held in this place has occupied all my time. I rejoice to hear that the Holy Spirit has been bringing sinners into the fold of the good Shepherd in your place. With us too we witness his agency. Several are rejoicing in the hope of a blessed immortality. One old man of seventy years is among the number. Oh! we need more prayer among the professed followers of the Lamb, and more holiness. An impression has been made, which if followed up will shake the place to its centre. Our Baptist brethren are to commence a meeting soon, at which I rejoice. Edwin, I know not that I am any better than I was two years ago, but this I know, that I have less sectarian feeling. Wherever I see the image of Christ reflected, I care not by what name the individuals are called, or whether bond or free, I can hail them as fellow travellers. If the Baptist brethren have a meeting, and we are at leisure, straightway hats, cloaks and bonnets go on, and we are with them. Much comfort have I taken in their meetings.

When will Christians seek for more of that spirit which commands us to

love even our enemies. This spirit is beautiful as its native skies, and pure as its source. I believe there are few domestic circles happier than ours. Though increased responsibilities are resting upon me, yet in the affection of a kind companion, and in watching over my infant daughter, I am happy. Time glides swiftly by, and I feel that it is fast hastening me to my long home. I often ask myself, shall I meet the dear friends I love in heaven? The hope that I may, produces emotions unutterable.

We have seen that throughout the whole of her life she was hungering and thirsting after righteousness, longing for a more full and perfect release from sin. This desire increased as she became more active in the service of Christ.

About one year before her death, she accidentally met with the *Memoirs of Wm. Carvasso*. He was an Englishman, a member of the Wesleyan denomination, or as the preface of the work expresses it, "A warm, simple hearted, old Wesleyan Methodist. Present, free, full salvation by simple faith in the atonement, formed the theme on which he dwelt with delight, and almost without intermission for twenty-five years." The exposition of his views is simply this: That faith is the condition, and instrument of its application—that it does not make man independent of the atonement, but on the contrary increases the believer's consciousness of its necessity and inestimable worth—that a present profession of the enjoyment of the blessing is not responsible for failures past or to come, for we stand only one moment at a time, and that moment by a faith the life of which depends on our constancy in watching unto prayer,—that in the time of temptation, when the soul is stripped of the joyous witness of the blessing, it is our privilege and duty to go at once to the atoning sacrifice, and exercise a bold and firm reliance on Christ for present and full salvation; also, that though the enjoyment of perfect love does not admit of outward or inward sin, properly so called, yet it admits of a strong conviction of the presence of numberless short-comings and infirmities; and not only admits, but requires a vivid perception of the evil of fallen, unregenerate nature, the aggravation of actual sins that are past, and the judgment for which they are continually calling, should the professed believer be found one moment separate from the atoning blood.

These were in some measure new views to Mrs. Edwards, and they came enforced by the record of a holy life. This humble-minded man, in the lower walks of life, believed that God had vouchsafed to bless him with this perfect love, and he longed that all Christians "should taste and find how good the Lord is." Active, humble, self-denying, he went about doing good, and made also great personal attainments in piety. In perusing the work, we were interested in the frequent repetition of the expression, "Bible Christian." His daily aim was to be such himself, and he exhorted others to be so likewise. Thus with Mrs. E. Long before she met with this book, she would say to young converts, "Aim to be *eminently holy*. Be *Bible Christians*."

We will extract a part of one of Carvasso's letters, that the reader may judge how like cold water to the thirsty soul was this little book to the heart of Mrs. Edwards, panting as she was after more entire conformity to God's will. It would seem almost as if addressed to herself. He says in a letter to a friend—
 "As I have passed through the same feelings which you describe, and clearly discover your holy and ardent desires after purity of heart, I know where you are and what you want. Suffer me to speak plainly to you. You err, not knowing the Scriptures, nor the power of God. I would ask my sister, can you find no promise in the Bible, which can satisfy the earnest desires of your mind? And remember we have need of the promises; of courage to believe and make them our own. Now there are two of God's promises to which I wish to lead your mind, because it pleased God to make use of them in order to bring my soul into that happy state which St. John calls 'perfect love.' Methinks I hear you say, 'O tell me, tell me where I shall find them!' In order to put your faith in lively exercise, I wish to remind you that God who caused them to be written for your sake, will be present with you when you read them to require an act of faith in you. And you are to believe, not only that the blood which Jesus shed on the cross for you, was sufficient to make atonement for the guilt of your sins, but also to cleanse you from all unrighteousness. Suppose I were to ask you—Do you believe Christ will die any more? You would say, 'No, I do not believe any such thing.' Then why not say in your heart, and from your heart, and with all your heart, looking steadfastly to Jesus by faith—

"Surety, who all my debt has paid,
 For all my sins atonement made,
 The Lord my righteousness?"

We must continue to believe every moment in order to feel. By this you may know whether you are seeking the blessing by faith or works: if by works, you have always something to do first, that is, you think you must be more in earnest; you must pray a little more, or it may be Satan will suggest to your mind, 'you cannot be here now, your heart is too hard.' If you listen to any of these things, it proves you are seeking the blessing in a way you can never find it. It is not by works, lest any man should boast. But if by faith, why not now? Now is the accepted time with God. He commands you to believe with all your heart, that Christ has died for you; this is all that he requires. I hope you have no objection to be saved in God's own way. You want the wisdom which shows the difference between the witness of the Spirit, and the simple act of faith. For want of this heavenly light, you are foiled by Satan and unbelief. The witness of the Spirit is God's gift, not our act; but it is given to all who act faith on Jesus, and the promise made through him. 'A new heart will I give unto you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' These are the two precious promises to which I referred. From the time that God showed me what was contained in these words, I never lost sight of them. I could

pray for nothing else but that God could cleanse my heart from all sin, and fill me with his love. But all this would not do till I *believed* that God had paid all for me."

We can easily see from the character of Mrs. Edwards' mind, and the spirituality of her life, how interested she would be in the perusal of a book filled with such advice and consolation as this. A clergyman who knew her well, and resided at that time near her, says, "Willing to receive instruction from any source that might promote her growth in piety, she read it carefully, and with prayerful attention. In the life of this devoted servant of God, holiness of heart was so clearly exhibited, that she could not mistake its nature and its importance. She was confirmed in the belief of the possibility of obtaining it in the *present life*, and from that time her soul seemed panting for the fulness of grace in Jesus. Her longing soul was filled. This prepared her for the last trying scenes of life."

During the revival with which the village was blest the year before her death, she labored with great zeal, and her friends watched with deep interest her rapid growth in grace. They little thought she was doing her last work on earth. In one of her last letters she says, "God's mercies have been heaped upon me, they are new every morning and fresh every evening. You may ask what return I make. Poor! poor indeed is the service I render Him who never tires in bestowing mercies upon fallen man. Since the last year commenced, I have thought much of the brevity of human life, and formed new resolutions of amendment, but hardly dare resolve, so easily are resolutions broken. I have just heard of the death of a friend in Trinidad. The friends of my youth! where are they? Scattered far and wide are those living, but many, many are sleeping their long sleep. When I consider these things, my heart sickens at the cares and toils of earth, and I feel that nought remains for me but to cut loose from earth's enchantments, and prepare to follow those who have gone before me to the unseen world."

A peculiarly chastened feeling seemed to pervade her whole soul. She was watchful and prayerful. Often at the domestic altar was her melodious voice heard, singing in sweetest strains—

"My soul be on thy guard,
Ten thousand foes arise."

We regret much that we find so little from her pen during the last year of her life. We think it would have been a most interesting record of Christian experience. The following unfinished letter was found in her port-folio, after her death. It was the last one she ever penned. It was written to Mr. E. B., then at Andover. He is the same individual whose spiritual course she had watched from its commencement, with a sister's interest. She had followed him, as we have seen, through his collegiate studies, with her counsel and prayers

and now, at the commencement of his theological studies, she again addresses him :—

My dear Cousin Edwin :—It is a long time since I have written to you a solitary line; not that friends of other days are forgotten, or affection for them in the least diminished; but rather that other duties so engross my time, that I find less than formerly for conversing with absent friends. I am glad, Edwin, that you have commenced your theological course. You no doubt feel, while taking upon yourself the office of a minister of the blessed Savior, its weighty responsibilities, without one word from me to add to that which even Gabriel himself would desire, and yet shrink from without divine assistance. A holy ministry is what we need, what we must have, would we see the salvation of our God. But my heart often sinks within me when I look upon the whitened fields, and the apathy of ministers and Christians. Do aim high. Be as the spiritual J. B. Taylor would say, a *Bible Christian*. Let the promise, "Lo, I am with you always," comfort you in every despairing hour, animate you in your onward course, that you may enter upon the sacred office filled with the spirit without which truth, presented with ever so much clearness, will fall powerless.

Cousin E., sometimes in thinking over the scenes of other days, I have had the commencement of your Christian course pass before my mind with that of L. W. S. and Cousin L.* To me those were precious seasons, because I felt God was nigh. Two have passed into the skies. Be it ours to "*read our title clear*" to the same blessed inheritance. Another sphere of action is now mine, unlike in many respects that of former times; and although perhaps not so extensive as in former years, yet far more powerful. I feel that it only remains for me to live as the Christian wife and mother should; and prepare for that rest which remains for the people of God. My husband and myself read, sing, and pray together, and no outward storms have hitherto disturbed our domestic quiet, but have only served to increase the strength of that attachment which for nearly four years has bound us. If faithful to the grace already given, we expect when life's fleet course is run, to be re-united in yon upper world, there to mingle our voices in ascriptions of praise to Him who sitteth upon the throne, and the Lamb forever.

Here she was interrupted, and laid aside her pen with the expectation of again resuming it; but she was soon after taken sick, and never wrote more. Her bright expectations were before long realized. Hope was exchanged for the joyful reality of her Savior's presence.

On Friday morning, March 28th, she was taken with a severe pain in the side. It continued to increase until 9 o'clock before any relief could be obtained, and when relief came it was only alleviation of suffering. The cause was not removed. Her disease, which was inflammation of the bowels, was incurable. Every thing that skill and sympathy could do was done; but in vain. On Saturday morning, April 4th, 1840, her soul took its heavenward flight to her long

* All three hopefully converted through her instrumentality.

sought home. During the nine days of her sickness, her mind was strong and active, and she enjoyed much of the presence of the Savior. She was unusually calm, and had no dread of death.

The Sabbath after she was taken sick, it was thought that she could not live till noon; and when the room was full of weeping friends, there was a peaceful smile upon Mary's countenance. She exhorted them to *live holy*, and sent messages to one and another of her friends. She would occasionally break out into expressions of rapturous joy, as, "Jesus can make a dying bed feel soft as downy pillows are." "Jesus is mine, and I am his." "If this is death, how sweet it is to die." The day that she was taken sick, she felt that she should not recover, and remarked to her husband, "The Son of Man cometh in an hour when we think not." She said to a friend, "Be faithful. My time is almost through. When I am gone comfort my husband and children." She had been trying to comfort him herself with the promises of the Savior. The two last days of her life her exercises were very elevated. Her favorite hymn she repeated:

"I know that my Redeemer lives—
What joy that blest assurance gives;
He lives my mansion to prepare,
He lives to bring me safely there."

At one time, when awaking from some delightful views of the Savior, she exclaimed, "Oh, all that are within hearing of my voice, taste and see that the Lord is good!"

She seemed swallowed up, lost in the desire that God's will should be done concerning her. Death to her presented a loveliness that made it more than welcome. She was perfectly patient amid the severest sufferings, and conversed during the intervals of pain with a smiling countenance, and without the least agitation upon the subject of death and the scenes of eternity. "We knew," says one, "how she would die, from the way she had lived."

So triumphant was her exit, that even skeptics said, "Could they die as she did, they would wish to die."

It seemed as if her Christian course, from its commencement, had been constantly *progressive*. One great truth after another had been made clear to her mind, and she was more and more confirmed in the great and glorious doctrines of the Bible. Darkness and doubt only led her to cling more closely to the word of God. Sickness made her more spiritual; and outward trials, from which she was not exempt, led her to seek more constantly for that inward peace which passeth understanding.

The last year of her life she ripened rapidly for heaven. No more distressed and harassed with doubts, but filled with love, she seemed just ready to take the harp of the glorified saint, and sing the song of the Redeemed in Heaven. When near her end her husband said, "Mary, God is yours." "Yes," she replied, "and I am His." Thus she sweetly fell asleep in Jesus.

Thus died one whose life since her conversion seemed to be one earnest effort of preparation for the employments of Heaven. We believe that during the last year of her life, she had just begun to realize the rich enjoyment of that perfect love, which it is the privilege and duty of every Christian to enjoy. It casts out fear, and the soul, free from that harassing doubt of its acceptance with the Beloved, mounts up as on eagles' wings, and breathes the pure atmosphere of Heaven. Such holy living is what the church greatly needs at the present time. We have had enough of impulsive piety, of that periodical religion, which, under the influence of strong excitement, will run well for a time, and then faint and slacken its pace long before the goal is reached.

What we want, what we must have, if we would see a world redeemed, is "*holy living*" among professors of religion—a deep, permanent, growing piety, which will render its possessors "living epistles, known and read of all men." Then will the church arise and be "beautiful as Tirzah," and to her enemies "terrible as an army with banners."

MRS. EDWARDS.

Our readers will find the Memoirs of Mrs. Edwards very interesting. They may regret that a fuller account of the rich blessing which she finally received, is not given. But they will rejoice that she at length triumphed over sin; they will find the way of holiness clearly pointed out; they will learn that there is a shorter way than she improved, or was for years fully aware of; and what is very important, they will see in her example what the Christian ought to do, whether enjoying the full assurance of faith or not.

LETTER TO MRS. A. F. FROM MR. WESLEY.

OCTOBER 12, 1764.

My dear Sister:—That great truth, "that we are saved by faith," will never be worn out; and that sanctifying as well as justifying faith is the free gift of God. Now with God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him: centuries, years, months, days, hours, and moments are exactly the same. Consequently he can as well sanctify in a day after we are justified as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified. I have seldom known so devoted a soul as S— H—, at Macclesfield, who was sanctified within nine days after she was convinced of sin. She was then twelve years old, and I believe was never afterwards heard to speak an improper word, or known

to do an improper thing. Her look struck an awe into all that saw her. She is now in Abraham's bosom.

Although, therefore, it usually pleases God to interpose some time between justification and sanctification, yet, as it is expressly observed in the "Farther Thoughts," we must not fancy this to be an invariable rule. All who think this, must think we are sanctified by works, or, which comes to the same, by sufferings: for, otherwise, what is time necessary for? It must be either to do or to suffer. Whereas if nothing be required but simple faith, a moment is as good as an age.

The truth is, we are continually forming general rules for our own particular experience. Thus S—— R——, having gone about and about herself, which took up a considerable time, might very naturally suppose all who are sanctified must stay for it near as long a time as she did. Again: if God has so rooted and grounded her in love (which I neither affirm nor deny) that she cannot now fall from him, she very naturally thinks this is the case with all that are sanctified. Formerly, S—— C—— drew the same inference from her own experience, and was as positive that she could not fall from that state, or sin, as S—— R—— can be now.

But "none can be sanctified without a deep knowledge of themselves and of the devices of Satan." They may, without the latter; which God will give them in due time. And the former he can give in a moment; and frequently does, of which we have fresh instances almost every day.

In the "Thoughts on Perfection," it is observed that, before any can be assured they are saved from sin, they must not only feel no sin, but "have a direct witness" of that salvation. And this several have had as clear as S—— R—— has, who afterward fell from that salvation; although S—— R——, to be consistent with her scheme, must deny they ever had it; yea, and must affirm that witness was either from nature or from the devil. If it was really from God, is he well pleased with this?

I know not how to reconcile speaking sharply or roughly, or even a seeming want of meekness, with perfection. And yet I am fearful of condemning whom God has not condemned. What I cannot understand I leave to him.

It is an excellent saying of the celebrated Fenelon, "It is only imperfection that complains of what is imperfect." It would be well for those who aim at Christian perfection to remember this. Surrounded by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace, without having the satisfaction of benefiting others. When the mind is in a right position, absorbed in God and truly dead to the world, it will not be troubled by these things. Or, if it be otherwise, and we are in fact afflicted, it will be for others, and not for ourselves; and we shall be more disposed to pity than to complain.

For the Guide to Holiness.

"OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME."

OUR FATHER, thou who art in heaven above,
 Let thy great name upon the earth below
 Be hallowed, and most holy made.
 In every sounding wave, the ocean sends
 The echoes of thy voice, and the blue sky
 Sprinkled with stars, or wrapped in robe of storms —
 The soft, sweet wind, which gently breathes o'er flowers
 Or groans amid the sounding pines, still speaks
 Of Thee—so as the living, breathing world
 Is sanctified by Thy most holy touch,
 Let the heart, in its most inward recess,
 Feel thy majesty, and bend in awe.

FLORENCE.

Natcheloches, La., June, 1846.

From the Oberlin Evangelist.

CHRISTIAN'S SONG.

Jesus, I love to sing of thee,
 And all thy love proclaim,
 Thy precious blood was shed for me,
 Thou pure and spotless Lamb.

Jesus, I love to sing of thee,
 And all thy wonders tell;
 I love that grace so rich and free,
 Which saves from sin and hell.

I love to sing that precious blood
 Which cleanses from all sin,
 Which brought me wandering back to God,
 And gave me peace within.

O precious Savior, thou art mine,
 How sweet the thought to me;
 O precious Savior, I am thine,
 Yes, thine eternally.

U. B.

ERROR CORRECTED.—On page 30, last Guide, eleven lines from the bottom,
 for "proof" read "truth."

G U I D E TO H O L I N E S S .

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For the Guido to Holiness.

## EXTRACT FROM A MANUSCRIPT LIFE OF MADAME GUYON.

SHE left Paris, as near as can now be ascertained, early in July, 1681. It is worthy of notice, however, as indicating the circumstances in which she was placed, that she did not leave by the customary public conveyances. Considerable opposition to her designs manifested itself in some quarters, which rendered it possible at least, that efforts might be secretly and perhaps violently made to prevent her departure. Her half-brother, La Mothe, who seems to have felt that he had some claims, or at least some expectations on her property, had influence in high places, especially with the Archbishop of Paris, who had influence with the king of France. This influence it was not impossible that he might employ against her. That was not a period, when much regard was paid to the liberty of the subject. Not unfrequently persons, and sometimes those who had given but little occasion for being so treated, were seized suddenly and unexpectedly, and were sent to the prison of Vincennes, or to the Bastile, by orders secretly and maliciously obtained.

2. Madame Guyon knew this; and at a later period of her life she had the experience of it. She thought it best, therefore, not to place herself in a situation, where any attempt of this kind could be made upon her. Accordingly she departed privately from Paris, in a boat on the river Seine; a method of conveyance which would be likely to escape notice, and to elude pursuit. In July, 1681, she departed from Paris privately in this manner, with her little daughter five years of age; herself a widow; attended only by a devout woman whom she calls Sister Garnier, and with two female domestics; one of whom, I sup-

pose, was the maid-servant, to whom God gave so much of her spirit, and who shared for many years her labors and imprisonments.

3. She went forth with a definite object before her; but still with so much uncertainty attending it, that she might say in some sense that she went forth "not knowing whither she went." She was now in the thirty-fourth year of her age; and had been trained to the Christian warfare by a discipline inward as well as outward, which eminently fitted her both for duty and trial. Home and friends she might be said to know no more; she became a representative of what she aptly calls the "apostolic life," with the world for her country, and all mankind for her brethren. From this time also we may number what she calls her "years of banishment." Wanderings, persecutions, imprisonments, exile, were her portion.

4. Alone upon the waters, she adored and rejoiced in God in silence. Still there was something within her, which whispered intimations of sadness to her heart. Her situation seemed to resemble that of the apostle Paul, when he went up, for the last time, to Jerusalem. "I go bound," he says, "in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesses in every city, saying, *that bonds and afflictions abide me.*" Her little daughter, afterwards the Countess of Vaux, and by a second marriage the Duchess of Sully, then a little child, sat in the boat, and employed herself in cutting the leaves and twigs, which she had gathered on the river banks, or as they had floated by on the water, into the shape of crosses. In this way she made a great number; and then apparently unconscious of what she was doing, she went and fastened many of them to the garments of her mother. Her mother, at first, did not particularly notice what she was doing; but directing her attention to it soon afterwards, she found herself almost literally covered with crosses, which her little daughter had thus made. Having borne the cross in times past, and seeing but little prospect of a different result in future, she could not help looking on the act of her child as a sort of symbol and foreshadowing of what she would be called to endure. And this seems to have been the view of one of her companions, the good woman whom she denominates Sister Garnier, who remarked to Madame Guyon, "the doings of this child appear to be mysterious. And turning to the child, she said, "my pretty child, give me some crosses too." "No," she said; "they are all for my dear mother." But she gave her one to stop her importunity.

5. But what was the surprise of Madame Guyon, when she saw her daughter a little afterwards weaving together a crown of leaves and river flowers. When she had completed it, she came and insisted on placing the crown upon her head; saying, "*After the cross you shall be crowned.*" This perfected the symbol. First the trial, and then the reward; the night of affliction succeeded by the dawning and the noon day of joy. First the Cross, and then the Crown. This gave to the transaction, though the doings of a little child, the character of a sign of Providence. And though "bonds and afflictions" awaited her,

she could add, with the apostle, that "*none of these things move me; neither count I my life dear unto me, so that I might finish my course with joy.*" \*

6. Their boat stopped for a short time at the town of Corbeil; a pleasant town of some size, seventeen miles from Paris. Her stay was short. But she met there the pious Franciscan, whose conversation had been so much blessed to her in the early part of her religious history. She had kept up a written correspondence with him for many years; and had long looked upon him as one of the most experienced and valuable of her religious friends. Their interview recalled many pleasant recollections, and was calculated to fill their hearts with gratitude. She related to him the dealings of God with her, which had resulted in her present design; a design formed, as she hoped, under a divine guidance. In the accomplishment of this design, she was now on her way to seek out and to labor with the rude inhabitants in the extreme eastern part of France. The Franciscan, now advanced in years and mature in judgment, approved her plans, and invoked the divine blessing upon them.

7. Once more upon the waters of the Seine, she saw with pleasure the impulse of oar and sail which bore her onward to Melun. The tree grew upon the banks; the flower bent its stalk to the waters; the breeze wafted odors; the birds sung in the branches. But there was nothing which she could dissociate from God; in *all* she heard God's voice; in *all* she saw God's glory. She saw the husbandman as he went to his home, his cottage beneath the trees on the river's bank; and she could not help thinking, in the secrets of her heart, that earth had no home for her. But though a pilgrim, she was not alone; though homeless, she had a habitation not made with hands. In God, whose presence became to her a reality wherever her foot trod, and wherever her eye wandered, she found all embodied, and far more than all embodied, which she had ever found in home or country, in friends or kindred.

8. The state of her mind, as it existed at this period, is found delineated in her poems, as well as in her autobiography. Perhaps we shall find no more fitting occasion than the present, for the insertion of the following beautiful stanzas, which are evidently drawn from her own experience. No person but a Christian of confirmed and thorough piety could have written them. Poetry is the *heart expressed*; or if this be thought not to be strictly true, on the ground that this statement does not include enough, I think we can fully acquiesce in the reverse of the proposition, namely, that there is no poetry where there is no heart. The poetry of Madame Guyon, whatever defects may be thought to attach to it in some respects, has the merit of expressing precisely what she *was*, and what she *felt*. The stanzas which follow, conform to her situation as it then was, both inward and outward. They are emphatically the sentiments of the day and the hour; the spirit and voice of the world's wanderer and the world's benefactor; who, detached from the ties and influences of a partial locality, loses the earthly in the divine, whose home and centre is in God alone.

\* Acts xx. 24.

## GOD EVERY WHERE TO THE SOUL THAT LOVES HIM.

O Thou ! by long experience tried,  
Near whom no grief can long abide ;  
My Lord ! how full of sweet content,  
*I pass my years of banishment.*

All scenes alike engaging prove,  
To souls impressed with sacred love ;  
Where'er they dwell, they dwell in Thee,  
In heaven, in earth, or on the sea.

*To me remains nor place nor time ;  
My country is in every clime ;  
I can be calm and free from care,  
On any shore, since God is there.*

*While place we seek, or place we shun,  
The soul finds happiness in none ;  
But with a God to guide our way,  
'Tis equal joy to go or stay.*

Could I be cast where Thou art not,  
That were indeed a dreadful lot ;  
But regions none remote I call,  
Secure of finding God in all.

*My country, Lord, art thou alone ;  
No other can I claim or own ;  
The point where all my wishes meet,  
My law, my love ; life's only sweet.*

I hold by nothing here below ;  
Appoint my journey, and I go ;  
Though pierc'd by scorn, oppress'd by pride,  
I feel the good,—feel nought beside.

No frowns of men can hurtful prove  
To souls on fire with heavenly love ;  
Though men and devils both condemn,  
No gloomy days arise for them.

Ah then ! to His embrace repair ;  
My soul, thou art no stranger there ;  
There love divine shall be thy guard,  
And peace and safety thy reward.



For the Guide to Holiness.

DEAR BROTHER:—If the following selections from my Diary are appropriate or worthy of the cause in which you are engaged, they are at your disposal.

## THE ORIGIN AND INFLUENCE OF HOLY LOVE.

“WITH what measure ye mete, it shall be measured to you again.” That which we are doing to others is that which we are laying up for ourselves. We are ever receiving from the hand of our Creator and our Judge according to the nature and influence of our conduct towards his creatures. It is written, “forgive and ye shall be forgiven;” also, if ye forgive not men their trespasses, neither will your heavenly Father forgive you; and to the merciful thou wilt show thyself merciful. But we should understand that it is not the visible expression or outward manner that weighs the quality of actions, but the hidden motive or secret desire of the heart that determines the nature and the effect of our conduct. It is not that which we speak or do, but that which we feel and desire, that operates and acts upon those with whom we have influence. In order, therefore, to do good and to be useful to those around us, we must have the love of God shed abroad in the soul. Nothing pure or truly excellent can originate in the natural heart, and no form of expression or manner of conduct, can communicate what is not there. Pleasant words or kind and friendly actions are deficient and almost worthless, unless inspired and regulated by this heavenly principle. This is first and most of all necessary in order to begin or to persevere in the accomplishment of any good work.

Without the influence of holy love burning in the heart, we cannot mete unto others what we are willing to receive from the hand of our Lord; neither can we endure in the day when we receive the same measure again and eat the ripe fruit of our own doing. Before we can do good to others so as to fulfil the law to our neighbors, we must love them as ourselves. We cannot even understand or honestly repeat this petition—“Forgive our trespasses as we forgive those that trespass against us,” until the love of God abide in the heart, and become the impulsive spring of all our motives and actions.

An earthly, selfish heart may speak friendly words—profess the most reasonable sentiments—acknowledge the purest doctrines, and express humility and affection in the outward manner,

and yet remain destitute of the principle of pure love. Self-respect may prompt us to do many good things. The love of influence and authority, or a desire for the esteem and friendship of others, may produce a well ordered life and blameless conversation, but these motives are selfish and deficient, and never win souls to Christ. The pious Kempis said, "The outward work without charity profiteth nothing, but whatsoever is done out of charity, be it ever so little and contemptible in the sight of the world, is wholly fruitful, for God weigheth more with how much love one worketh than how much he doeth. He doeth much that loveth much, and he doeth well that serveth his neighbor and not his own will. No one hath ever lived a life of humble love, without communicating and increasing in those around him a measure of his own heavenly temper and disposition. Love is diffusive in its nature. It may emanate from one heart and extend and spread itself over many minds. It is quiet and invisible in its operations, but strong and mighty to prevail. (Love and a good understanding are almost irresistible and sufficient to overcome great moral evils.) How much labor and time, how much study and anxiety, have been wasted in vain attempts to regulate the conduct and reform the characters of others, when love would have accomplished the work in the easiest and most effectual manner.

Love will overcome when argument and authority are vain and useless. The mountain will sink down and the rough places become smooth under its secret yet powerful influence. Pure love is unmixed. It is not a compound of many ingredients, but simple and separate from any other principle of action. When combined with any thing earthly or selfish, it ceases to be pure or prevailing. It originates in the fountain and source of all good, and its consuming, refining power is known, and abides only in the humble and contrite heart. The sanctified soul receives the holy inspiration, and like the clear glass through which light may pass without shade or stain, even so the love of God is transmitted through the medium of a pure heart; and we see in the character and daily conduct of such an one a savor of Christ.

This living principle cannot live without action, and cannot act without extending and increasing itself. If the object be not gained, yet is the labor profitable and the reward sure. It works not for profit or reward, and yet every labor of love is necessarily productive of great gain.

The zealous De Renty was a living witness of the power and

fruitfulness of this inspiring principle. He seemed to live and breathe in the element of pure love. Wesley also, and Fletcher with his faithful companion, were bright examples of its transforming power. Their hearts were ever full and overflowing, and many thousands have been quickened and revived in gathering the fruit of their labors. They now receive according to their works, and their reward is great.

“Religion is love, and the highest state of grace is the perfection of love.” Blessed indeed are they who are made perfect in love. Their hearts are ever open to receive divine communications; and the pure and holy influence transmitted through their words and actions is like that which they receive. Therefore their works are fruitful, and in them is fulfilled this word, “Ye have your fruit unto holiness, and the end everlasting life.”

CORTLANDVILLE, August, 1846.

H. R.

For the Guide to Holiness.

## OBSTACLES TO FAITH.

WHEN the afternoon service was over in the church at —, you might have often seen, a little circle of five or six young men, gathering in one corner of the Sabbath School room, to converse familiarly on the subject presented in the discourses of the day, or on such other thoughts or difficulties relating to Christian experience as had occurred during the week to any one present. And then with general prayer they parted, more clear in their views, more firm in resolution.

But this Sabbath was very stormy; and when George Pierce entered the school room, he found only his friend, Mr. Hart—a Christian brother, somewhat more advanced in years and experience than himself.

After sitting in silence some time, George said, rather despondingly, “You know, Mr. Hart, that earnestly and long I have been seeking the blessing of a holy heart, and that I agree with you in thinking Scripture teaches that when we can relinquish every idol, and selfish desire, and can give ourselves all up to God, to be crucified to sin, then we have a right to rest on the Promise, and “believe that we receive;” and yet, although for sometime I have

felt enabled by grace to do the first, and you have thought so from your knowledge of my experience, yet I cannot. I cannot seem to believe.

*Mr. H.*—Your case is not a new one, George. But let me give you a few thoughts on the general exercise of faith or belief, and then apply them to religious faith. And be free to make any comments or remark that you choose.

And, in the first place, are you not aware that when you have been listening to the proofs of any simple and ordinary occurrence or truth, then as the last and sufficient argument is produced, the mind has a feeling of satisfaction and quietude, as it at once assents?

*Geo.*—Certainly, Mr. Hart, it is so.

*Mr. H.*—But if, upon the admission of that fact depended the most important consequences; if its truth must bind you to a course of action which involved the lives of dear friends, or of many hundreds of fellow beings; would the same simple statement of the proof of that fact, leave the same quiet, unwavering assurance?

*Geo.*—It would not, Sir; yet what is the true explanation of the difference?

*Mr. H.*—Why, George, the mind may shrink from admitting the fact at all: but especially it trembles lest it should admit it without just evidence. And therefore, although as you sifted the proofs step by step, you found them correct, yet as you were about to decide ultimately, fear lest some assertion might be unproved, or some argument inconclusive, would lead you to hesitate and go over it all again.

*Geo.*—Very true, Sir, and I see how the principle applies to my own experience. I feel that sanctification is a great work, and that to profess it is a solemn thing; and therefore when after satisfying myself as to my consecration, I have been on the point of resting on the promise, I have hesitated, lest I should assume wrongly, and have gone back over the evidence of my consecration, again and again, until I became completely bewildered. And is there any other reason, Mr. Hart?

*Mr. H.*—Why, George, suppose you had almost concluded to admit the awful truth of which we were speaking, and then as your mind was settling down, one should approach and solemnly warn you of the deception that was misleading you, and urge you not to base so important a step on arguments which were true in appearance only—what would be the effect?

*Geo.*—It would probably shake my resolution and decision, and send me back to the evidences again.

*Mr. H.*—And have you forgotten the agency of Satan, George? How often when you were all but decided, has his voice poured denial on denial, doubt on doubt, until they seemed the natural murmurings of a heart conscious of its secret withholding, and you have yielded your ground once more.

*Geo.*—True, Mr. Hart, and if Satan could not shake my consciousness of consecration just then, he has infused doubts as to the propriety of believing without signs and joyous feelings, &c., although long before I saw clearly that they had no connection with the grounds of faith.

*Mr. H.*—Once more, George. Suppose that a person, who seemed to be a violent enemy, should return after an absence of several years. His whole conduct had seemed designed to injure your reputation and feelings, yet he now comes to you with proofs that he had been misunderstood—that his feelings had really been friendly, and his actions designed to advance your interests, as far as they related to you at all.

*Geo.*—Why, Sir, said George, slightly smiling, I should sift those proofs pretty thoroughly.

*Mr. H.*—Very proper, my young friend. But if without being overwhelming, those proofs should seem just adequate, you would have to admit the man honest.

*Geo.*—Yes—but yet with a strange, uneasy feeling.

*Mr. H.*—And if he was without bread for his family, and could get no employment, you would not dare to injure one already so misconstrued, by refusing him a vacant clerkship in your store. Yet what a hesitation would you have in placing the first sum of money in his hands; and if one should ask you if you really felt confidence in that man, you would probably answer, “No, I cannot say I *feel* confidence in him, and yet I *know* him to be honest. In fact, George, you would let judgment act, in spite of prejudice.

*Geo.*—The light beams in upon my mind, Mr. Hart. I know that one of the earliest and constant impressions on my mind, has been that of pollution, of sinfulness; and it would be no wonder, if even when my judgment was convinced that I was made pure indeed, that the old impression should be there still, and recur with tremendous force, especially in the earlier stages of my experience in sanctification.

*Mr. H.*—And yet, George, because that perfect quiet and satisfaction does not rest at once upon your spirit, you waver, and sit as if waiting for that *feeling* to descend upon you, instead of

rising up resolutely, and determining to admit the truth in spite of prejudice.

*Geo.*—It is true, too true, Mr. Hart.

*Mr. H.*—Let it be so no longer, my young friend. Once more review your consecration, solemnly, deliberately, in prayer. Make sure of each point as you proceed, and then when you have reached the end, raise your Ebenezer; inscribe on it, "Hitherto hath the Lord helped me," and consider it as settled beyond a doubt. Then, though so important a decision might naturally cause hesitation, and though Satan denies and accuses incessantly, stand immovable. Then, having made sure of your entire surrender to God, let not that natural feeling of prejudice or of the strangeness of your new state, hinder your faith. But resolve to believe just as you would that new made clerk of whom we spoke, and act your faith as you would do towards him, *by resting calmly on the promises, and thrusting all doubts and insinuations from you*: then, perhaps at once, perhaps gradually, that prejudice will die away and be entirely lost.

*Geo.*—Mr. Hart, I will do so; it is the path of reason, as well as of Scripture precept. But the shadows of evening are deepening around us, shall we pray?

They knelt in humble, confiding prayer, to Him who helps our unbelief—to Him who, as George soon more fully proved, hath made light and strength, and "all things possible unto him that believeth."

\* M.\*

For the Guide to Holiness.

## A LETTER.

MY DEAR YOUNG FRIEND:—With unusual surprise and pleasure I read the contents of your letter. I knew that you had made a profession of religion, and that at times you were refreshed—and again at other times lost the presence of your Master, and *appeared*, at least, to take great pleasure in worldly society and enjoyments. But until you related it to me, I was ignorant of your secret misgivings and sorrows, consequent upon such a mode of life; though I might have concluded that it was so, having the clear light which has been so abundantly shed all around you. I have often deplored the religious state of most young people;

with rare exceptions they have a name to live while they are dead ; but had all my solicitous feelings been exercised upon you alone, I could not have had it more fully answered. You have become tired and weary of living in constant fear, dread and unhappiness, for you have found a worm in every gourd, and that even the prosperous success of attachments and interests still leave an aching void in the immortal spirit, which can only be satisfied by an intimate union with Him who has the right to be supreme in every human heart.

I often look with great pity upon professors of religion, who seem to be studying how to get along with the least possible measure of grace and duty in the service of God, and yet want to keep an interest in Christ and his people for times of need, sickness, disappointments and death. But in life and health, while the world is pleased with them, they desire to enjoy its smiles and caresses.

All this you have passed over, and seen the fallacy of the mere name of Christian, without the internal power of divine grace. You have hungered and thirsted after righteousness, and satisfied yourself with the stamp of the divine image upon your soul. I rejoice now that you will go no more halting or stumbling in your way, but lost in the will of God you have peace in believing ; brought into vital union with the Head, you have power to watch and pray.

Your Savior whom you kept at a distance from you is now always near ; the uplifted desire and thought feels his presence, and you can truly say, my Lord, and my God ! How precious, how sweet to kneel in any spot, at any time, and know that God hears and answers—to renew the strength every day, and realize that there is no interruption between Christ and your soul. Happy state ; I congratulate you upon entering the land of Beulah. May it be your happiness to dwell in this sweet place until you are translated above.

It would be wonderful indeed if you had no temptation, if Satan let you escape from his power without a struggle to gain you back ; and if this is not possible because of your simple faith in Jesus, he will try to make you unhappy by suggesting that you are deceiving yourself, and that it is too much for one so *weak* and *ignorant* as you to strive to live in a constant state of acceptance before God. He will often accuse you of having done wrong, or omitted duty, when you have not been guilty—thus making God a hard master, to discourage you.

But all this he has done to thousands now on the earth who are fighting against sin, and resisting even unto blood saving their

souls, and millions above have escaped with the same trials of their faith.

You may learn the difference between temptation of Satan and the reproofs of the Holy Spirit. Satan harasses and taunts unceasingly while he sees he can afflict, depress, make us sad, and prevent our confidence from flowing out towards Christ. But the Holy Spirit chides gently, and if we see our fault or mistake, repenting and grieving over it, we are not reminded of it again (except our inclinations lean to the same misstep,) though we learn a lesson painfully written upon our memories, and we become doubly watchful in that point, for the single eye is very tender in its perceptions, and dwells with no complacency upon any thing doubtful, whether it is sin or not.

My dear, you are *learning* to abide in Christ, therefore nothing must discourage you. If you lose for a moment the witness of God's Spirit, believe immediately for it, and twenty times a day you may in your heart say, *I believe now* ; I resign all now. Your faith will give you the deliverance and enable you quietly to rest in God. Set this down in your mind as with the point of a diamond, *that nothing shall discourage you* ; that what others have attained and lived in the increased enjoyment of, for years, is possible for you in the exercise of the same means of grace, and with the same single purpose of heart. Only let secret integrity preserve you, and you have nothing to fear, for God is with you.

The whole Bible is more needful for your study now, than ever before, for the enemy may tempt you to follow his impressions, and tell you that they are the voice of the Holy Spirit, and in the tenderness of your conscience you will be inclined to yield obedience ; therefore the word of God is your armor, and whatever is contrary to that is not holy, but from the wicked one. He will perplex your mind and strive to make two or three duties important at one time. Again, he may attempt to starve or deprive your body of nourishing food,\* or persuade you to clothe yourself meanly and carelessly, thus making crosses for yourself instead of bearing the Christian's cross. Under other circumstances he will tempt you to be penurious. (taking advantage of natural temperament), or give unwisely. One he tempts to give all away ; another he leads to withhold more than is meet, and must be deprived of the blessing of the cheerful giver and the liberal soul. We must remember that the Bible enjoins discre-

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\* One day in the week set apart for fasting or abstinence, soils the enemy from this ground.



tion, prudence, a meek and quiet spirit, attention to duties at home, affection to our kindred, courtesy and kindness even to God's enemies, attire suitable to our circumstances; also the prohibition of any thing that would feed the vanity of the old nature, which is not too dead to be revived and brought into life again.

There remains one more of your queries to be answered. Your enjoyment is not as great as it was a few weeks ago, though you have peace; the peace is evidence that you keep a conscience void of offence, and the other is small because your faith is weak. As you increase in faith, (and you will if you continue to live by faith instead of feeling,) you will be able to bear enjoyments without being in danger of spiritual pride. One other reason may cause your faith to be too weak to bear much joy, you are not perhaps as active in duty as you will be. You may not be ready and fitted for great labor yet, but do something. Speak to some souls, and simply tell what the Lord has done for you, and is able and willing to do for them also. Visit the sick and pray with them; begin to pray for some relative or friend who is unsaved; pray for some particular person who is laboring in the vineyard, at home or abroad; begin to lay out your little stock of fruit in good works, and your enjoyments will increase; the good measure will be heaped back into your own bosom.

Thus, my dear friend, you will find the path of obedience in the way of holiness, yielding you constant peace, happiness, and as much joy as will be for your safety.

Your faith and patience will be daily exercised, as you are able to bear. You need not be alarmed if while adorned in the grace of God, you are no better esteemed than your Master—as a root out of dry ground, without form or comeliness.

Yours in Christ,  
A. M.

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If earthly plants are permitted to spring up in the heart, how is it possible that the trees of holiness should flourish? With the ground already occupied with earthly products, the roots of sanctification, deprived of the nourishment which should sustain them, necessarily wither and die. There is not nutriment enough to sustain both. Hence it is that our Savior, in his divine wisdom, tells us of those who are choked with the riches, and cares, and pleasures, of this life, "*and bring no fruit to perfection.*"

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"Give me," says a certain writer, "that humility of heart which is a stranger to pride and arrogance."

For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

Amidst dark clouds that lower in the moral skies, it is one of the encouraging signs of the times, that interest—and I cannot help thinking, light on the subject of holiness, is increasing in the churches.

Should you deem the following observations calculated to aid this good work, you may give them a place in the "Guide."

"Sanctify them through thy truth, thy word is truth." Thus prayed the Savior for his disciples, and thus he now prays, as "he ever liveth to make intercession for" all who "come to God by him." Here the divine agency wants the human in the great work of salvation. The instrumentality by which it is effected is God's truth. Where we receive this by faith, the human will unite with the divine, and God saves the believer. The question then, "what is truth?" becomes clothed with awful interest; since on the reception of truth, "the truth as it is in Jesus," turns the question of our salvation. What is the truth, then, in reference to the doctrine of holiness? This is the great concern: "Be ye holy, for I am holy." "To the law and the testimony," for here only the true light is to be found.

I. I observe first, Holiness is the mark, the unfailing characteristic of a Christian. They who are holy, and none others, belong to the family of Christ. I speak explicitly of this, because there is a loose way of talking sometimes, as though holiness belonged only to the higher degrees of religious experience. There are indeed degrees in Christian holiness. There are Christian young men and fathers. But as in the natural family, so in the spiritual, all partake of the same nature. "Saints," "holy brethren," "sanctified in Christ Jesus," are the common appellation of all Christians.

II. I observe, secondly, This holiness is nothing else than the moral likeness or nature of God.

1. When it is said, "Be ye holy for I am holy," this is clearly implied. Holiness is the spiritual moral attribute of God. He is the "Holy One of Israel." "His name is holy." When the angels ascribe to Jehovah the praise due unto his name, they cry, "Holy, holy, holy, is the Lord of hosts." Christians are "born of God" — "partakers of the divine nature" — "renewed after the image of him that created."

2. And when we inquire what is this divine nature? the answer is at hand. "God is love," says the apostle. Our Lord himself, and another apostle, assure us, that the "law is fulfilled in love" — that this is the sum of all God requires of us. And this same apostle, in describing the work of grace by which we become the children of God, says, "the love of God is shed abroad in our hearts by the Holy Ghost given unto us."

3. We properly make a distinction between holiness of life or conduct, and holiness of heart. By holiness of life we do not mean a mere outward con-

formity to the divine law; but such, arising from a single intention to obey God—to be like him. Holiness of heart, on the other hand, refers to the state of the affections—the passions, desires and appetites, being subject to and in conformity with God's law—love divine—love to God and man ruling and inspiring all. To illustrate this distinction, He is an honest man who uniformly *acts* uprightly in all his dealings. Yet we may conceive of one acting so, whose heart, his inward feelings, do not always fully harmonize with the act of his will. Though he may always triumph, yet he may at times have powerful struggles with feelings of avarice and selfishness. So in Christian holiness, it is one thing for the *will* to harmonize with the divine law, another for the inward feelings, the moral sensibilities, to be in the same harmony.

4. And here we see how the different degrees in Christian holiness exist. There will be a degree of holiness of heart, or there can be none in the life. But the heart may be more or less imbued with this hallowing spirit.

5. Another remark here. Holiness of heart does not manifest itself so much in sudden impulses or powerful bursts of feeling, as in the settled habit of soul. There are persons who can hardly be brought to visit an object of distress, or contribute for its relief; and yet if you can in some way bring such an object before them, and sufficiently arrest their attention, they are deeply affected, and amid bursts of benevolent feeling they are ready to administer relief; and do often very injudiciously. Now compare such an one with John Howard, in whom benevolence was a settled habit,—who devoted to it his whole life and fortune—and to seek out and relieve objects of distress, travelled throughout almost all Europe; and I need not ask, in which character is the most genuine benevolent feelings exhibited. And now, let my reader apply these views to Christian holiness, and he will be prepared to agree with me, that the farther a Christian is advanced in the divine life, the less will he be subject to those bursts of feeling, that unfit the mind for rational or deliberate action.

III. I observe thirdly, The gospel proposes to make men perfect in holiness.

1. Not absolutely perfect, for that belongs to God alone. Not perfect like angels, for men are not angels. Not perfect as Adam in Eden, for he was not a fallen creature. But just that perfection, of which fallen, but redeemed man is capable.

2. He is a fallen creature compared with infinity, and therefore ever liable to mistakes and failures. He is helpless, and therefore all boasting is excluded, seeing he is continually dependent upon the grace of God. He is holy only by faith, so that however high he rises, he retains it only while he hangs upon Christ. It is perfect love—the entire affections of the soul completely imbued with this spirit.

3. This I conceive the Bible teaches. “The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart.” “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you.” “The very God of peace sanctify you wholly—soul, body, and spirit.”

IV. But I observe, fourthly, All Christians are not thus perfect in holiness.

Paul says to the Corinthians, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." They were "in Christ," they were therefore "new creatures;" but they were babes, not men. They were then the children of God, and in common with others he had already addressed them as "saints," and yet comparatively they were not "spiritual," but "carnal." Addressing the Hebrews, he reproves them in a similar manner. "When for the time, they ought to have been teachers," they had need to be taught "the first principles of the gospel." They were "babes," and could only be fed with milk," when they should have been of "full age," and prepared for "strong meat."

Two things are to be observed here. First, All who come not to the high standard of Christian perfection, are not thence to conclude they are not in any sense Christians. Do they find sinful affections in their hearts, let them not be discouraged. See that they are justified by faith and have the spirit of adoption, and then cry to God in prayer, watch and labor, for entire purity.

Secondly—All who have evidence they are Christians, are not thence to conclude they are perfect. They may be assured of a single intention to please God, be guilty of no wilful sin, and yet not be perfect in love. For a time they may feel no risings of evil, and yet they may not be wholly purified.

V. Again, I observe, the work of holiness is always progressive. There is no possibility of standing still, without retrograding.

1. Man is a progressive being. This is seen in every thing. The head, the hand, the heart, is ever improving in whatever it applies itself to. The Bible, by constantly appealing to constitutional elements of our rational nature, shows that it addresses man, and is adapted to man, as he is.

2. The standard of holiness, the divine nature, is infinite. Man may be ever approximating towards this, without the possibility of ever reaching a limit.

3. God has commanded us to advance in holiness, "grow in grace," go on unto perfection. In the Philippians, perfect Christians are exhorted to "forget the things which are behind, and reach forth unto those which are before"—to "press toward the mark"—see ch. 3, ver. 15. Higher attainments are for them too, and these they are to seek after.

4. The work of grace in the heart inclines the Christian to advance. While this flame glows in the heart, it creates a hungering and thirsting after more.

5. Any resting in present attainments, is sin. For as every degree prepares us for a higher, and we are commanded to love God with all the heart, might, mind and strength, we violate this command when we neglect to grow in grace. Hence we cannot retain the *lowest* state of Christian grace, without "going on unto perfection;" not the *highest*, without continually adding to its measure.

Such, if I have not mistaken the teachings of God's word, is the doctrine of Christian holiness. "Be ye holy for I am holy," is a command to every one: short of compliance with it, none may claim the character of a Christian. But

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it is God's will we be perfect Christians. Nay, that we attain to heights inconceivable to finite minds—beyond the power of language to express. Let us then, forgetting the things which are behind, and reaching forth to those which are before, run with patience the race set before us, “looking unto Jesus, the author and finisher of our faith.”

DISCIPLES.

North Adams.

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## REVIVAL OF HOLINESS IN LANE SEMINARY.

Some of our readers will remember the account of a gracious outpouring of the Holy Spirit at this institution some two years ago. The following relation of experience is by one of the students who shared in that glorious baptism of light and love. His narration, as recorded at the time, was evidently more for his own satisfaction than for the public eye, yet it is so full that the *experienced* will appreciate his meaning, and be able to judge of the genuineness and extent of the work. The work was glorious; this experience is rich; and we ought to add that we are indebted for it to the “WATCHMAN OF THE VALLEY.”

“ONE morning about ten o'clock a dear brother came into my room, and after talking with me for an hour or two, left me with a feeling similar to nothing which I ever experienced, save that which I felt in the hour of conversion. I saw again the beauty of God in Christ, and trusted in Him fully, not as then, for the salvation of my soul, but for its *sanctification*. I knew that I might look to the Lord Jesus as my friend, who would come to my help in time of emergency, and I felt a great reposing of my soul in His keeping to save it from the penalty of the law, but this had been all. The work of overcoming sin in the soul, and of thus preparing it for Heaven, I thought Christ had committed to me, and I had been accustomed to look forward to life, as one unbroken series of struggles in the effort to accomplish the task. At death I thought Christ would finish what I had left undone, but until then I must do better myself, and “work out my own salvation.” I use this language still, but in a different sense from what I formerly gave to it. My friend convinced me that the work which I was undertaking was useless. I was endeavoring to perform that which was comprised in the *office* of Christ. Sanctification, he assured me, was as truly the work of Christ as salvation. It startled me, though joyfully, and at first I could not believe it. He insisted that Jesus had bought with His blood the privilege of fitting his soul for Heaven, as truly as he had that of eventually saving it from Hell. He quoted the passage in which Christ is declared to be not only our wisdom, but our *sanctification*, and redemption—other passages in which Christ is described as *working in us* the good pleasure of the Lord, &c., and assured me that in the case of salvation, my part was only to *trust* in Him for that which I described. While he conversed, the character of Christ had been expanding and unfolding, till it seemed most beautiful. Still I felt that I

was not confiding in him, and asked my friend how I should do so. Then, said he, you are making a *work* of trusting, and are fancying that until you do something you call trusting, Christ will not receive you. Simply look to Christ and rejoice in him, leaving with him your soul that he may sanctify it, just as you would leave it with him to be saved, or just as you would confide to me any business which you knew I was fully competent and willing to perform, ceasing from all anxiety concerning it. I saw that he had exposed the true nature of the difficulty, and as I saw this snare of Satan, I felt as I never felt before, the utter hopelessness of ever escaping, unaided, from nets so refined, and so cunningly laid. It seemed as though he had thrown a fine invisible silver wire around my soul, and thus unperceived, was detaining me from Christ, while I sought first to put forth the effort of trusting. The moment I perceived the difficulty, I rested calmly upon Christ, my anxiety fled, and sweet tranquillity stole over my soul. I seemed resting on his bosom, and there, panting, exhausted, scarcely daring to breathe, lest I should fall again, I lay, feeling that he bore me in his arms. This was the thought which filled me with calm delight. I need no longer struggle with difficulties, external or internal, for Christ will go with me and bear me over them in his arms, as the mother bears her child over obstructions which it cannot surmount. For a few days before and after this, I noted upon a little paper a sort of outline of my feelings, and by quoting from it, perhaps I can produce a more distinct conception of the transition, than by a description from memory." "Friday.—Brother Stewart led the morning meeting—exhorted the brethren to state their feelings. Walton spoke of new views of Christ—*fullness* of his love. Those who were willing for two weeks to talk and pray daily with one Christian, rise while singing the last hymn." "Saturday.—Walton spoke of seeing Christ IN THE BIBLE, between us and God—blessed views." "Sunday.—Dr. Beecher led. Talked of cold professors. Christ will spew them out of his mouth. Jesus knocks even for them. Like the sleeping disciples 'not pray one hour!' and the Savior half apologizes even for them; and now comes and would enter. Dr. wept—great feelings. (Several of the students seemed converted over—glorious views of Jesus.) "Monday.—Brother Gilmor spoke; has seen Christ as never before—difference between looking at the image of the Sun in the water, and the Sun—at the brazen serpent, or at the image in the mirror—no healing. Following the image of the mirror we go from Christ. Now he is rejoicing in Christ. Br. Estabrook also is rejoicing in Christ as never before. Christ is the 'light of the world.' I felt we cannot shine of ourselves. Christ is the Sun—we *must* open the door and windows of the heart, let him shine in, and through us light will go forth. Wished for it—though I have felt it not—rejoice that others have. Broadman says, you have Christ, rejoice in him, think not of views. But I must see Christ before I can rejoice in him. Felt a desire to live in Christ, that I might speak for him earnestly, fearlessly, *knowing* what I affirm, then every service, and all labor will be like the flying of a bird—*easy*. Prayer for this knowledge—appears like twilight—I see Jesus, but not enough—rejoice in him as good and lovely, but his face looks not at me." "Tuesday.—Brother

Bishop led—he said, think of a being blind, but knowing that beautiful objects are around him—deaf, knowing that delicious sounds may be heard—no taste, yet knowing that exquisite things may be tasted—that was my state a few hours ago. Now it is not so. I speak to you from the land of Beulah. I know now what is meant by joy unspeakable and full of glory. After meeting, prayed with Estabrook. He told me his feelings—seeing God in Christ while reading the first chapter of John—glorious Savior—loved him. To me still there are clouds. Christ seemed beautiful, but thin silver clouds are around him. Seemed to see the life of Christ in the Bible, like a stream of silver,—beautiful.

At eleven Broadman came in—told him I wanted those views—felt I could not serve Christ effectually without them. He said I must *desire Christ in himself*—want none else in heaven or on earth—leave myself with him, forgetting myself, trust in him lovingly. He is all love. He could make me useful—give me visions of glory—or if best, leave me in the dark without usefulness. Trust him, he will do best. Determined I would. Saw him in prayer like a sun of love—rested in his arms, and felt a calm sweet peace, which lasted all day.”

“*Wednesday.*—Pleasant morning devotions. I led the morning meeting—spoke of Christ as our Pearl, and ‘hidden treasure’—rejoice in him—not leave in the earth, or only look into the lid of the casket, but take out the pearl, admire—love—rejoice—use treasure enough for all wants. Talked with Bishop—so full he can scarcely speak. Bible full of Christ. All new—Christ ‘the door,’ ‘way,’ not, he says, through Christ into Heaven, out at the other side, but door into God himself. What he did on earth not extraordinary, but a specimen of himself, as a piece of cloth, specimen of the whole—willing to suffer all over again for us. We to ‘fill up the remainder of his sufferings,’ by shedding out his love over the earth—as now he, bodily, cannot. Knelt and did not pray, but *praised God* with him. Bishop says there are but three or four words in the language worth any thing—Jesus, love, glory—says he wanted to die, feels he could not long live under such visions—they came while thinking how good Christ had been to brother Walton. He says, in heaven he shall want to get off in some corner alone, and there sit and look at Christ. ‘Would’nt you have him look at you also?’ ‘No matter if I can only see him.’ The Bible is so full, he can only read a few verses at a time. In looking for a text, he stopped at a hundred others, he says, as a boy on an errand sees insects and beautiful flowers on the way till he stops and forgets his errand. At noon I had a vision of God, in his greatness too infinite for us to know him, so he compressed himself into our body—came among us doing good—not because he loved the blind, &c. simply, but to show us how full of love he is to us—as if going among animalcules, as an animalcule, doing them good, to let them know, as they could not else, how much he loved them; and now in heaven he is the same mountain of love. As I thought of God thus, he seemed a great stream of glory pouring down on the earth, and through the life of Christ—gloriously lovely.

Now I rejoice in Christ as my *sanctification*—new view: thought before must do this myself. But Jesus will bear it, and carry me in his arms through life,

as the child led by its mother—she will catch it if it begins to fall. He is morally omnipotent, and will contrive means to give me every *needed* feeling—send a friend to talk with me—sermon—passages in Bible—train of thought—and make all right.”

“*Thursday*.—Waked with sweet views of Christ. After meeting, talked with an impenitent friend—thought he knew all—told him he did not—he was blind—I saw beauties he could not—knew he did not love God as lover his betrothed—and looked forward to an interview thus delightfully. I did. If this be fiction, imagination, it is better than reality. The sunshine seemed coarse compared with the light of God’s love in the soul. I lie like an infant in the arms of Christ, O, how sweetly, and pray that the light may not be let in by him—dear him—too fast. O, that this may never cease.”

“*Saturday*.—In meeting thought of the love of God to follow us in indifference, and love us in coldness. Felt indifference the worst of sins,—saw myself vile—Christ lovely—feared lest the evil spirit should turn me away from Christ—felt powerless to resist—thought of Christ as stronger than the strongest man—in darkness his arm of love would follow me under the clouds I had brought between—hold me up and bring me back. Felt as if I was lying in his arms. Feared this view rendered him more kind than the truth—remembered, ‘though mother forget her child, yet will not I forget thee’—read, ‘Spirit bears witness with our spirit that we are born of God.’ *Children*—felt that this image even, was less than the truth. O, infinite love. Fiction, fancy, fail utterly by the side of the reality, and this is to be forever. O, that I may be kept from looking away. Saw that sanctification is looking at Christ and being transformed into his image. During the past week, many students have trusted in Christ. Had a view of God’s fullness, glorious love, that was sweet beyond expression; prayed for its continuance—felt that he would keep me, and give me those visions of himself all along through life; O, that I may see him in his glory; I desire nothing else.”

For the Guide to Holiness.

### EXTRACT FROM A DIARY.

1843. Sept. 9th. This week has been by far the best week of my life. I am enabled by faith to approach nearer to God than ever. In secret prayer I seem to enter into the holiest, by the blood of Jesus, and find such a drawing out after God, as makes me realize that “He is leading me by a way that I knew not.” My Savior reigns in my poor heart without a rival. How entirely am I indebted to *grace* for all I am! Buried as was I, in the depths of sin, pride, self-love, and wilful ignorance of God’s requirements; and now delivered from my inward foes, raised from the pit of sin and misery, washed from my pollution, set on



the rock, and built up a temple in which the Holy Ghost condescends to dwell; and which the whole Trinity deigns to visit.

What am I? a worm—exalted to communion with God! My hands should be laid on my mouth, and my face buried in dust, at the recollection of my native degradation; but even there, one thought of the wondrous grace that wrought out my deliverance, would constrain me to shout, “To him that hath loved me, and washed me from my sins in his own blood, be honor and glory, world without end.”

16th. I have enjoyed some very precious seasons this week, rendered increasingly precious by the signal victories I have gained over severe temptations. How abundantly sufficient for all things, is the grace of God! I ask not higher bliss than to be a free child of God; freed from the debasing passions and unhappy feelings of the unregenerate man, and brought into the glorious liberty of Jesus Christ, I'm blest. *Freedom, freedom*, I always loved the name, but since I am *free indeed*, there is a sacredness in the sound, that causes every fibre in my soul to vibrate with unutterable delight. *Freedom* brings a soul full of the tenderest love,—a boundless ocean of perfect bliss,—sweet, holy, exalted communion with Him who is my blessed All,—always accompanied with a clear, bright consciousness of God's complacent smiles. Tell me, ye who are *free, free indeed*, tell me, what of bliss, of comfort, or of *any thing* desirable, is not included in this evangelical *freedom*. All that earth calls noble is to me but dross compared with this. The grandest objects of man's ambition, are sordid and grovelling *in reality*, not merely because compared to the *Love of God*, but “*whatsoever* is not of faith is sin”—and sin is debasing, defiling, destroying in its nature. Knowledge is good, but only when sanctified; unsanctified, it “puffeth up,” but to prepare to be cast down, lower in misery, in proportion to the illegitimate exaltation.

Nov. 8th. The words, “For Christ is the end of the law for righteousness to every one that believeth,” have been of late sweetly applied to my heart. There is a sweet simplicity in realizing for ourselves, and not another, that by simple faith in our naked trust in a risen Savior, the soul is purified, and Christ becomes for that soul the fulfilment of the perfect law. My heart is becoming more simply and alone fixed on God, independent of other support and comforts. I desire God and God alone.

Nov. 11. Blessed be God! In the language of David I would to-day exclaim to every thing that hath breath, “Bless ye God.” His pardoning love has levelled the mountain of my transgressions,

his purifying grace has numbered me among the debtors to his sanctifying love, and placed my feet in the way cast up for the ransomed of the Lord. A sainted spirit has been to-day inviting me to the abode of perennial bliss. Too much of unbelief still lingers about me, or it may be the force of education still entices me to doubt of the communion of saints on earth, with spirits disrobed of "this cumbrous clay" — but the reflection that not only my Savior, my Father, my Sanctifier dwell, the Three in One, in the upper kingdom, but that for thirteen years a mother has tuned her harp in sweet unison with angelic choirs, and even now awaits my coming, makes me almost sigh to depart. But knowing that my Father's will is become my director, I can only exclaim, "Lord, help me to fill up my days in righteousness and true holiness, and then *according to thy will* receive me to me rest." S.

## PURITY OF HEART.

WE see many frequent our churches, hear sermons, and attend upon prayers; they are civil in their carriage, upright in their dealings, and there is no great blot or blemish visible upon their conversation; and God forbid, but a due value should be put upon such excellent preparatives to religion: but after all, will these qualifications certainly prove and place us amongst "the pure in heart?" Will men set up for heaven and eternity upon this stock? and venture their salvation upon this bottom? If they do; it may chance to prove a venture indeed. For do not our Savior's own words convince us, that the outside of the platter may be clean, and bright too, and yet in the inside remain full of all filth and nastiness? So that while one entertains the eye, the other may turn the stomach.

If we would prevent the judgment of God, we must imitate it; and judge of ourselves, as he will judge of us: that is, by the heart, and by the principles which rule there. And for this, let every man be but true to the resolves of his own conscience, and he will seldom need any other casuist. As for those late specious professions of religion amongst us, and those high strains of purity above the rest of the world, together with boastings of a more intimate converse with God, and acquaintance with the mystery of Godliness, and the like; they are generally nothing else but terms of art, and tricks used by spiritual mountebanks, to impose upon

the credulous and unwary ; and signify but little to that all-searching Judge, who judges neither by fine words nor by fair pretences. For let men say, or pray, or pretend what they will, he who has a covetous heart, is in the sight of God a covetous wretch. And he who has a proud, a lustful, or a revengeful heart, passes in the accounts of Heaven for a proud, a lustful, and a revengeful person. And he who can harbor schism or faction, sacrilege or rebellion, either in principle or design, though he prays never so devoutly, never so loud and long, with all the postures of a solemn hypocrisy, as a sad look and doleful tone ; yet let him take it from the word of truth itself, that he has nothing pure or pious in his heart : for the main spring, the heart, is out of order ; and therefore the motion of the wheels must needs be so too.

Briefly, and in a word, and with that to conclude, he who has nothing to entitle him to this blessedness of "seeing God," but a civil, inoffensive smoothness of behavior, a demure face, and a formal customary attendance upon a few religious duties, without a thorough renovation of the great principle within him, and a sanctified disposition of heart, may indeed hereafter see God, but then he is like to see him only as his judge.

To judge indeed too favorably of others is an error on the right hand : for charity is to pass sentence there, which is a virtue of a benign nature, and whose office is still to think, as well as speak the best of things and persons. Nevertheless, it is one thing to believe charitably, and another to pronounce confidently ; and more than the former we cannot do, where the knowledge of the heart is locked up from us, as it is of all men's hearts, besides our own. And in judging of ourselves I am sure it is charity to suspect the worst ; and for every man to probe and descend into his own heart by a strict, accurate, and impartial examination of it. For, "from the heart are the issues of life and death," and from the same must be fetched the evidences of our title to either.—*South.*

## FULLNESS OF CHRIST.

THERE is not a want in the sinner, but there is a corresponding fullness in our blessed Redeemer. Is the sinner hungry ? Let him come to Christ, and he shall be made to partake of the bread of life. Is the sinner thirsty ? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sin-

ner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beautiful robe. Is he blind? Let him come to Christ, and he shall have his eyes open to see wondrous things. Is he deaf? Let him come to Christ, and his ears shall be unstopped to hear the voice of uncreated harmony speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Is the sinner longing for rest? Let him come to Christ, and he shall have sweet repose. Is he trembling under the apprehension of future wrath? Let him come to Christ, and he will find that 'there is now, therefore, no condemnation to them which are in Christ;' for, according to the Scriptures, 'being justified by faith, he shall have peace with God through our Lord Jesus Christ.'—Yes, no matter what may be the sinner's wants, or woes, Christ is suited to his case, in all things; only therefore, let him come to Christ, and he shall be made rich and happy through all time and throughout all eternity. Assuredly then, it is the sinner's interest to come to Christ.—*Rev. D. Baker.*

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#### TRUST IN CHRIST.

We should trust in Christ when we feel well, when we feel bad, and when we have no feeling at all; for it is Christ, not our feelings, that must save us. The sooner we give up feeling as a motive to action and trust in Christ, the better it will be for us, and the better we shall feel.

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#### AFFLICTIONS BENEFICIAL.

THE Christian while passing through trials and subjected to manifold temptations, is being hammered like the stone in the mountain for the builder's use; when it is finished it will be brought forth. So the Christian, though the blows may hurt, should not repine or resist the divine sculptor. He will be brought forth in due time meet and prepared for the Master's use.

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# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## GOD'S LAWS NEVER FOUND TO OPPOSE EACH OTHER.

As soon as I had made an entire consecration of myself, soul and body, to God, I began to inquire how far the natural sensibilities should be indulged; such as the appetites, propensities, and affections or passions, without impeding the progress of the soul in holiness. I progressed in my way with great caution, resolved to learn, by sacred study, the line of demarcation between the track of him who is "crucified to the world with its affections and lusts," or desires, and that of him who is dictated mostly by the natural impulses. After learning what I might by my own reasoning, and being yet doubtful on certain points, I resorted to Dr. Upham's Philosophy of the Mind, to study it with new feelings, and a new object in view, to learn if it were possible, what man must have been in his natural sensibilities before fallen and perverted by sin. What he was when first formed, when all was pronounced by his Maker to be very good, the same can we safely seek to be; what we can justly suppose were his appetites, propensities and affections or passions, when in his innocency, to him or her who would live holily before God and man, the same may be allowed, if answered by their appropriate objects, and kept within their proper bounds. But here the holy man in his present state of infirmity has a work to do that man in his primitive purity had not; for in consequence of his dreadful fall, the organization through which the spirit operates is set ajar more or less in every part; and though the *soul* may have been restored through the merit of a Mediator, it is so interlinked by living, sensitive cords, into the organization that embodies it, that there needs a constant care to keep an oversight of the whole, lest one part infringe upon another, and that upon another until the design of the whole is lost in confusion. I have heard the remark of some translator, that the meaning of the original term for Satan is, *confusion*. However this may be, it seems that the term would apply to him very well, for he certainly gains some of his greatest conquests by bringing the faculties of God's creatures into a confused,

irregular and unlawful action. And he has great opportunity to operate through our enfeebled bodies, so that at the very first opening of our minds to a knowledge of their state, we find ourselves distressed at the irregularity of action into which the whole system, the mental, moral and physical part has fallen; and we are so held by the power of habit, that nothing short of the hand of Omnipotence can regulate us. And there is provision made that we, by faith in the Lord Jesus Christ, that faith that proves its life by works corresponding, may feel the movement of that mighty hand to regulate and keep in regulation the complex system which constitutes the soul. Each desire of a soul so regulated that it answers to the original, is known to meet the approval of God by finding that he has made provision for its gratification in preparing for it, its appropriate object. Such of them as might be denominated physical desires, such as the appetites, and the like, find their objects in this life, without any indication of finding them hereafter, except as they may be changed and suited to a new bodily organization. Such of them as may be denominated mental desires, the desires of the soul, purely, such as the desire of life, the desire for society, and so forth, have the prospect of gratification beyond the limits of this physical life. It is only of souls whose spring of motion and of life is love to God, that we speak. It is only to them that eternal life is promised; it is only to them, that the promise is made of sitting down with Abraham, Isaac and Jacob in the kingdom of God -- the promise of desirable society in another life. It is, then, only the inordinate and irregular action of the principles of our nature, to which he who would be holy must crucify himself. In the regular action of these principles, and in the provision made for them, we should rejoice, and continually make returns of thanksgiving to Him whose works are perfect, and who made the wise arrangement. There is danger that we keep not the natural inclinations sufficiently guarded and held in check. And there is danger too, with some, of erring upon the other side. They make restrictions, where they need not; and then if they follow the demands of their constitutions, which they are very likely sometimes to do, they condemn themselves, and thus bring a sort of self-created darkness upon the mind, which makes an opening for the tempter to rob them of their peace. He who refrains from eating what is palatable to him, merely because it is palatable, and not because it is unwholesome, (unless it be for mere discipline of mind,) forbids himself unnecessarily what God has provided for him; namely, pleasure in taking food. On the other hand, he who refrains from a palatable dish because it would injure him, secures the greater good, that of an uninjured body and mind, by rejecting the less, that of a momentary indulgence of appetite. In the first case, both could have been secured; in the last, but one, and that on the Bible principle of losing a short life when it is necessary, in order to secure one without end.

Why should one condemn himself because he has a desire for the esteem of his fellow men? It is not *pride* that induces this desire, but it arises from a principle implanted in the very constitution of the soul. Why

should the devoted Christian be distressed to find in his heart a desire that his conduct and performances should be held in esteem by other Christians, or those who may have a just estimate of character and conduct? provided that desire have no influence to make him digress at all from the exact path of duty. *Pride* wishes its subjects to take seat upon an eminence, that they may exhibit their supposed superiority. The desire of esteem only wishes justice to be done; its subjects seek first to become *worthy* of esteem, before they wish to have it; and to hearts regulated by the sanctifying grace of God, it would be painful to discover a mistaken esteem, that of supposing them to be worthy of what they are not. And such hearts are not likely to set a standard for esteem higher than the real worth of their characters would justify; for they are much more sensible of their defects than their excellencies; so that they are secured from the wearing of ever disappointed expectation which the self-conceited suffer.

Why should the holy man be more afraid of laughing than of weeping, except that he is more likely to go to extremes in the propensity that naturally operates the most frequently? The holiness which he wishes to maintain, consists in keeping, by his own agency, through the power of God, every faculty in its proper action, operating in its appropriate time, place and degree. O! it is the absence of the controlling principle of love to God, that brings the other parts of the mind into their irregular and perverted state. While studying the author above named upon this subject, I was led, again and again to exclaim, *God's laws cannot be found to oppose each other.*

This author upon the Philosophy of the Mind, made the doctrine of Christian perfection perfectly clear. And yet he did it unwittingly; for he then had no interest in that doctrine. The truth made its own application; it needed no other hand. We take an extract from him:

"The Savior, it will be recollected, appeared on the earth, not only in the fashion of a man, but was constituted also with those various attributes which pertain to man as a human being. He was hungry and thirsty, he ate and drank, he toiled and was susceptible of fatigue, he showed indignation, he loved, and rejoiced, and wept, as other men. Not only this, we are expressly assured, that he was tempted in all points as we are, *and yet without sin*; and this is just what might be expected, when we take into view his feelings towards God. In him the principle of love to God the Father was a supreme principle. It sustained an unshaken dominion. And under its pervading and paramount influence, the appetites asked for no inordinate indulgence; the propensities fulfilled the intentions of nature, without degenerating into unseemly and sinful perversions; and all the departments of the mind maintained a harmony with each other. And this will be the result in other similar instances. The Savior is set before us as an example, not merely in bodily and outward action, but still more in the propensions and affections of the heart. All that has been said of him may by possibility be true of all men in every situation of life. Under the blaze of a burning love to God, the appetites of men, so far as they are inordinate and sinful, will necessarily wither and die.

Such is its infinite ascendancy in its appropriate and perfect exercise, that all their desires, whether they relate to themselves or their fellow-men, will be absorbed, and hardly perceptible in this great flood of the heart's movement upward to the source of life and light. We do not mean to say that the appetites and propensities, or any other of the natural or pathematic principles will actually cease, but the mind will be so intensely occupied with the higher and paramount principle, so long as it operates with a power proportioned to its object, that they will attract but comparatively little notice; and it will be impossible for them to become excessive." \*

A STUDENT.

September, 1846.

\* Upham's Mental Philosophy, Vol. II page 227.

For the Guide to Holiness.

## LETTER ON INTERCOURSE WITH THE WORLD.

*My dear Friend*:—Our Savior recognizes the term, *Friend*,—"I have called you friends," &c.; and when I penned the above address to you, I thought how delightful to be owned by Him, as a *friend*. Yes, we do not love, and meet no return, when we love Christ. His love is prior to ours, and greater than ours, but he values our love; it is not poor and meagre in his estimation, because it is genuine, pure love,—“of God.” We will not then undervalue the mutual friendship between Christ and our souls. It has a good basis, founded in God. And we will not undervalue our love to each other, since Christ is the centre and soul of that. We cannot have any communion, forgetting Him, *can we?* How distinctly to my spirit comes your articulation, “no, no; our friendship is intertwined, imbedded in the heart of Christ.” You may not think these remarks very appropriate to your question, viz., “how far we may mix with the world, and yet not be of the world,” and yet they are not very divergent from the central point of our correspondence, *Christ*.

In regard to mixing with the world, unless with a definite object, I am satisfied, it is not best. An influence, almost imperceptible to ourselves, steals over us, is exerted upon us, by the company we keep; and we are in danger in worldly society of being weakened spiritually, little by little. Worldly parties may be regarded perhaps as a place of temptation; not of necessity, of course; for if we go into the world as Christ did, we may be the victors rather than the slain; we may influence, rather than be acted upon. The only question is, “shall we be as Christ was, *when found in the midst of publicans and sinners.*” The reason he gives for being in such company is, “that he came not to call the righteous, but sinners to repentance,”—his object was to reprove, warn and instruct them. When a guest at Simon's feast, he said to Simon, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither



thy kinsmen, nor thy rich neighbors, &c. But call the poor, the maimed, the lame, the blind," &c. See also the variety of instruction communicated by him, at this one feast—Luke 14. Is not the instruction to Simon very important, on the very point in question? Need we any thing farther? We cannot mistake the position of our Savior in the world; and he says of his disciples, "Ye are not of the world, even as I am not of the world." If we mix with the world, it must be to make more apparent the truth, that "we are not of the world."

I somewhat readily marked out a course for myself to pursue. My first visits to be made to the widow and fatherless, to the sick, the suffering, and the needy, —believing such visits more acceptable to God, and more profitable to myself and others, than any other visits I could make. These visits, in connection with other calls of usefulness, and social meetings for various objects, leave but little time for parties of pleasure and social enjoyment. Desiring to prove with you, the truth, the reality of real discipleship, and to be as Christ was in the world, I close.

MARION.

For the Guide to Holiness.

"Where the wicked cease from troubling,  
And the weary are at rest."

Let me go to that glorious home  
Where the sun never shineth by day;  
For the light of the Lamb, in the midst of the throne  
Is brighter than noon's fervid ray.  
There the gardens with verdure are rife,  
And the flowers are rich in their bloom,  
While the beautiful stream of the river of life  
Murmurs come, for yet there is room;—  
Room, room in the glorious home of the blest,  
For the weary and heavily laden to rest.

The bow of the covenant stands  
O'er-reaching the portals of bliss,  
And the gate opens wide as glorified bands  
Pass outward from that world to this.  
In the soft summer twilight alone,  
From the region of glory afar,  
They sing us a song of the kingdom to come,  
In the light of the evening star,—  
They sing of the glorious home of the blest,  
Where the weary and heavily laden shall rest.

Poor wanderer o'er life's weary waste,  
 That night song is breathing for thee—  
 Come forth to the fountain and joyfully taste  
 The waters out-gushing so free.  
 The rock of the desert has cast  
 Its beautiful gift on the sand,  
 And a bright crystal pool is bubbling at last,  
 In the midst of a wearisome land—  
 The waters of life from the home of the blest,  
 Where the weary and heavily laden shall rest.

There the glorified spirit restored  
 To the radiant land of its birth,  
 Shall remember no more, in the smiles of the Lord,  
 Its wearisome sojourn on earth.  
 The veil of the temple is rent,  
 As nearer we draw to that shore,  
 Where triumphant in glory our forerunner went,  
 To live and to reign evermore,—  
 To live and to reign in the home of the blest,  
 Where the weary and heavily laden shall rest.

Ah, then, to that glorious home,  
 Where the sun never shineth by day,  
 Where the light of the Lamb in the midst of the throne,  
 Is brighter than noon's fervid ray ;—  
 To those gardens of unfading bloom—  
 To those pleasures that never decay—  
 Let the spirit-eye turn in its sadness and gloom,  
 And patiently wait for the day.  
 The morning star beams from the home of the blest,  
 Where the weary and heavily laden shall rest.

MARY.

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 For the Guide to Holiness.

“AND SITTING DOWN THEY WATCHED HIM THERE.”

WHEN the blessed Jesus hung upon the cross, the Roman soldiers it seems were so void of sympathy as to allow of their *sitting down and watching him* in his dying agonies. If we fully consider the awful pangs of an ordinary death from crucifixion, it would doubtless melt the hardest heart. But what shall we say of those professed Christians who can read, hear and contemplate the unparalleled sufferings and death of the Son of God, and like

the Roman soldiers, sit down at their ease without exhibiting any apparent sympathy for him or the object of his death? Thus it is with many, very many professors of religion. They seem to forget their responsibilities to their dying Savior. His claims, or many of them, are unheeded, while they are sitting down at their ease, indulging themselves in the cares and vanities of this life. Let all who peruse these lines contemplate the subject here suggested, and inquire whether it is befitting any one to exhibit toward the blessed Savior and his cause in the earth, an indifferent and inactive spirit. If so, such ones may imitate the Roman soldiers, and with them sit down and watch the Savior in his dying agonies, which he suffered for the salvation of a fallen, perishing world. But let such remember, the day is not far distant when that same crucified but now risen Savior will award to every man according as his work shall be; then

“Every knee to him shall bow;
Sinner, hear, and tremble now!”

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For the Guide to Holiness

## SANCTIFICATION OF A YOUNG CONVERT.

MY DEAR BROTHER:—I have long been a reader of your excellent “Guide,” and though urged to add my testimony to the power of saving grace, have heretofore declined. But in looking over the last number of the “Guide,” and reading Mr. Wesley’s remarks in a letter to a friend on sanctification in reference to persons newly justified, I felt it to be my duty to make known through this medium what the Lord has done for one so unworthy as myself, hoping that it might encourage some such to seek a full salvation in the blood of Jesus.

I experienced a change of heart when about eight years of age, but as I grew up I mingled with young people of the world, and lost what I had formerly enjoyed. But I could not be happy; the Spirit of the Lord strove with me and continued to strive, but I continued to resist. Praised be his name that he did not cut me down, but that he bore with me, ungrateful as I was. O, it was love, wondrous love. He was not willing that I should perish; nor is he willing that any should perish, but that all should be saved. Glory be to his name. I continued in this state until the latter part of the year 1837, when I was led to reflect more seriously on my condition before God. I was circumstanced in life

most happily ; my husband and most of my friends were pious. I dreaded an eternal separation from them in another world. O, what would I have given then to have felt, as some have, deep sorrow for sin. But I could not weep for my sins. I only wept at the thought of being separated from friends that I dearly loved. I would often say to my husband, " We shall have to be separated ; you enjoy religion and will go to heaven, but I never expect to experience religion, because I cannot feel conviction for sin." I have lain awake sometimes half the night praying for conviction. I thought I would go and see the minister and tell him how I felt. I accordingly went on Monday, February 26th. He gave me much encouragement and prayed with me ; but still I could not shed a tear. He advised me to use all the means of grace, and if I had an opportunity, to present myself at the altar for the prayers of the people of God. I shrunk from the idea of going to the altar with such a hard heart. But as I had gone to him for advice, I resolved I would do all he told me. I sought in the use of all the means public or private until the Sabbath following, being nearly one week, but felt no better. I retired to my room, threw myself on my knees, and said, what more can I do, I have done all that I knew, and here I am even worse if possible than I was a week ago. Must I give it up after all. I answered, no, I will seek the Lord till I die, and if I perish, I will perish calling on him for mercy. It was suggested, you have done every thing but come to Christ. " Him that cometh unto me I will in no wise cast out." Then I saw that I had been trusting in the means instead of looking through the means to Christ. I said, Lord I come to thee, I give myself to thee just as I am, thou dost receive me, thou didst die for me, thou art my Savior, thou canst not deny thyself, " Him that cometh ;" it is thy word, I rest upon it, and if I am lost, I will be lost trusting in thee. O what a sweet peace filled my soul. I went to church ; every thing appeared new and lovely. O what a love I felt to the people of God. My peace and joy continued to increase. Then I saw as I had never seen, what a sinner I had been. How ungrateful, and I wondered that God could have mercy on one so unworthy. I abhorred myself in the sight of God. O, how I adored the riches of his grace. I saw in Christ such a willingness to save all that come unto him, that I was constrained to cry out with the poet—

"Lord, I believe were sinners more  
Than sand upon the ocean shore,  
Thou hast for all a ransom paid—  
For all a full atonement made."

I immediately began to tell what the Lord had done for me. I wanted to tell it to all the world, and have them all know Jesus, and I was sure that they would love him too. On Monday morning I went to see my dear mother. It was the hour for dining. I began to relate what the Lord had done for me. The hour passed. I was not aware of the length of time I had been speaking until recalled by my mother to partake of the food before me. I had not thought of my dinner, and found they were ready to be dismissed from the table. I then remembered I had not eaten any thing since Sunday noon, but I felt no hunger. The Bible was to me a new book, and the hymns I had so repeatedly read and sung all appeared new. I would say to my husband, what a beautiful hymn, have you ever read it? He would reply, "Yes, and you have read it too, and sang it many times." On Tuesday I attended a meeting designed especially to converse on the subject of holiness. I listened with much interest to the testimonies given in, and felt an earnest desire to obtain the great blessing I heard so many speaking of. I thought, this is what I want to keep me. I felt a hungering and thirsting after righteousness. My soul panted to be filled with all the fullness of God. I had such a grateful sense of his goodness to me, that I wanted to love and serve him with all my heart. I said to sister P., on leaving, I want to be wholly the Lord's. She told me, young as I was in experience, it was the will of God, even my sanctification, and it was my privilege now to reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord. I returned home, retired to my room, poured out my soul before God, plead the promises, and prayed that I might be sanctified wholly, soul, body and spirit; that he would cleanse the thoughts of my heart, that I might serve him in righteousness and true holiness all the days of my life. I looked in the word of God, and found that I was not asking too much. It was the doctrine of the Bible. Holiness to the Lord seemed written in every page. I continued thus pleading with the Lord for some time, and during the night my soul went out in aspirations after God. The next morning I again kneeled before the Lord, still pleading the promises, and feeling a delightful sense of gratitude towards God, I commenced singing:

My God I am thine, what a comfort divine,  
 What a blessing to know that my Jesus is mine;  
 In the heavenly Lamb thrice happy I am,  
 And my heart doth rejoice at the sound of his name.

And while repeating the words, "My Jesus to know and feel his

blood flow," these words were sweetly spoken to my heart, "Daughter, all that I have is thine, and thou art mine." I felt at that moment the sweet assurance that God accepted me wholly, that all my unrighteousness was covered with the atoning blood; that Jesus was my complete Savior; nor have I ever since, for one moment, doubted it. Having heard some speak of the benefit of testifying to the work of grace thus wrought in the soul, I immediately sent for my companion, to tell him of the blessing I had received. And although the snow was falling fast, I hastened to see my sister, to tell her that I had found full salvation through faith in Jesus. I wanted all to help me praise the Lord, and I found my faith strengthened every time I spoke of it. But I thought, how shall I profess this before the church; they will think me presumptuous. One so lately justified, only four days, when there are so many who have been members of the church for years, and have not professed to have received this blessing. I shall perhaps wound their feelings, grieve them; or perhaps they may not receive my testimony. These words were applied with power to my heart, "What is that to thee, follow thou me." I was enabled to leave myself in the hands of the Lord, and to bear testimony of his power to save to the uttermost. I felt my soul strengthened and established in so doing. But I find that I have not always been faithful in the discharge of this duty; too often I have had cause to humble myself before the Lord, on account of my unfaithfulness and slowness to believe the promises of God. Yet notwithstanding all my unworthiness, Jesus receives me, pardons me, forgives me, washes me in the atoning blood. I find that I cannot live but by momentarily trusting in him as a present Savior. I feel that every moment I need the merit of his death, and that every moment by faith I have the merit of his death, and that because he lives I live also. O what a Savior! His name is Jesus; he saves his people from their sins. I praise him not only for a full and a free salvation, but for a present salvation. I realize an increasing sweetness in this name. It is the name high over all. My soul loves it, and is enabled sweetly to rest in him. I fear nothing while trusting in him. I do not expect to be exempt from trials and temptations in this life, but I can sweetly rest in that promise, "All things work together for good to them that love God," and my heart is thus made to rejoice even while passing through the fire. I feel an increasing desire to be more like God! I see such beauty and so much loveliness in him I want to be like him. I have not always rapturous joy, but a constant peace and a sweet assurance that Jesus is my Savior. I have no anxious fears in reference to the future. I am enabled to

leave all with the Lord for time and for eternity. Death is a subject of delightful contemplation, and I sometimes find myself desiring to depart, and be with Christ; not from a desire to be freed from trials merely, but to see Jesus as he is, and to praise him as I ought. But while he permits me to live, I want to glorify him in my body and spirit, which are his, and to lay up treasure in heaven. Of myself I am perfect weakness; I can do nothing; but through Christ strengthening me, I can do all things. He is my strength and my righteousness; in him will I trust and not be afraid. O, what wondrous condescension to look upon one so undeserving and so unworthy. I am often led to exclaim with the poet—

“’Tis mercy all immense and free,  
For O, my God, it found out me.”

I ever want to lie low at his feet, and to sink into nothing before him. I am nothing, but Christ is all and in all. He is the portion of my soul, and with him I am satisfied. My heart rejoices that the work of holiness is reviving, and that many new witnesses are being raised up to testify that the blood of Jesus cleanseth from all unrighteousness. I pray that it may continue to revive and spread until the kingdoms of this world shall become the kingdoms of our God and of his Christ.

A. WORRALL.

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From Zion's Herald.

## CHRISTIAN HOLINESS.

### NO. 1.

BR. STEVENS:—Having been recently much interested in the subject of Christian holiness, having re-examined the Scriptures, sought God by prayer and faith, and been much blessed, I wish, in a few short articles, to set forth my views and feelings on this great subject. I do not expect to instruct ministers nor advanced Christians. They are probably far beyond me in experimental knowledge of godliness. But if for babes in Christ, who desire the sincere milk of the Word, that they may grow thereby; if for weak, tempted, doubting, and simple minded believers in Jesus, I can remove some objections to the doctrine of holiness, and en-

courage them to pray and believe for full redemption in the blood of the Lamb, I shall be fully compensated here, and no doubt be glad of it long after I am dead. Permit me, then, to attempt a brief reply to some popular objections that keep thousands from ever expecting to be cleansed "from all unrighteousness" in this life. I may not advance a single new idea; I only write to do good. May the Holy Spirit guide my pen.

1st objection. It is sometimes objected that Christian holiness implies freedom from ignorance, errors, and all moral infirmities. Many, supposing this objection well founded, pause in their efforts to "perfect holiness in the fear of God." They look too high, and become discouraged, and think the blessing is not for them. But the objection is not true. Constitutional infirmities and unintentional errors, delinquencies, and mistakes, always will mark the lives of the holiest men, in this world. This is, in part, the result of our imperfect knowledge; "We know in part." But though wrong in the sight of a holy God, they are not imputed as actual sins to the sincere and penitent believer, who, seeking the best light, strives to walk uprightly. All actual sin lies in the *intention* of the act. Christian holiness, then, only requires a *holy intention*, after a proper effort to obtain light. Consequently all constitutional defects which grace cannot remedy in this world, and inadvertant sins, arising from unavoidable ignorance, are not imputed, but freely forgiven, through the *super-abounding* grace of God. Hence, "blessed is the man to whom the Lord imputeth no sin," for where unintentional "sin abounds, grace much more abounds." How precious is this thought!—for the broken and contrite heart enshrines a multitude of sins. This magnifies His grace, and makes him infinitely precious to the believer. The above objection, then, is ill-founded. It should, therefore, hinder no one from seeking holiness of heart.

2d objection. It is also objected against Christian holiness, that it implies freedom from temptation—that the holy soul, being freed from sin, cannot be solicited to sin; but that such a state is incompatible with human probation. This objection is likewise untrue; for a state of perfect holiness is entirely compatible with a state of temptation. This is clear, from three considerations. 1. Those angels that "kept not their first estate," though perfectly holy, were self-tempted and fell. 2. Our first parents, though as pure as the source whence they emanated, were tempted and fell. 3. Our blessed Savior "was tempted in all points like as we are, yet without sin" Hence, perfect holiness is no preventive of temptation. Consequently the objection falls to the ground, and



it appears that even holy Christians are capable of being tempted Christians. But it is blessed to know that they are "not tempted above what they are able to bear;"—that as their day is, so is their strength; that such a state of trial is an excellent moral discipline, girding the soul "with might in the inner man;" the trial of their faith working patience, and patience experience, and experience hope, and hope making not ashamed, because the love of God is shed abroad in the soul, by the Holy Ghost. Let none, then, seeking holiness, expect to be free from temptation. This cannot be. But by resisting the devil, he will flee from us. By watching and praying, we need not be led into temptation. How this exalts Christ and annihilates self-confidence!

3d objection. It is also objected against Christian holiness, that it is incompatible with the phraseology in the Lord's prayer: "Forgive us our debts as we forgive our debtors." The term "debts" here means sins. But it is asked, if we have no sins, if we are "made free from sin," how can we ask God, every time we pray, to forgive us our sins? To this I reply, 1st, If the objection be valid, then it follows that all Christians must live in sin, *in order to pray the Lord's prayer!* To offer this prayer is the duty of all Christians, for Christ says, When ye pray, say, &c. Hence, if we cannot offer this petition without daily sinning, it follows that Christ did not come to "save his people from their sins," but to impose on them an obligation to live in sin! But this cannot be. 2. Again, the best Christians, even those who are "made free from sin," must be aware, that from the imperfection of their knowledge, and the multitude of their infirmities, they daily do many things which, in God's holy sight, are wrong, are, in one sense, sins; but which, being unintentional, and the fruit of defects which grace does not remedy, are freely forgiven, through the infinite mercy of Christ. Now, knowing this, how proper to offer the Lord's prayer every day, and penitently beseech God for the pardon of our sins, our many unintentional errors and mistakes. 3. It may be shown that Christian holiness is an essential pre-requisite to praying this prayer. We are instructed to pray, "Forgive us our debts, *as* we forgive our debtors." Now, how do persons with little grace forgive their enemies? O, how much retaliation, revenge, reviling, and long cherished hatred towards those who have injured us! But with these unholy feelings, can we say to our heavenly Father, "Forgive us our trespasses *as*"—*just as*—that is, to the same extent, and in the same way, "we forgive those who trespass against us?" Would not such a petition be a most solemn invocation of God's

vengeance upon us? But Christian holiness just prepares the humble and contrite soul that trembles at Jesus' word, freed from all *imputed sin*, and filled with supreme love to God and man, to forgive all his enemies, to the full extent, in the spirit of meekness, and consequently just prepares such a soul to look up and ask God to forgive in the same way. In the light of this fact, it now appears that the more religion one has, the better he is qualified to forgive men their trespasses in like manner. This objection, therefore, is unsound. None need be discouraged from seeking the blessing of holiness, for fear of seeking for something unauthorized by our Savior's most expressive and sententious prayer. To be thus blinded by the god of this world, and cheated out of the precious grace that fully saves the soul, is a most egregious calamity. It dishonors God, grieves the blessed Savior, quenches the Holy Spirit, makes Zion languish, and ruins souls.

4th objection. It is confidently alleged by many, that Christian holiness implies that the blood and merit of Christ are no longer needed, the soul being "made free from sin," and fitted, in point of purity, for heaven. This objection cannot stand. The blood and merit of Christ are still needed. They are indispensable; 1st, to secure the remission of unintentional errors, growing out of unavoidable ignorance, and to atone for many hereditary and constitutional defects occasioned by the fall. And 2d, to enable the soul to stand fast in the liberty, and not be entangled again in the yoke of bondage. "*The just shall live by faith.*" Grace is not communicated to a holy soul in such abundance as not to need to be replenished. The increase and continuance of saving grace, depend on living faith. This faith is the instrument of spiritual life. It must always be in vigorous exercise, or languor and death ensue. The object of this faith, too, must be the blood and merit of Christ, else it is not a *living faith*—a faith that quickens the soul—dead in trespasses and sins—to newness of life. Hence, the perpetuity of Christian holiness demands the constant application of the blood and righteousness of Christ. The language of the holy soul is:

"Every moment, Lord, I need  
The merit of thy death."

The sanctified soul cannot do without Christ. It is shut up to the conviction that he is "all in all." Within such a soul, he is formed "the hope of glory." He who has been "made free from sin," remembers who did it, and feels his utter hopelessness without Christ. To him the Savior is infinitely precious. He lives in

Christ, and dies in Christ. To say, then, that Christian holiness implies a suspension of the blood and merit of the Redeemer, is absurd. Nothing can be more untrue. Christ is never nearer the soul than now : never more powerfully present—making his great atonement efficacious. Let none, then, be deterred from seeking holiness, in view of the above objection.

5th objection. It is affirmed that Christian holiness involves the impossibility of growing in grace according to the apostle's injunction, "Grow in grace." It is confidently asked, "Can a person be more than holy, or more than perfect?" Now, perfection is a relative term. No one is *absolutely* perfect but God. Angels are imperfect when compared with him. Men are imperfect when compared with angels. Let it also be remembered, that by Christian holiness, I do not mean the absolute holiness of God, but a holiness described in the Scriptures, and peculiar to a redeemed soul, once polluted by sin, but now washed and made pure in the blood of the Lamb. Christian holiness is, therefore, in one sense progressive, and admits of degrees ; while in another particular, it is instantaneous. This distinction I shall expand more fully in a future number.

It is now sufficient for my purpose to affirm, that a holy life is characterized by progress. At regeneration, all the fruits of the Spirit are implanted in the soul in an infantile state. At that point Christian holiness begins. By exercise, these graces are matured. At first, they belong to babes, needing milk ; but they are gradually ripened into the vigor and intensity of manhood, requiring meat. As the infant, by nursing and care, grows up to be a man, so the young convert—the babe in Christ—advances by degrees to the full stature of the perfect in Christ Jesus. "The trial of your faith worketh patience." Thus the new born soul has a degree of Christian patience which is perfect for its kind and for its age ; that is relatively perfect. As time passes, and his faith is tried, his patience increases. And so through life, an increase of patience follows the trial of faith. Here is progress—and yet perfection in every degree of progress. So of all the other graces. A child five years old is perfect in size and capacity for that age ; at ten he has made great progress ; but he is now only perfect in size and capacity for that age ; and so on. This illustrates the progressive perfection of Christian holiness, and also the perfection of every degree in the series. Therefore the lowest, or first degree of Christian holiness, does not imply the impossibility of a future growth in grace. What is grace ? It is favor. To grow in the grace of God, then, is to grow in his favor. Also, we grow

in the favor of God, as we grow in the favor of man. This is done by cultivating an intimate acquaintance and friendship; by knowing and doing the will of Him whose favor we would gain. So the more intimate communion we hold with our blessed Lord, the more we study to know and do his will, the more we seek his approval, the more we shall grow in his favor. Hence, the more religion one has, the more devoted and Christ-like, the better prepared is he to grow in the grace or favor of God. Consequently, Christian holiness does not hinder a growth of grace, as the objection alleges, but promotes it. O! how infinitely pleasing to God to have his children assimilated into his likeness! To see them panting to be like him! As a father delights most in those children that resemble him most, and love him best, so God takes those nearest his bosom, who most brightly reflect his image. Holiness is an indispensable condition of seeing and enjoying God. It is an essential pre-requisite to a rapid growth in his grace and favor. The objection here met is thus seen to be totally unsound. Yet it must be remembered, that though Christian holiness admits of an expansion and progressive growth, in the sense explained above, it is also true that there are important particulars in which this great blessing is *instantaneous*, and is the fruit of powerful faith in the blood of Christ. This point will be handled, in connection with other kindred matters, in some future number.

Yours in Christ,

HENRY W. ADAMS.

Concord, N. H.

For the Guide to Holiness.

## HOLINESS IN THE YOUNG.

LETTER OF AN ITINERANT TO THE JUVENILE CLASS OF A FORMER CHARGE.

*My dear Young Brethren:*—You have now been engaged in the service of the Lord for several months. That service has proved so glorious, with all its crosses, that although a few of the company in which you started have gone back to vanity, like "Orpah" to her "idols"—you have said again and again to God's faithful ones, as "Ruth" said to her mother, "*Thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried.*"

Having thus fully committed yourselves on the Lord's side, after proving him "true and faithful," your only consistent course now is, to make a very thorough

business of your religion. You have often told your associates that "religion is worth more than every thing beside." That "it affords you more solid happiness than vanity ever imagined." That you would not part with it for ten thousand worlds, &c. &c. If then religion is so good—and surely, "the half was never told"—which of you is willing to settle down on the idea of being a "half-way Christian?"—grasping eagerly at vanity with one hand, and vainly trying at the same time, to hold religion with the other. O, have either religion or the world; be whole hearted in something; for the Master certainly prefers that we should be either "cold or hot." "No man can serve God and mammon." But you have decided deliberately, to have Christ for your portion. Labor then to be "dead indeed unto sin," and let your motto be "*Holiness to the Lord*:" and never rest, till your affections, your countenances, and your lives bear this glorious signature. I know of no class of persons, on whom this ornament sits more admirably, than upon the youth. It seems indeed, happily adapted to their peculiarities. It gives a beauty to their ruddy features—an amiable charm to their graces—a chastened gravity, and well disciplined modesty to their youthful sprightliness—and above all, first refines and then presses into the most noble of all enterprises, the bounding energies, and lofty ambition of the youthful character. It brings in the wisdom of age to guide, and wisely employs the zeal of youth—and that too, before that zeal is spent in vanity.

Let me entreat you then, my dear brethren, to seek the speedy completion of the sanctifying work, which has so promisingly begun in your hearts. Covenant, in the most solemn manner, with your Divine Master, on your knees, that you will not give up the struggle, till your hearts are cleansed from the *last* stain or principle of sin.

With your faces thus set, turn your *reading* that way. *Avoid all novels*, as you avoid the poison of the pit, for they are all of them saturated with that poison. Read but little in newspapers, unless strictly religious. Turn away, for the time at least, from all other reading, except barely your scientific studies, and the best of religious matter. *Study* the Bible, "Wesley's Plain Account of Christian Perfection," Mrs. Palmer's "Way of Holiness," "Guide to Holiness," "Peck's Christian Perfection," "Christian's Manual," Life of H. A. Rogers, Bramwell and Carvosso, and such other books as your pastor may recommend, on this vital subject. But for your soul's sake, break off from the popular light reading of the day.

*Converse freely* with your minister upon the subject of entire sanctification; and if he does not preach expressly upon it, respectfully request him to do so. Converse sparingly with worldly youth, on worldly subjects. Avoid all vain company, vain dress, vain amusements, light songs, light conversation, and all parties of *every* kind.

Beware of following the standard of common professors, though they may be old and influential members of the Church. Their habits of negligence have made them indifferent, till they regard the subject of sanctification with a stereotyped carelessness. God grant that you may never experience their difficul-

ties. *Now*, in the season of youth, while you have but few of life's cares to encounter, while your powers are in full vigor, your ambition strong, and your hearts warm in their "first love," aim at holiness of heart and life. Be sober, watch, pray, struggle for it—give up all for it—live and labor for it, and you will soon find it. *So soon* as you shall have become acquainted with its true nature, and have sought it by a consistent, self-denying course of faith, and earnest prayer—in short, so soon as a heart-searching God shall see that you "*really want it*," and want it enough to live it, and appreciate its value, He will grant it you in all its glorious fullness. That God may sanctify the blooming youth of our Church and nation, and make the "rising generation" brilliant examples of all that is lovely, noble and useful, is the prayer of

Your affectionate friend,

Potsdam, Sept., 1846

EBENEZER ARNOLD.

## FORM OF CONSECRATION.

THE following is a formal consecration of a young minister, with which we have been favored.

NEWBURYPORT, SEPT. 30, 1844.

1. I would, seeking Divine strength, most humbly yet sincerely yield my *entire being* to my Savior; I would place my body and soul, time, talents, gifts, graces—all upon his altar. I would entirely resign the direction of my life into his hands—"Not my will but thine be done." I would place myself most unhesitatingly and unreservedly, at the disposal of my Lord and Master, whether he call me to prosperity or affliction, to labor or to be laid aside, to sickness or health, to life or death; or in whatever part of his earthly vineyard he may appoint my field of usefulness. For present and eternal salvation I rely solely and immediately upon the sacrifice of the 'Lamb slain from the foundation of the world,' who by the grace of God *has* tasted death for *every* man, whose most precious blood 'cleanseth us from all sin.' Therefore I 'reckon myself not my own,' but bought with a price, and forever bound to glorify God in my body and spirit, which are *His*.

2. In humble reliance upon his promised assistance, I would desire to so order the remainder of my life on earth, that I may most effectually answer the great end of my being—glorify God, be useful to my fellow men, and save my own soul.

3. In the accomplishment of this end, looking continually unto Jesus, 'who is the author and finisher of our faith,' I would now resolve to be faithful in, and with, my family, every member of whom, now personally dedicating to God, I promise to watch over as 'one that must give account;' pleading the promise to Abraham and his seed, I will, so far as it is in my power, secure its fulfilment.

In my holy and responsible calling as a minister and as a private Christian, I will always strive to recollect my duty and responsibility, and pleading the assurance of my Master, 'I will be with thee,' I will go forth weeping and bearing precious seed; and O may He, with whom alone is the increase, grant that his unworthy servant may return again, bearing his sheaves with him! For my own personal growth in holiness I will, God being my helper, most anxiously strive. Not trusting in the merit of works or the efficacy of means, but solely in the cleansing blood appropriated by faith, I would at the same time strengthen and confirm that faith in the use of the means. By 'fasting and prayer,' by 'mortifying the deeds of the flesh,' by 'denying self and taking up the cross,' and by diligence, I would 'work out my own salvation with fear and trembling,' expecting that God, by his Divine Spirit, will work in me, to will and to do according to his good pleasure.

4. As much of my time has 'run to waste,' and the 'night cometh when no man can work,' I would henceforth strive to 'redeem the time,' and devote as much as is consistent with the physical laws of my being, to the cultivation of my heart and mind, and to the more immediate work of doing good to the souls and bodies of my fellow men. To secure regularity, I will strive, by God's assistance, to rise in the morning at five o'clock in the summer, and six o'clock in the winter, when I have my usual health. The time intervening between this and breakfast I will most conscientiously devote to the well being of my own soul, and to pray for those over whom I am providentially placed. The forenoon I will spend in studies appropriate to my office; the afternoons to pastoral visitings, reading and exercise.

5. God helping me, I will practise scrupulous honesty and sincerity towards my fellow men, while in my personal conduct and appearance I will seek after 'whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute.' Whenever an unconverted man is providentially thrown in my way, I will with Divine assistance affectionately and faithfully present before him his 'danger and his remedy,' point him to the 'Lamb of God, that taketh away the sins of the world.' Led by the guiding light of the Holy Spirit, I will also seek out opportunities for doing good.

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WORDS AN INDEX OF THE HEART.—Clement, of Alexandria, agrees with Basil, Bernard and Bonaventure, in saying, that "all our words take their source from our hearts and manners; our tongue discovers both our thoughts and actions, and consequently all vain and idle discourse shows a levity of mind, and a tendency to immorality." The gospel tells us, that *the mouth speaks from the abundance of the heart*. We know by the sound when a bell is cracked, or a vessel is empty—in the same manner, "We know by a man's words how his head and heart are affected."

For the Guide to Holiness.

## EXPERIENCE.

DEAR BROTHER KING:—Under a sense of duty to the cause of Christ, and of gratitude to God in view of what he has done for me, I submit the following experience. If in your judgment its publication in the Guide will in any degree subserve the cause of holiness, it is at your disposal.

Being blessed with pious parents, I was from my childhood instructed by them in the lessons of religion; and the good impressions that were made upon my mind at a very early period of life, had the effect to restrain me in after years from many of the open vices to which youth is particularly liable. In the course of the year 1832 I was brought to feel more deeply, perhaps, than I had ever done before, the necessity of dedicating myself to God; and on the last night of the year, at a love feast meeting held at Wesley Chapel in Cincinnati, I offered myself for membership in the M. E. Church as a seeker of religion, and at once set about the work by private prayer and the use of other means of grace peculiar to the people with whom I had now become identified. I continued in this way for something like a year, looking for and expecting some sudden and powerful manifestation of the presence of the Lord in my conversion, and believed that I could not receive the witness of the Spirit without some such manifestation. At length, however, I began to recur to my past history, and discovered that my propensities, affections and purposes had undergone a radical change. The things in which I once took delight I now abhorred, and the things in which I had before felt little or no concern, were now my chief sources of enjoyment. Surely, I said, this change is not of me, but it must be "of the operation of the Spirit of God." I know that I have passed from death unto life, because I love the brethren, and I now have peace with God through our Lord Jesus Christ. Being naturally of rather an even temperament and retiring in my disposition, my religious enjoyments were tolerably uniform—that is, I was not often subject to very great elevation or depression in my feelings. But for something like five or six years after I professed religion, I had very little idea of any higher state in grace than that of justification.

About three years ago I became a subscriber to the Guide, and have been a constant reader of it ever since. The perusal of this most excellent periodical waked up within me a spirit of inquiry



and investigation with regard to the subject of sanctification or holiness of heart. I procured and read Professor Upham's "Interior Life" and Pres. Mahan's "Christian Perfection," from both of which I received much light. The reading of these works, and others of a like character, which I occasionally met with, were the means of leading me to a particular examination of the Scriptures on this subject, when I became fully convinced that it was the privilege and the duty of Christians to "go on unto perfection."

About a year ago, my wife and three or four others of my acquaintance, made a profession of the blessing. I felt then a strong desire to participate in the joy and happiness which they experienced, being assured in themselves that the blood of Jesus cleanseth from all sin. At times I would find my heart very much drawn out in prayer for the blessing, and it seemed I was just ready to lay hold upon Christ and claim it as mine, but unbelief would come in and say "not now." On yielding to this suggestion, and allowing my faith to quit its hold, I would find myself surrounded by darkness, and assailed by doubt on every side. I continued in this way, advancing and retrograding, hoping and fearing, for about a year; and though I was not enabled to exercise that degree of faith by which I could claim the full witness of the Spirit, I discovered that I was becoming more and more enlightened on the subject.

Towards the close of August, in the present year, my mind was unusually exercised. I had an increased hungering and thirsting for full salvation, and at this time the enemy made a more violent assault upon me than ever before. Never, I think, did I have such temptations to scepticism. I continued, however, to urge my cause at the throne of grace, and to plead for a clean heart; and having brought my consecration vows and laid all on the altar before the Lord, I felt that it was only for me to claim Christ as my present and all-sufficient Savior.

About this time a Camp-Meeting was held in an adjoining county, which I had the privilege of attending. The night before going to the meeting, I awoke between two or three o'clock in a very dejected frame of mind, and entered into a gloomy train of reflection. After a few minutes I arose, and taking my Bible, kneeled down and asked the Lord to direct me to some portion of his word that might afford light and consolation to my benighted and afflicted soul. I then opened to the sixteenth chapter of John, and at the 22d verse read as follows—"And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." My faith immediately took hold upon these words, and a degree of comfort and peace

sprang up within me, whereupon I "thanked God and took courage." The next day (Saturday) I proceeded to the Camp, humbly looking up to the great Head of the Church for his blessing upon the meeting, and praying that my own soul might be benefited. Shortly after I arrived upon the encampment, on opening my Testament, my eyes fell upon these words (Acts 2: 28), "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." They seemed peculiarly applicable to my case. I had been searching until the way of life seemed perfectly plain, and all I needed was present faith to claim Christ as my *present* Savior. Nothing of special moment occurred in the meeting until Monday night, when Brother B. arose in the stand and announced, as his text (Psalm 51: 10), "Create in me a clean heart, O God, and renew a right spirit within me." He had spoken only about fifteen or twenty minutes, and was proceeding in his discourse rather deliberately, when all at once, "as if a rushing mighty wind," the power of the Most High came down upon the people—and the shouts of the redeemed and the cries of the penitents went up to God in such volumes, that it was difficult for the minister to be heard, and he ceased speaking, descended into the altar, and called for those who were seeking redemption in the blood of Jesus, whereupon there was a simultaneous movement from different parts of the congregation, pressing into the altar of prayer.

A number that night—I know not how many—were changed from "darkness to light, and from the power of Satan unto God." And in the space of about an hour, three persons (two of whom are ministers), received the witness and professed the blessing of perfect love. I kneeled in the altar and continued the whole evening, until the meeting closed, in prayer to God that he would give me a *clean heart*. Several times while thus prostrated before the throne of grace, I would catch a glimpse of the Savior, and a thrill of joy would spring up within my heart, and I could almost say, now I have the witness; but immediately it was suggested, if you do make a profession, you will be deceiving yourself and others—you will be a hypocrite. Then my faith would let go, and I would shrink back.

The next morning I found myself under a cloud, which grew thicker and darker all the day long, and had but little access in prayer. On the following day my mind was more composed and peaceful. At eleven o'clock Bro. K. preached from Mat. 9: 29, "According to your faith be it unto you." This was a very profitable sermon to me, and I doubt not, to many others. My

views of the nature and importance of faith were considerably enlarged and strengthened.

Immediately on the close of the sermon I retired alone to a neighboring grove, where I continued some three hours in prayer, meditation, and reading the word. And O, such a *fullness*, such a *beauty* and such a *purity* in the gospel I never saw before, and then the appropriateness and preciousness of the promises as they were applied to my heart on that occasion! It seemed to me, if they had been written expressly for myself, they could not have been more applicable. I will quote a few which were to my weary soul "as the shadow of a great rock." (Jas. 1: 2, 3, 4), "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 4: 7, 8, 10.) "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up." I now felt an earnestness and a fervency in pleading with God which I think I had never known before, and I adopted this petition, "*Come, Lord Jesus, come quickly.*" I then read a little farther and came to these words, which were applied with much force, (Jas. 5: 7, 8,) "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." I now omitted the word "quickly," and in humble submission to the divine will prayed in these words, "Come when thou wilt, I that resign, but O my Jesus, come! come! come!" And just then it seemed to me that all around was *light*, and I felt that all within was love and joy in the Holy Ghost. I exclaimed, now I feel—I *know* that I am thine and thou art mine. As in humility and confidence I spoke these words, my joy was increased ten fold—my soul was bathed in an *ocean* of love, and I gave loud utterance to the fullness of my joy in exclaiming, "*Glory to God in the highest!*"

I now felt that I was *sealed* an heir of God, and for me to deny the work that had been wrought within me, or not to bear witness thereto on all suitable occasions, would be to dishonor Christ and bring condemnation on my own soul. I never before felt so much like a "babe in Christ." I said, I am *nothing*—it is all of *grace*—I am as helpless infancy, but my blessed Savior is near to support me. Now shall I be enabled to retain this inestimable bless-

sing. In an instant the concluding part of the promise which I received the night before leaving home was applied with force and comfort to my heart, "*And your joy no man taketh from you.*"

This occurred on Wednesday, Sept. 2d. That evening the enemy made a powerful assault upon me, but through grace I was enabled to withstand and immediately to repel the attack, so that I could say, "The prince of this world cometh and hath nothing in me."

My joy since the first few hours after I received the full witness of the Spirit has not been extatic, but rather a deep settled, quiet, tranquil frame of mind, while I never before felt in the same degree the force of that admonition in Proverbs, "Keep thy heart with all diligence," I can at the same time say with the Psalmist, "My heart is fixed trusting in the Lord."

J. C. R.

*Lexington, Ky., October, 1846.*

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RESIGNATION.—Blosius relates, that a certain poor man living in great sanctity of life was asked by a grave divine, how and by what means he had arrived to so great perfection? In making a firm resolution, answered the poor man, to attach myself to nothing but the will of God; to which I have so conformed my own will, that whatever he wills, I will the same. When I am pinched with hunger, or shivering with cold, I praise God. And whether it be foul or fair, sunshine or stormy, what weather soever it be, I always bless God for it. Whether he sends me of himself some fortunate or unfortunate accident, or permits it to happen, I receive all from his hand with joy; since nothing can come from him, but good; and I resign myself with profound humility into the arms of his fatherly care and providence. All that is not God, can never give me content; and as soon as I find God, I rejoice in continual comfort and tranquillity.

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## SANCTIFICATION.

"O glorious change! 'tis all of grace,  
By bleeding love bestowed  
On outcasts of our fallen race,  
To bring them home to God;  
Infinite grace to vileness given,  
The sons of earth made heirs of heaven."

# G U I D E

TO

# H O L I N E S S .

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For the Guide to Holiness.

TAKE TIME TO BE HOLY.

To be holy, we must resemble our Lord Jesus Christ. He went about doing good. No one can be holy who is not useful. "None of us liveth to himself." And to instruct the ignorant, to search out and relieve the needy, to comfort the afflicted, requires time. To say, "I am holy, but my circumstances do not permit of my taking time to be useful," is to say, "I am holy, but I am not holy."

To be holy, one must cultivate his own heart. This needs much searching of the Scriptures, much reflection, much prayer, much religious conversation, the frequent reading of devotional books. Each requires time; all require much time.

He who says, "I am hurried now, I have but little time to attend to these things," may, perhaps, be a Christian, but unless Providence has placed him in circumstances exceedingly peculiar, he cannot be distinguished for his piety. We almost venture the assertion that *no one* ever became eminently holy who did not take much time for this purpose. We do fearlessly assert, if there ever was such a case, it must have been an exception to the common rule. God has not usually dealt thus with his saints. It is true we occasionally see geniuses, but who ever thinks of making a genius his model? Ordinarily God bestows no blessing without labor; and the greater the blessing sought, the greater the labor required. He is on an entirely false track who thinks he can obtain all by faith. True, the commencement of a holy life is faith; every increase of this life is from an increase of faith; every lack is from a lack of faith. But it is just as true, that "faith without works is dead;" it cannot exist. I know a minister of the gospel, who says that to believe is constitutionally easy for him, who nevertheless values his opportunities for personal labor as much for the good they do him as for the good they enable him to do to others. He has repeatedly affirmed that did he not *do* labor, he could not exercise faith. Nor is there any thing peculiar in his experience. He only "that watereth shall be watered." To be holy, we must *always* abound in the *work* of the Lord. This takes time.

Say not, brother, "I have not time." This is in amount to say, "God has so placed me in the world, that I cannot accomplish the great object for which he placed me here—to get ready for his presence." What is this but to charge folly and cruelty on our Heavenly Father? No, if an individual is in circumstances where he *cannot* take time to be holy, God did not place him there. We all at times mistake. We say we have not time, when the truth is, we do not take the time. So intent are we on our own plans, that we cannot stop to mind the things of God. True, it is but a little while that we tarry here; but ah, how much of that little is spent in indolence, or in doing that which is worse than being idle! How very few show what can be done by making the most of every individual moment of even one single year of the three score and ten allotted them! Try, reader, this simple rule, "Never be unemployed; never be triflingly employed;" and at the bar of God report if you have not found time to be holy.

T. H. MUDGE.

Oct. 20, 1846.

For the Guide to Holiness.

HOLINESS IN THIS LIFE.

By holiness we understand "that maturity in grace, and participation of the Divine nature, which excludes all sin from the heart, and fills it with perfect love to God and man." The necessity of this work of grace in the heart, as a qualification for Heaven, is admitted by all who do not believe in a change of heart after death; hence the great matter of difference among Christians is not the attainableness of this blessing, but *when* we may attain it—whether in life or not until death. As the thought of living in sin until death is a gloomy one, I propose to offer some thoughts in favor of a present salvation; and in doing this I wish to abide by the word of God, "which must stand though Heaven and earth pass away."

The first thought I shall offer is, that "This is the will of God even your sanctification," says the Apostle. And again, "Rejoice evermore; pray without ceasing; in every thing give thanks; for this is the will of God in Christ Jesus concerning you." Now if this is the will of God, and we are to pray as Christ taught his disciples to pray, "Thy will be done," then from this fact I argue a present salvation.

The second thought I shall offer is, that God has commanded us to be holy. Hear his language "Be ye holy, for I am holy." And again: "Be ye perfect as y^e Father which is in Heaven is

perfect." Now these commands I conceive are addressed to the living, and not to the dead, or dying: for the dead cannot comply with them, and the dying will have enough to do when they come to the Jordan of death to contend with their last enemy; and instead of having the pearl of great price to seek in that critical hour, they should have its sweet influence to comfort and sustain them. To say we cannot be holy in this life—that we cannot be perfect Christians—is charging God with inconsistency for commanding us to do what he did not intend we should do. God is too wise to err, and too merciful to be unkind; hence he would not require us to be what he did not (by our free will concurring with his free grace) intend to make us. And from these facts we argue a present salvation.

The third thought is, God has promised to make believers holy. Hear his precious promise made to the Prophet: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you," &c. And again: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now God is just, and consequently cannot taunt his creatures by promising what he does not intend to perform. God is not only just, but he is able and willing to fulfil all the promises he has left on record for our encouragement; so that if God has promised a present salvation, we may most reasonably expect it.

I argue that this blessing is attainable in this life in the fourth place, from the fact that it is prayed for. First, by the eminent Apostle Paul, in writing to the Thessalonians: "And the very God of peace sanctify you wholly." And not only does he pray for their entire sanctification, but that God would "preserve them blameless unto the coming of our Lord Jesus Christ." And again, our Savior in praying for his disciples, says, "Sanctify them through thy truth; thy word is truth." And not only did he pray for these, but for them also which should believe on him through their word. "That they also may be one in us." A question here arises; how was God in Christ? Let the sacred penman answer it. "In him (Christ) dwelt all the fullness of the Godhead bodily." And now as all the fullness of the Godhead dwelt in Christ, so, if his prayer be answered, all his fullness must dwell in all true believers. As the Holy Ghost would not inspire the Apostle Paul to offer a prayer, that the Holy Trinity did not intend to answer, so neither could our Savior pray in vain, and hence a present salvation is attainable in this life.

I argue for a present salvation in the fifth place, from the ex-

amples recorded in Scripture ; for if we had no examples recorded in Scripture, we might be discouraged after all that has been said, in seeking a present salvation. Noah is said to have been a just man and perfect in his generation. Enoch, we are told, "walked with God some hundred years ;" observe, he does not say he walked with sin, but with God. Elijah, it is said, was taken to Heaven in a chariot of fire ; in consequence no doubt of having lived a life of holiness here. Job, it is said, was a "perfect and an upright man." Again, in the New Testament we learn, that Zacchariah and Elizabeth walked in all the ordinances of God blameless. And when our Savior saw Nathaniel coming towards him he saith, "Behold an Israelite indeed in whom is no guile." These persons, besides the Prophets and Apostles, appear to have enjoyed this blessing. And not only these, but I might name a Wesley, a Fletcher, a Carvosso, and a host of others of modern times, who enjoyed the blessing.

From the above reflections, with a great many more that might be named, "I argue for holiness in this life." And now, in conclusion, we would pray to God that he would give us a holy ministry, and we shall have a more holy membership. The doctrine that has for some years lain almost dormant among us, will continue to revive, and sinners by scores and hundreds will be converted to God. That this may be the case is the ardent desire and prayer of the unworthy writer.

DAVID WHITMER.

Near Piqua, Ohio, Aug. 20, 1846.

For the Guide to Holiness.

"BE NOT FAITHLESS, BUT BELIEVING."

THE SAVIOR while tabernacled in the flesh made many efforts to convince men of the sin of unbelief, and this same work the Holy Ghost has followed up for more than eighteen hundred years. Still unbelief exists ; but how astonishing the fact, that man, poor, sinful, dependent man, should thus discredit his Maker and Benefactor. What should we think of a child who thus treated an earthly parent ? To say the least it would be considered ungrateful and rebellious. How much more ungrateful and rebellious is man towards his heavenly Father and blessed Redeemer. Ingratitude and disobedience are the legitimate fruit of unbelief.

Such is the state of the natural heart that unbelief, like weeds in a rich soil, will spontaneously and constantly spring forth so long as the seed or root of sin remains in the heart, and will choke all the gracious emotions and desires of the soul. Hence all the avenues to this giant sin should be strictly guarded against. It will creep in through the love of the world, through parleying with temptation, through all the lusts of the flesh, and particularly through the neglect of religious duties. O what a fearful, what a prevalent sin is unbelief! It utterly precludes the possibility of our admittance to heaven so long as it remains unchecked in the heart. "He that believeth not shall be damned—shall not see life—the wrath of God abideth on him," &c., is the solemn declaration of God's holy word. On the other hand, faith produces all the effects opposite to unbelief. "He that believeth shall be saved,—hath eternal life,—shall not come into condemnation." Still in view of this inspired truth we are "slow to believe." It is as true now as it was in the days of our fathers, that "except ye see signs and wonders ye will not believe." Well may we cover our faces for shame when we contemplate this glaring fact. Perhaps few are fully aware of the force of habit in regard to faith and unbelief. It is an incontrovertible truth, that the more frequently we believe, the more easy it becomes for us to do so, while those who believe but seldom, find it very difficult at times to believe at all. Hence the importance of every Christian's laboring to cultivate the spirit of faith.

The more intimate the soul is in knowledge and communion with God, the stronger will be the power of attraction to believe "*every* word that proceedeth out of the mouth of the Lord." "Man," it is said, "doth not live by bread alone, but by every word of God," or by every thing or purpose or appointment of God. See Deut. viii. 3; Luke iv. 4; also Clarke's Com. on Matt. iv. 4.

The individual who lives and walks by faith, knows nothing comparatively of those blustering storms and dead calms which so much annoy those who are blindly led by feeling and impulses.

To the bible Christian who maintains a firm, obedient and constant faith in the atonement of a present Savior, it may be said to him and to him only, "the place where thou standest is holy ground." Unbelief will then, like Moses' shoes, be "put off."

Ho! every doubting, fearing soul, thy Savior speaks to thee and says, "Be not afraid, only believe," and again, "Be not faithless, but believing." May every heart respond, "Lord I believe, help thou my unbelief."

B. S.

For the Guide to Holiness.

IS IT A SMALL THING THAT CHRISTIANS ARE NOT HOLY?

On one's holiness depends his safety—his happiness. Is it a small thing whether the professed child of God be safe? whether the creature of God be happy?

But again, on his holiness hangs his usefulness. Look at this fact! In London, on the twenty-fifth of December 1843, under the labors of Robert Young, one hundred received the blessing of entire sanctification. The proof was given in their subsequent lives. As a result, there was a revival, in which more than four hundred were made the subjects of divine grace. Was this fortuitous? Were you, were the church with which you are connected entirely consecrated to God, is it not certain that souls would be converted who are now living, and who will soon die in sin? Is this a small thing? Is it of no consequence that that brother, that sister, that child, that parent should lie down in eternal anguish, when, had you been a good man and full of the Holy Ghost and of faith, they would have been added to the Lord?

There are seven or eight hundred millions of heathen living without God; consequently dying without hope. These can live only by the faith in Jesus that cometh by hearing—the hearing that cometh by the word of God. And how can they hear without a preacher? And how can they preach except they be sent? And where will men be found qualified and ready to go, except they be filled with the fullness of God? And where shall we find a church whose prayers will avail to hold up their hands except that church be holy? And whence shall we draw the funds to support such a body of missionaries as the wants of a perishing world require, unless our property be laid afresh on the altar of God? We sometimes wonder that missions are not more successful. (Though, by the way, it would be no difficult matter to prove that labor on missionary ground is on the whole *more* productive than at home.) But what if on every station a double portion of God's Spirit should be poured? The result would be the need of a large addition to our laborers, and to our funds. Could we honor such a draft without increased devotedness? The truth is, God is already blessing us in proportion to our readiness to be blessed. We have not piety enough, it is to be feared, to meet such success! Hence if it be true, and who that examines the subject can doubt, that from heathen lands men are descending to hell at the rate of something like half a million a week, on us must fall a large share of the responsibility. It is because we are not more holy! And as we see the long, long procession of the heathen who in our day perished, taking their departure from the judgment seat into eternal gloom, shall we say, "It is a small thing that we were not more holy?"

It never was, it never can be a small thing for a child of God to sin. Adam

sinned. And the result is still seen in every tear, heard in every groan, and witnessed in every struggle with the king of terrors. The sin of our first parent is productive of more woe than the sin of one of his fallen children, because he stood in the image of a holy God. The angels kept not their first estate, and were cast down to hell; cast down without one provision for pardon, without one offer of mercy! And why? Because they fell from a holy heaven! We have been changed by the blood of Christ. Let us not be high minded, but fear. It is no small thing if we are not holy.

T. H. MUDGE.

Oct. 21, 1846.

NOTE.—We suppose our correspondent would not be understood to intimate that all the heathen are lost.

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For the Guide to Holiness.

## A WITNESS FOR GOD.

“COME and hear, all ye that fear God, and I will declare what he hath done for my soul.” Ps. 66: 16. To the praise and exaltation of his grace, while I hide my face in the dust, I can say, when I was but a child, God called, “*Son, give me thy heart;*” “*Know thou the God of thy fathers;*” “*Seek me, and your soul shall live.*” With gratitude and joy my heart replied, “*Thy face, O God, will I seek.*” I sought and found Him of whom Moses in the law and prophets did write, Jesus of Nazareth, the chief among ten thousand, and the one altogether lovely; Him whom my soul loveth; glory be to his holy name. Though many times my feet have well nigh slid, many times have I rashly strayed near the pit, but glory to God, he has rescued me from the lion’s jaws and preserved my soul. He helps the poor and needy. “The Lord upholdeth all them that fall” (into trials of faith)—Ps. 145: 14. Thirty years I have witnessed the mercy of God in sparing my life, providing for my wants, bearing my infirmities, forgiving my sins and comforting my soul. But oh, I am pained at the recollection of my ignorance of God and rebellion against him. The first ten years of my life, I hardly knew aught save that I was a sinner exposed to God’s wrath. Ten years of my youthful days I professed, and, indeed, endeavored to serve God. But O how poorly! how ignorant of salvation by faith! how prone to unbelief my heart! I was constantly seeking and looking for some visible manifestation. But “God led me by

a way I knew not." All thanks to the Lamb, his love I proclaim who gives me salvation in Jesus' dear name. But now ten years of manhood's prime has flown with the velocity of a weaver's shuttle, which makes thirty years of my short, frail and uncertain life wound up to the judgment. *Solemn thought!*

"And I, perhaps, am near my home." During the last ten years, I have enjoyed more light, love, liberty and joy in God, and endured more trials, afflictions, sickness and privations. And oh, that this portion of my life had been marked by perfect consistency, Christian prudence, faith and prayer. But alas! "Satan desired me, that he might sift me as wheat," and often like Peter have I denied my Lord. Ah, and that denial has been prompted by an evil heart of unbelief springing up and defiling my spirit. But I am sorry for my transgression, and my sin is ever before me. The remembrance of my sins is very grievous unto me. "Create in me, O God, a clean heart, and renew a right spirit within me," has been my prayer; which God has graciously answered to the joy of my soul, and the praise of his holy name forever.

W. H. B.

For the Guide to Holiness.

## LETTER TO A FRIEND.—SPIRITUAL MANNA.

It is sometimes the case that another sees our spiritual condition clearer than we do ourselves. And having passed through the same strait, in which he sees us to be, is prepared to sympathize with and help us. In my recent conversation with you I was reminded of the passage, "He that gathered much, had nothing over, and he that gathered little, had no lack"—*the grace of God proportionate to our condition and wants*. God keeps his children momentarily dependent upon himself. Man has naturally a love of independence and self-support, and the Christian under the influence of this bias, often finds himself seeking, as it were, an accumulation of grace, a supply beforehand, just as the man of the world lays up earthly treasures. But in this, God disappoints us. He ever wishes to have his children maintain their true position, viz., that of humble dependence on him. The rich deposit of grace is all his own, and is preserved in his hands; we must draw on him for daily supplies. And he bestows not merely according to our desires, but according to our necessities, just as the wise parent gives or withholds as prudence dictates. When we ask only for what is agreeable to God's will, we have just what we ask for. But if we go beyond this, and nourish our own desires, we may expect to be disappointed. The error into which we fall, of asking too much, of over-reaching in

our desires, might be comparatively innocent, if it did not lead in its results, by reason of our disappointment, to sinful complaining and murmuring. Let us not be disappointed, my friend, if we find ourselves the same needy children to-day, that we were yesterday. Let us not be disappointed, if after seeking a large supply of grace, we find ourselves in possession of only as much as we had need of for to-day's duties and trials. Let us not murmur if we are left continually to feel our own weakness and dependence. We have a promise broad enough for any emergency, "As thy days, so shall thy strength be." Let us ever keep this in mind, and not measure the burden of some future trial, by our present strength. If we have not to-day a martyr's glowing energy, it is because no martyr's sacrifice is required. When God shall say to us, "Take *now* thy son, thine only son," &c., we may be sure of grace to yield and to obey. God tries us by the present moment. It is with reference to the present time that he approves or condemns. Let us be content to be fed spiritually as the ravens, day by day. Like them we are children of the air, which God inhabits, and God can at any moment waft us a gale of plenty, if our necessities demand. Let us be willing to pick up the crumbs; to do little errands; to live in our lot, however humble. God appoints just what is best for us. The humble path is perhaps the only one in which we can walk safely.

MIRIAM.

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For the Guide to Holiness.

## PERSONAL EXPERIENCE.

I HAVE been induced, by reading the experience of W. F. Clarke, of Oberlin, as published in the Oberlin Evangelist, of Aug. 1846, to write out a short account of my Christian experience, being impelled thereto by the same anxious and irrepressible desire to bear some humble testimony to the riches of divine grace and mercy as manifested to me, and from a deep conviction of the duty I owe to Almighty God to make known to others his great salvation. Oh, that all the world would taste and feel the riches of his grace, and embrace the truth as it is in Christ.

I was born in this place the 18th day of July, 1801, and in the year 1821 was placed in a public office, where I am to the present as a surrogate. My father, who died in December, 1803, was, I have since learned from others, deistical in his religious notions. My mother, many years before her death, embraced religion and attached herself to the Methodist Episcopal Church, and died suddenly in March, 1829, and I hope in the faith; although in the

latter part of her life she was rather indifferent on the great subject of her soul's best interests. I do not recollect that my mother ever spoke to me of religion more than she caused me to be learned and repeat, when a child, the Lord's Prayer on retiring to bed. With a view of commencing at my earliest convictions, I remark that in 1810 or 1811, whilst the late Bishop Emory was laboring on this circuit during a revival of religion, I was much affected, and the impressions made upon my mind at that time, strongly inclined me to be religious, but I did not then yield to those impressions. From that time until the year 1823, 1824, or 1825, I had doubtless many slight convictions, but do not recollect any very serious and strong impressions until one of those years; yet I was a regular attendant on the Methodist ministry.

About this time, whilst I was sitting under the sound of the gospel, some truth reached my heart; there was then no particular religious excitement or revival here, nor any extra effort being then made for the conversion of sinners. I was induced to leave the house of prayer and retire to a place in the open lot, where it seemed to be suggested to my mind if I would go then, I would obtain religion; but after retiring to the place and praying I obtained no relief, but was led by suggestions made to my mind to go to another place, where I still found no relief. I then endeavored to break off from my sins, and did for some two or three months come out from the wicked, and took to reading the Scriptures, in which I had considerable delight; conversed with several Christians on the subject of religion, and spoke of my convictions, and was much encouraged by them and advised to give the subject my special attention. During all this time I made no profession of religion, nor did I attempt to join any society of Christians. If I had done so, I have no doubt I should have saved myself some nineteen or twenty years of living in sin and folly and rebellion to God; for in an evil hour I gave way to a sudden temptation to anger and lost my good impressions and strong desires. From that time to the year 1843 I gave way to a course of sin and folly, and ran into many acts of gross wickedness, which make me blush to think of. Billiards, cards, dice, and such things, I delighted in; notwithstanding I had many convictions of sin, righteousness, and a judgment to come.

In 1840, whilst a friend was in great distress and seeking religion, I was deeply convicted of the importance of religion, and made many excuses, and even at one time took medicine to avoid going to the house of prayer, the exercises of which I could hear from my room. In March or April of 1843, I heard a sermon

by the Rev. Mr. Vardon, of the M. P. Church, from these words, "All are yours," which made considerable impression on my mind: soon after which a revival of religion commenced in the Methodist Episcopal Church of this place. The protracted services of this meeting had been begun and kept up for some eight or ten days before I ventured to the church, during which time my mind was suffering under painful excitement and anxiety. I was restless and uneasy—the Spirit doubtless striving with me and I resisting it. I felt an intense anxiety to learn every morning if any person had been forward the previous night to the anxious, or mourners' bench, to seek religion; yet I feared to ask. I learned during the progress of the meeting that the Rev. Mr. S. had said he was satisfied there would be a revival; the announcement of this seemed to unnerve me, and created in my breast singular emotions and flutterings. At length I learned some had been forward and found peace. Oh! what feelings I had on hearing this; fear, despair, conviction, seized my mind, my feelings became almost insupportable, yet notwithstanding I endeavored and succeeded measurably to conceal them under a cheerful countenance. Sometime during that week, I, and one who is dear to me, together with a young lady (who is still in the gall of bitterness, and for whose salvation I often pray.) made an agreement to go to church and go forward to the mourners' bench to seek religion. This contract or agreement, although made in a seemingly trifling spirit with us all, was nevertheless adhered to, and we accordingly went to the church. When the invitation to seekers was given, my dear friend and Miss —, and others went forward, which left no alternative for me. However, I tarried for a while, and asked and insisted on an acquaintance that was sitting by my side to accompany me, observing to him I believed in the truth of experimental religion, and remarking at the same time that if others could obtain it, we could, and that we were somewhat advanced in years and were preventing, by our example, other persons from seeking religion; he replied yes, he believed in it too, but refused to go forward; saying he did not feel like it. I observed, as well as I now recollect, neither do I but I will go, and arose from my seat and went forward and kneeled under the most painful feelings of mortification and shame. After kneeling some five or ten minutes my convictions increased and became deep, pungent and powerful, and I cried mightily to God for mercy, but could get no comfort that night. The next night I again attended and took a seat near, or among the members of the church (which I found a great cross to do), but refused to kneel

at the mourners' bench ; yet I desired to be considered as a seeker. Oh, the pride of the human heart ! During the meeting I continued to attend, refusing to kneel, only as the congregation kneeled. The protracted exercises of this meeting lasted some week or more after this, during the continuance of which I found no permanent peace. After these services closed I resolved to break off from my sins by righteousness. I therefore joined the society on trial, and forsook my former companions and places of amusement, and sought the company of the religious and pious, talked about religion, inquired of such the plan of salvation and of their Christian experience, prayed much, established regular hours for private prayer, became very punctilious in the observance of all the means of grace, especially class meetings and private prayer (and have never to this day missed my class, unless distant or sick, except once ; then it was to attend preaching.) I became very attentive in reading the good book, often taking it on my knees and asking light from Heaven. Sometimes I fancied I had religion, and again I would be thrown into doubts and fears ; and would often despair of mercy, feeling my former course of life bear heavily upon me. I repeatedly read Mr. Wesley's sermon on "SERVANTS AND SONS," and was often comforted in the belief that I was a servant and should be saved. In August 1843 a very particular friend died, whose death, together with other circumstances growing out of this Providence, gave me great affliction of mind, and added much to my previous distress ; however, it drove me close to a throne of grace, for the day after his interment I took up family prayer, and notwithstanding I found it a great cross and was often tempted to drop it, yet I persevered ; often almost despairing of ever obtaining a clear evidence of my acceptance with Heaven. However, it pleased God in his abundant goodness and mercy, after ten months, drinking the wormwood and gall, on the 7th of February, 1844, to set my captive soul at liberty. Whilst bowed before God in prayer (and immediately after closing the public prayer), I asked the Lord to show me what it was that prevented me from obtaining a knowledge of the forgiveness of my sins ; and that portion of Scripture came to my mind wherein it is said, "And a certain ruler asked him (Christ), saying, Good Master, what shall I do to inherit eternal life. And Jesus said unto him, Why callest thou me good, none is good, save one, that is God. Thou knowest the commandments, do not, &c. And the ruler answered and said, All these have I kept from my youth up. Jesus replied, Yet lackest thou one thing ; sell all that thou hast and distribute unto the poor, and thou shalt have trea-



sure in Heaven ; and come and follow me." I was struck at first with the importance of a literal compliance with the Savior's instructions, and rather drew back when making an application of the language to my own case ; yet upon one moment's reflection, I resolved to acquiesce, even though this should be required of me, and replied I think audibly, " Yes, Lord, I will ;" then it was, this language was communicated to my senses by the Holy Spirit, clear as if written in letters of gold before me, " Your sins are pardoned, you are free," and as quick as thought I was filled with the fruits of the Spirit, peace, love, extatic joy in the Holy Ghost, and was enabled to rise and rejoice in hopes of the glory of God, having a new song put into my mouth, even praises to our God. Then was it manifest to me that I had no genuine religion before this. Yet I still believe, had it pleased Almighty God in his wise providence to call me from earth at any time between April 1843 and February 1844, he would have cut short the work in righteousness, and taken my soul to rest. Glory be to God for his forbearing mercy and tender kindness.

The next morning after my justification, and regeneration, and entire forgiveness of my sins, I felt the kindlings of revenge and unkind feelings towards an individual with whom I had had some misunderstanding touching a business matter. These feelings alarmed me much and gave me much uneasiness of mind for the moment ; yet, I soon went to Christ, and enquired of him in my closet, how these things could be, and prayed that they might be removed ; and forthwith my heart was again filled with love to God and love for this same individual, as well as all the world. I was then very happy for two weeks, with little or no intermission. The language of my heart was,

" Jesus all the day long  
Is my joy and my song."

After these feelings abated, I was again thrown into doubts and fears by discoveries of the remains of the carnal mind ; a disposition to anger, malice, revenge, pride, impatience, self-will, &c. &c., in all of which the enemy of God and man took the advantage of, and would and did make to me many suggestions.

However, I now took a decided stand and prayed much, fasted, read the word of the Lord, enquired of the Lord on my knees with his word open before me, for light, and when done reading, would pray that instruction be sealed upon my heart, and that the truths might be treasured up in my memory, that thereby my understanding might be enlightened, my judgment informed, that

I might have my fruit unto holiness and my end peace. I never have, since God spoke peace to my mind, neglected any one day, (unless sick in bed,) the reading of a portion of the good book. I early discovered that I was growing in grace and in the knowledge of the truth as it is in Christ. At a camp-meeting, the summer after my conversion, whilst a local brother was praying in the meeting tent, I received such a blessing as almost induced me to think it was sanctification, which I knew nothing of and had heard but little about. Yet I was early convinced after this, that my heart was not cleansed, for I still found in it the remains of the carnal mind.

During the latter part of the year 1844, and the beginning of 1845, my mind was drawn to the subject of sanctification, or holiness of heart; chiefly, I think, by my own diligence in searching after truth, with the aid of the Holy Spirit enlightening my understanding. I was continually striving to know the truth of this doctrine, by doing the will of God, which I found to be the advice of Christ.

I talked with many Christians, both of the ministry and laity, but (I regret to say it,) I could find but few that understood or enjoyed this blessing. I examined Wesley, Fletcher, Peck, Carvosso, Mrs. Palmer, Clarke's Commentary, and many other writers on the subject, in which I became very much interested.

Sometime in the Spring and Summer of 1845, I visited Baltimore, and attended the Saturday evening meetings held at the chapel, by Dr. Roberts, for the benefit of those who were seeking holiness. I listened attentively to the experience of others, and to the holy advice and instruction given by that man of God, but could not exercise faith so as to make a personal application of the advice.

I have been, (and I speak it without boasting and without the fear of contradiction,) attentive on all the means of grace, public and private, from the time God in his infinite goodness spoke my sins forgiven, and I have enjoyed a large portion of the divine influence, and have been made to rejoice and shout the praises of the God of my salvation. I have been often much drawn out in prayer after holiness, entire sanctification, and often, rather despairing, become indifferent.

In December, 1845, I was struck with the great victory I had obtained and was still obtaining over inbred sin, and began to believe more than ever in my privilege of obtaining the complete victory over the remaining corruptions of my nature, (if any) for indeed I was sometimes almost constrained to say, to be sure my inward

foes are all vanquished and gone. In January, 1846, our much beloved and dear Bishop Janes paid our village a pastoral visit, and preached some three or four times, once from Romans 8: 18, and 12: 1, Rev. 3: 18, in which he beautifully portrayed the duties and privileges of Christians: that they should by the mercies of God present their bodies living sacrifices, holy and acceptable unto God, which he clearly proved to be their reasonable service, showing that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in them; he therefore counselled them to buy of Christ gold tried in the fire, that they might be rich, and white raiment, that they might be clothed, that the shame of their nakedness might not appear, and to anoint their eyes with eye-salve that they might see. These sermons, together with a conversation had with the Bishop, and his general deportment and holy living greatly encouraged me, and I became again deeply engaged with the Savior for a clean heart. These sermons were to many as bread cast upon the waters, seen after many days, and have been, I believe, the chief instrument of building up the walls of Jerusalem here,—(*new church erected.*)

Sometime in February of the present year, (just two years from the time God for Christ's sake forgave my sins,) I had retired to my chamber in the afternoon for prayer, and whilst kneeling and pleading with God for a clean heart, for the removal of all inbred sin, to be cleansed from all my idols, and to be sprinkled with clean water, for holiness of heart, for entire sanctification and dedication of all to God, and perfect love, I became much humbled before the Lord, with a deep sense of his presence, during which I felt much of the melting, tendering influence of his grace, with great poverty of spirit, weeping and agonizing with considerable earnestness of soul, when the Holy Spirit gently communicated to my mind, "that you ask for, you have." This was entirely different from what I had expected, as I did expect it to come as the rushing of a mighty wind. My faith laid hold and I believed, and whilst retiring from my chamber and proceeding down stairs, with my foot resting on the first step, the enemy suggested, May you not have been mistaken?—and forthwith I began to doubt, and immediately returned to my chamber and bowed before God and asked of him a renewal of the witness or a confirmation of that given, whereby all doubts might be banished and my faith increased, and again the same language was sealed upon my mind, "that you ask for, you have;" after which I heartily praised the Lord in silence; my soul seemed to exult greatly with deep humility, and great meekness and poverty of spirit.

I resolved at once I would make a profession of my faith in Christ's sufficiency to cleanse from all sin, from a knowledge of what I had thus felt and now enjoyed. I found many temptations to hold my peace; the enemy suggesting that I had not made a profession of religion sufficiently long to profess holiness, that there were so many others in society, even in the class to which I was attached, who had been ten, fifteen and twenty years in society, and had never made any such profession, and some of them were considered very pious and that they would not believe me.

However, I resolved that others might do as they would, I should and would acknowledge, as I believed it to be my duty to do, what the Lord had done for me, and accordingly I did so the first opportunity, which was in class, probably the next evening, and I have never from that day to this ever regretted my profession, or for one moment doubted the genuineness of the work. I have felt from that time to the present, that all doubts and fears were gone, all roots of bitterness, anger, wrath, malice, impatience, self-will, are all expelled, and I have an abiding consciousness that I please God, and shall by faith through grace inherit eternal life. Patience now has its perfect work, and perfect love hath cast out all fear which hath torment either of death, hell, or falling from grace, though I am conscious I yet dwell in a house of clay and have no confidence in the flesh. I have had various temptations and in various ways, but out of them all the Lord delivered me, and continues thus to deliver, and I am assured he ever will whilst I put my trust in him and cast my care on him. I have often been in great heaviness from these temptations, but whilst thus tempted and tried I have felt always a calmness and peace within, whilst my soul has been sustained by the promises, "Lo I am with you always;" "Many are the afflictions of the righteous, but God is able to deliver them out of them all;" "In six troubles I will be with you," &c.; and in patience I am enabled to possess my soul. I trust it will not be considered presumption in me to assert positively that I have never for one day in the slightest manner yielded to the influence of sin; I certainly have never for one moment since felt any condemnation. I have now an implicit confidence and trust in the atonement, and perceive that I am daily strengthened in faith and am advancing still in the knowledge and love of Christ. I now understand spiritually what is meant by Paul in the 11th Chapter of Hebrews, by faith all things were done as therein enumerated. I feel that I am now crucified with Christ and made conformable to his death, "the body of sin is destroyed;" and I, (that is, my corrupt nature,) live no longer, being

dead to sin, but Christ liveth in me, and is as a well of water springing up unto eternal life, and as a fountain in my inmost soul, from which all tempers, words and actions flow, and the life that I now live in the flesh, even in this mortal body, I live by faith in the Son of God.

Since I have been thus established and made this profession, I have had the good pleasure of seeing the work of the Lord revive much in this part of his moral vineyard. Some six or eight other witnesses have been raised up to testify of this great salvation, and many others are in full stretch for the kingdom; praise be to Jesus' name, the work is reviving here; the will of the Lord be done, praise ye the Lord.

I send you the above experience, for the truth of which I expect in a few years to answer at the bar of God; if you deem it worth a place in the Guide, which I am striving to circulate, and which I believe has done much good in this place as well as elsewhere, you are at liberty to use it, and may you and I and all the Israel of God, at last attain eternal life, is the sincere prayer of your brother in Christ,

WILLIAM REA.

*Cambridge, Maryland, Oct. 1846.*

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For the Guide to Holiness.

EXPERIENCE.

DEAR BROTHER KING:—It is now a little more than eight years since, in obedience to the Savior's command, I gave myself to the work of calling sinners to repentance. The Guide has been sent me from that date; and much of the time I have read its pages with a great degree of interest. The blessing of entire sanctification I have ever regarded as a most desirable qualification for the efficient discharge of the weighty responsibilities of the Christian ministry, and often have I lamented its want, and sighed for that happy deliverance. I have never read, or heard any one speak upon the subject, even when I have been least engaged in the work of God, without feeling convicted of the importance of seeking the blessing; and the sight even of the too much neglected Guide, as it has lain upon my table, has often stung me to the quick, while it suggested the reflection that I was neglecting the highest good of my soul—that which would fit me, more than anything else, to be

a workman in the vineyard of the Lord, that needeth not to be ashamed.

But I have sometimes been left to very confused ideas, both in regard to my experience relative to the blessing, and even in regard to the theory itself. For two or three years, my mind was strongly tinctured with that view of the subject which annihilates the distinction between Justification and Sanctification—or, the work of regeneration, as *commenced* in the soul, at the time of its conversion, and its *completion*, in the work of entire renewal in the image of Christ. But I have been effectually rescued; and now I esteem it not only a privilege, but a duty, to bear my testimony, feeble though it may be, against this, one of the most successful devices of the devil to keep souls out of the blessings of perfect love. While entertaining this view, I frankly acknowledge that I never made any headway in the attainment of full salvation; and I never knew any one that did. It was Brother Stearns' communication upon this subject, published in the Guide sometime since, that was instrumental, in the hands of God, of setting me right.

But I come, now, to speak more particularly of the dealings of God with my soul for a short time past. For I confidently believe that God has now set me right, *experimentally* as well as *theoretically*. Glory to his name. At one or two different periods, in years past, I have been led, for a time, to think that God had imparted this rich blessing to my soul, but I never had a witness of it sufficiently satisfactory to give me confidence to publish it, to any great extent, to the world; and I am now satisfied, that the blessing received on those occasions was but a powerful restoration of the evidence of Justification, having lived for some time previous in a state of heart-wandering from the Lord. Humiliating as is the confession implied in this declaration, truth demands that it should be made.

But about two months ago, at our Camp Meeting at Mansfield, I verily believe that God gave me the blessing of a clean heart; and so thorough was the work, and so clear the witness that I have not doubted it for a moment since. I went to the meeting with a full evidence of my justified state. I had the spirit of adoption—my soul was free from condemnation. And yet upon the second day of the meeting, God rolled upon my soul a powerful conviction for the blessing of entire sanctification; at the same time fully impressing my mind with the fact, that I had never yet enjoyed the blessing. I sought it earnestly, diligently. For two days, the contest with the powers of darkness was severe indeed, but God gave me the victory, and I hardly need tell you that it was very

sweet when it came. The severity of the struggle was not owing to any unwillingness to make the needful sacrifice, for I could most readily put all upon the altar. The great difficulty was that I was so "slow of heart to believe." Faith was presented to me as an act of stepping off of all human dependence upon the naked promise of the Savior. Long did the adversary afflict my soul with the suggestion, that there was some uncertainty after all, whether I should be saved, if I did venture upon Christ. But, glory be to God, I was enabled at last to take the step; and that was a happy moment when I embraced Christ as a Saviour from all fear, even the fear of venturing upon him for the complete salvation of my soul. Blessed be God, I now know, that this venturing upon his arm for full salvation, is no doubtful experiment. The foundation of the soul's faith is sure, for it is laid in the oath of Jehovah. When we step upon Christ, then, we feel a solid foundation beneath our feet, even the "Rock of Ages." O, how sweetly, and how completely does Jesus save the soul that ventures upon him by present faith! Withal, he saves it from all painful solicitude and distracting care in reference to the future. It rests in God, "careful for nothing."

Since the time alluded to, I have had some severe contests, it is true; but the good Shepherd takes kind care of my soul, and permits the storm to rage only as he gives strength to endure it. The peace of God keeps my heart. I have learned where my strength lieth, and while my confidence is reposed in Christ, how completely I am saved! Hallelujah to his blessed name! 'Tis sweet to rest in Jesus, and be folded in the divine embrace. I have also learned more fully the import of the Apostle's declaration, that "with the mouth confession is made unto salvation." But shall I merely say that it is a great blessing—call it what you please? No: I am not willing that men shall call it what they please. Let it be called by its right name; for *it is full salvation—and nothing else*. Praise the Lord. Let me publish it, then, especially let me witness to professing Christians, that Christ has died to "redeem them from all iniquity," and that,

" 'Tis Jesus' blood that cleanses them,
The moment they believe."

A very humiliating sense of my past unfaithfulness and inefficiency in the work of God, pervades my heart; but I feel that I have begun anew to live, and to live anew. May my diligent zeal in the service of my Redeemer, ever testify the gratitude of my heart for the work that he hath wrought.

Thompsonville, Nov., 1846.

A. P.

For the Guide to Holiness.

“IN THE WORLD YE SHALL HAVE TRIBULATION.”

THE trial of our faith, our patience, and our resignation to the Divine Will, may have a tendency to obscure our spiritual union, to depress our spirits, and hence lead us to doubt our title to a heavenly mansion. When this occurs, it would be well for us to remember the promise of our blessed Savior at the head of this article. And again the injunction of the Apostle, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”

Could we expect and meet affliction as a promised blessing, it would be robbed of its death-like sting, and we should hail it as the dying saint welcomes the so called king of terrors, with the shout of triumph. The dearly beloved J. B. Taylor says in a letter to a friend, “I think I have learned a little about *glorying* in infirmities, *rejoicing* in tribulations, and possessing the soul in patience. Sweet lessons—lessons to be learned only in a certain school.” Again he says, “It has been *most sweet* to lie in the hands of God. I have longed to drink *every drop* of the cup that my Father put into my hand. Not one pain less; for He knows what is *best*, and that is *best* for me.” Thus may every Christian say in reference to God’s dealings. If the loss of friends, of property, of health, or sore temptation is allotted us, we may say, “It is the Lord, let him do what seemeth to him good;” “*that is the best for me.*”

The Apostle says, “Now no affliction for the present seemeth to be joyous, but grievous, but nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” For this cause we should all welcome affliction more as an angel of good than as a messenger of evil. “Whom the Lord loveth, he chasteneth.”

B. S.

PRAYER is to be exercised with the greatest caution and exactness, being the most solemn intercourse earth can have with heaven. The distance between God and us, so great by nature and yet greater by sin, makes it fearful to address him: but Christ has smoothed a way; and we are commanded to come with a good heart, not only in respect of innocence, but also of confidence.

It should be our aim to do the work of our calling in God’s spirit, in God’s way, and in God’s time.

THE
GUIDE
TO
HOLINES.

EDITED BY
REV. D. S. KING.

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INDEX TO VOLUME XI.

A.		M.	
American Pulpit, - - -	133	Moral Power of the Church, -	16
B.		Memoir of Mrs. Nancy B. King, -	19
Beauty of Holiness, - - -	111	N.	
Blessing Obtained and Lost, -	119	Not intending to seek Religion, -	84
Benefits of Personal Holiness, -	43	O.	
C.		Obedience, - - -	24
Contentment, - - -	23	P.	
Christian Holiness, - - -	49, 77, 97	Pickering, Rev. George -	61
Christian Experience, - - -	101, 115	Perfecting Holiness in the fear	
Charity, - - -	117	of God, - - -	105
Christian Holiness—Its Nature, -	125	R.	
E.		Rose among Thorns, - - -	67
Extract of a Letter, - - -	17	Resignation, - - -	120
Entire Sanctification, - - -	55	S.	
Experience of a Blind Lady, -	87	Sermon by Rev. A. Mahan—	
Experience of Mrs. Eliza T.		Fullness of Joy, - - -	25
Ward, - - -	69	Sketch of Christian Experience, -	59
Experience, - - -	138	T.	
Extract from the diary of a		Thoughts on Perfect Love, -	13
Little One, - - -	136	Tribute of Thanksgiving, -	28
G.		W.	
Grieving the Spirit, - - -	71	Word to the Church, - - -	48
H.		Why God does not entirely Sanctify when he Justifies, -	65
Holiness, - - -	12	What is Faith? - - -	85
Holiness the most favorable state		Witness of the Spirit, - - -	121
for Mental Cultivation, - -	74	—	
How we may become Holy, - -	91	POETRY.	
I.		Consecration, - - -	15
Inquiries Answered, - - -	1	Christ washing the Disciples' Feet, - - -	68
Incentives to Holiness, - - -	83	Good Lord deliver us, - - -	113
I Prayed and I Believed, - -	47	No fear in Love, - - -	118
Incentives to Holiness, - - -	129		
L.			
Lack of a clear witness of Justification no barrier to seeking Sanctification, - - -	57		



GUIDE TO HOLINESSES.

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For the Guide to Holiness.

## INQUIRIES ANSWERED.

"Thousand ideas fall which none may mark—  
*One may survive our perishable name ;*  
We know not of a burning brand, which spark  
Kindles the flame."

"THE seat which I occupied in church this morning, permitted me to read the changes of your countenance, Lydia ; shall I own that I was surprised to see so much of perplexity there ?"

"And why so, Sarah ? has an absence of a few short months caused you to forget the inquiring spirit of your friend ?"

"Not so ; but Hester wrote me that that inquiring mind had found its object of pursuit—that you had learned to rest in God as your centre ; and this inward grace generally, I think, characterizes the outward deportment."

"Perhaps in writing to you, my dear Sarah, Hester said more than my experience fully justified ; my friends have frequently said more for me and of me, than I think correct."

"I confess that such is often the case, Lydia, though I hope it has not so been in yours ; phrases are often adopted and transferred from mouth to mouth, and from individual to general experience, without a full understanding of their original force, and thus making a false impression on the hearers ; the course has a decidedly injurious tendency."

"But I would not dare to do this, Sarah ; I try never to use an expression without first analyzing, or at least endeavoring to analyze it ; and had you asked me how I felt at present, I should probably have said my *heart was at rest*, while yet my mind, daily surprised at the discoveries of its own ignorance, was making constant inquiry as to the extent of the blessings lately received, and the nature of the promises yet to be fulfilled."

"And such illumination and such inquiry, Lydia, is the best evidence you can have that the Spirit is carrying on his gracious work in your heart."

"Of the operation of the Spirit, Sarah, I have not the slightest doubt ; yet

although I know a great work has been wrought in me, although I have a consciousness that I have consecrated myself to God, and an abiding conviction that He accepts the consecration, yet unable as I am to reconcile some of my feelings, or rather want of feeling to the standard unto which I would attain, I am at times perplexed with what appears to me to be conflicting experience, and I was listening to that sermon with intensity of interest, hoping that some light might be thrown upon a subject which so occupies my thoughts."

"But I see that your difficulties were not met by that sermon, excellent as it was; and though I know myself to be inferior in knowledge and experience to our dear pastor, yet perhaps a social converse with me would benefit you more. These *undefined* doubts are often very troublesome, and I find that the best way of removing them is to determine to shape them into arguments, and then we find how fallacious they really are."

"Well then, Sarah, in my late experience I have a distinct perception of the time when I gave myself up to be God's—when my will, entirely subjugated, asked but to know and do His will—and with the knowledge that I did entirely consecrate myself and all I had or was unto Him, came the full, abiding conviction that God accepted the offering."

"And thus it even is, Lydia; no one can experience the full assurance of faith, without first realizing the full conviction of entire surrender. Just in proportion as we give ourselves to God, to do and suffer his will without reserve, just in that proportion or degree must be our confidence in Him. And now tell me your subsequent exercises, and the cause of your present anxiety."

"Perhaps, Sarah, *anxiety* is too strong a term. I should rather say *inquiry*. I have not lost my confidence as to the *nature* of the work wrought in me, but may, perhaps, have erred respecting its *extent*. For some weeks subsequent to the period alluded to, I enjoyed peace perfect peace; no rising of passion, no conflicting will, no inordinate desire, no secret repining; it was indeed rest—rest of the soul. My thoughts were so drawn to God as their centre, my attention so closely directed to the promises, that I think there was no moment of time at which God could have made an *unexpected* entrance. I looked unto Him continually, hoping for something which yet I cannot define, unless by saying I waited for the baptism of the Spirit."

"And did you look and wait in vain, Lydia?"

"Not entirely; my heart was melted beneath His gracious influence, but I certainly did not receive it either in the manner, or to the extent which I had expected."

"What was the promise, Lydia, on which you founded your expectation?"

"The promise, Sarah! I do not remember that my faith rested on any particular promise, but such were in my mind as speak of 'being filled with the fruits of the Spirit,' and 'filled with all the fullness of God,' &c."

"And did you think, my dear Lydia, that in the same time that God purified your heart, while yet the obstructions which had impeded the growth of the interior life were but just removed, could you think, that the fruit in all its perfection would be matured?"

"Your question, Sarah, awakens a glimmering consciousness of error, yet I see not clearly my mistake. If sanctified, I certainly expected to realize the same results as mark the experience of those beloved ones who are wholly the Lord's, and whose bright example has been a means of awakening me to greater diligence."

"And such most certainly will be the result in your experience, Lydia, if you follow on to know the Lord. Give yourself to God unreservedly according to your present light, and trust in Him for wisdom, strength, and all which you need. Let your ability correspond without reserve, and to its utmost extent, to the divine light, whether it be more or less. Knowledge to the extent in which we are able to conform to what we know, furnishes the basis of our obligations; and our obligations can never be less than our ability and knowledge. He who knoweth his master's will and doeth it not, shall be beaten with many stripes. It is impossible in the nature of things, that a person can have strong faith in God as a father or friend, or that he can love Him with unmixed love, when he is conscious that by not fully consecrating himself, he is violating a religious duty. Belief will always sink, and consequently love, which has its foundation in belief, will always sink in proportion to the weakness or defect of the consecrating act. Consecration, therefore, without reserve either as to time or object, is the indispensable condition of your inward religious advancement. There may be cases in which the operations of the Holy Spirit follow each other with such rapidity as scarce to be perceptible as a *succession of blessings*; but, judging from my own experience, and from that which I hear from others, the heart generally is first cleansed from sin, and thus every obstacle removed that prevented the rapid growth of those principles which before were but feebly struggling for existence. Now, though the strength was given you from above, the act of consecration was yours alone—the purifying process was the work of the Holy Spirit; and this point reached, the duty now required of you is—co-operation with God—to become a co-worker with him in the cultivation of all the graces of the Christian character."

"This certainly seems a reasonable view of the subject, Sarah, and my judgment admits its correctness, while yet preconceived opinions hover around me. The work of sanctification which I had thought of as finished, is then but just commenced, and I have still to struggle on—where then is rest?"

"You still err, Lydia; your sanctification commenced in your justification, and has been more or less rapidly progressing from that hour. But the great work lately wrought in you consists in the entire subjugation of your will, and the bringing of every thought into captivity to the obedience of Christ. Your heart now constantly turned towards the Sun of Righteousness, receives His enlightening and vivifying rays, and the dews of grace shed at morning and at evening, meet with no obstruction from the overshadowing weeds of earthly origin, and rapid growth is the certain and marked result. The co-operation with God which is now required of you, is not a *struggle* for victory, for victory is already yours; the strong man cast out, your work is now resistance; resistance

to his entrance by keeping barred every avenue to his approach. You are still liable to the allurements of the world, the temptations of sin, and the fiery darts of the devil; but by fixing your attention upon God as the source of happiness, the world loses its power of attraction; no traitor within your heart to betray your trust, sin is easily repulsed; and faith presents her shield, and turns away powerless the arrows of the Evil One. You ask me, "where then is rest?" and I appeal to your own consciousness and ask in return, is there not rest from sin—from frequent condemnation—is there not rest from the inward struggle which made you oft exclaim—

‘Tis worse than death my God to love,  
And not my God alone?’

"O yes, dear Sarah, I have proved this to be true! For some weeks I rejoiced constantly in this rest, and in uninterrupted access to God; but receiving lately no *added* emotion, I fear that, to some degree, I have undervalued the grace received, and in my ignorance may have grieved the Holy Spirit. May He forgive me my involuntary transgression!"

"I think your error, Lydia, has been, relying too much upon *added* feeling; thinking of religion as though it consisted in emotion rather than in holy principle. This error has caused you to dwell more upon *feeling* than upon *faith*—doubts have arisen, and your faith thus weakened, has failed to produce its appropriate effect, for you may take it as a general rule, faith first, feeling afterward. That feeling which exists independently of *faith as its basis*, cannot justly or safely be regarded as a true religious experience."

"I see, Sarah, that you do not condemn feeling, neither exclude it. I ask, then, when emotion is wanting, have we not good grounds to fear that faith is defective?"

"I cannot, Lydia, consider emotion and feeling as synonymous terms. I know that religious faith will give religious feeling on its appropriate occasions, and it will give, too, precisely that modification of feeling which the circumstances require. But emotions arise on many occasions differing from each other, and often have nothing to do with religion, and in their best estate may be regarded merely as attendants or accessories to it. Now mark me, I do not object to emotions, but regard them as very distinct from the permanent state of love or peace. And my dear Lydia, you need never be solicitous respecting the reality and truth of your sanctification, whether your joys or sorrows be more or less, if, having entirely renounced yourself, you have that faith in God which works by love and purifies the heart."

"Bear with me still, dear friend, for the Holy Spirit is applying your words to my heart, and I am gaining light, and strength, and consolation. Let me tell you the thought or suggestion which is most painful to me, and though I have endeavored to 'try the spirits,' I have not decided whether the suggestion is from above or from beneath, from the spirit of truth or from the spirit of evil. I know not whether I can make it very clear to your mind, but it is something



like this, 'your faith is of the operation of your own mind; you believed because you would believe, whereas, the faith which is of the operation of the Spirit of God, rests upon *evidence*, not upon *volition*, and as a *gift imparted*, not an *act resolved upon*.'"

"I believe I understand you, Lydia, and would answer that the operation of the Holy Spirit may be so gentle, so merely *suggestive*, so entirely consonant to the laws of the mind's action, as to appear to the subject of it to be wholly of a natural operation, but yet the result distinctly marked, shows the origin of the work. The Holy Spirit being possessed of infinite wisdom, ever has and ever must have his just principles and laws of inward operation; and that operation corresponds in *time* with the natural operation. Now as you cannot of yourself think a good thought or feel a good desire, depend upon it that if your mind acts religiously or graciously, the Holy Spirit acts in it at the very *time of its acting*. As to the suggestion that you 'believed because you would believe,' I think it not only proper but indispensable to those who would live the life of faith, that they should *resolve against unbelief*. Many pious persons have endeavored to sustain and strengthen *acts of faith* by *acts of the will*. Taught by an experience which has already cost them much, that in the language of an English poet—

'Our doubts are traitors,  
And make us lose the good we oft might win,  
By fearing to attempt'—

they have endeavored to resist the treachery of unbelief, by the religious valor (if we may so express it) of a fixed resolve. Their language has been, 'I will believe, I would rather die than doubt.'"

"But to such a course, Sarah, I would object; for as I before remarked, belief ought to rest upon *evidence*, not upon *volition*."

"But you will find this objection robbed of its force, my dear Lydia, when you remark that this act of volition is not designed to have influence independently of evidence, but in accordance with it, and in its support. Such have been the results of long-continued habits of doubting, that the faculty of belief, when exercised on religious subjects, seems to have lost its appropriate power. The person has so long disbelieved, that the faculty of believing seems to have been struck with a palsy. It certainly seems incapable of moving and acting effectually, until it is encouraged and aided by some accessory influence. And a portion of this influence is a volition or firm resolve embodied in the declaration, 'I will no longer yield to doubts which I have found to be unreasonable, and which I know to be destructive. The evidence to which Satan, taking advantage of my former evil habits, would blind me, shall have its effect. I will receive it.' Thus the susceptibility of belief which has been weakened and almost prostrated in its action, becomes in this way invigorated. The powerful law of habit lends its aid, and the exercise of faith, which once seemed so difficult, is now found to be easy."

"If these views be correct, Sarah, and so they certainly appear to me, then the direction, 'strive to believe,' seems just, proper and important."

"I certainly think it is, Lydia, and in accordance with it would say to you, or to any one who was but newly living the life of faith, 'make efforts to believe—resist as much as possible the long-continued habits of unbelief—not in order that faith may be yielded to that which is *not true*, but that the truth, liberated from such unpropitious and erroneous influence, may have its appropriate and just effect. As to the remark you made that faith was a *gift imparted*, not an act resolved on, the whole work from your first glimmering conviction of sin to your finished salvation in Heaven, is of the operation of the Holy Spirit. He strikes the first blow in this spiritual work; he inspires the first breathings and the very beginning of the life of faith; and as the contest thickens, he gives greater and greater strength to faith, till by faith increased to *assurance of faith*, and by this alone, he drives out his enemies from their central position in the heart, and having pacified it from all its commotions, and rendered it a pure and tranquil habitation, he there sets up his inward dominion; but if you expect faith or holiness to be infused in you or poured on you like water from a vessel, you err, and will look in vain for its reception."

"And that remark, Sarah, reminds me of another subject of inquiry: what then is the baptism of the Spirit. We often read in the New Testament of devoted holy people, that they were 'filled with the Holy Ghost.'"

"I should hardly think, Lydia, that the expressions 'filled with,' 'full of,' would convey an erroneous impression to you, inasmuch as you have made the human mind and its operations a subject of considerable attention. You must know that these expressions are applied originally to material objects—to objects which are susceptible of material capacity and measurement, and which, therefore, we may speak of, when such is actually the case, as being 'full' or 'filled' in the literal or material sense. But the operations of the Holy Ghost in the human mind, entirely remote from the analogy of material and earthly operations, is spiritual in the highest sense. So that a man's being full, or not being full, of the Holy Ghost, is not a thing to be measured by material capacity, but by *mental renovation*—is not a thing to be estimated and judged by physical rules and methods, but by a purified judgment, by sanctified dispositions, and by holy outward results."

"And how, then, would you describe, in other words, a man full of the Holy Ghost?"

"As one, dear Lydia, who bears Christ's image—one, meek, humble, and quiet in spirit,—one pure in heart,—one who in the exercise of faith, which is the foundation of the whole Christian life, has a disposition to do, under all circumstances, the will of his Heavenly Father. Such a man is full of the Holy Ghost, not because His presence and operation is a thing tangible or visible, but because his mind, whatever may be the degree of its powers, is filled with the presence of the Holy One, when under the influence of His inward operation, it is turned from virtue to vice, from unbelief to a full and assured faith, and from selfishness to purity of love."

"But, Sarah, is not the operation of the Spirit of God, a subject of knowledge, of distinct consciousness?"

"The *results* are, Lydia, but seldom, if ever, the perception or knowledge of the operation in itself considered. We do know, that the Holy Spirit really acts and exerts upon us a converting and sanctifying influence; but we do not know as a distinct subject of consciousness, the fact of his action whenever it is experienced, as a fact or object in marked and obvious distinction from that of our own mental action. Some persons not only want the Holy Ghost to be in them, which is really the only important thing, but they want to *see* the Holy Ghost in them: they want to see not only the *results* of his working, but the working itself. And it does appear to me that this state of mind, unwisely and unsubmissively curious, is entirely inconsistent with that mystery in the presence and operations of the Spirit which the Scriptures speak of. 'The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh, or whither it goeth. *So is every one that is born of the Spirit.*'"

"That reminds me of a conversation I held not long since with one of our most eminently devoted ministers. He said that, except in the case of his conversion, to the time of which he could distinctly refer, there was no period of his experience so peculiarly marked, as to enable him to characterize it as a starting point or memorable era."

"Such cases are frequent, I know, and include some of the most interesting illustrations of Christian devotedness, purity and faith. But in general, the new thought, the new feeling, the new desire, the new purpose, are placed so distinctly and suddenly in opposition to thoughts and purposes which have their origin in the life of nature, as to form a new and memorable era in the mental history. This result depends, in part, upon the vividness and power of the natural life, as well as upon the degree of divine influence. The same degree of grace introduced into a heart that is exceedingly violent and passionate by nature, will generate a more decided inward conflict, and will attract more inward notice, than in a heart which possesses the same elements with the exception that it is constitutionally more quiescent and mild. But still, whatever distinctions we may properly make in such cases as these, it should always be remembered that God does not limit himself either in the mode or degree of the divine operations, with the exception that he does not violate moral agency. Within this limitation he operates, variously on different minds; sometimes by very slight movements, which are scarcely perceptible, but which being repeated, under the guidance of infinite wisdom, bring the soul to great and glorious issues; and sometimes by operations which, in their very beginning, are more searching and intense, and which, therefore, produce in the soul a revolution much more sudden and marked than in the other case."

After a pause Lydia observed, "I feel very grateful to you, Sarah, for your valued instructions, and how much more to that God who has made you the instrument of clearing more fully my mental and moral vision. I find my faith and my reason entirely harmonize; and as my belief rests upon adequate evidence, I

determine to reject now and forever all adverse suggestions, remembering that these suggestions *do not spring from real evidence adverse to my acceptance with God*, but from the influence of former habits of unbelief, producing some vacillation of mind."

"May God strengthen you to keep that resolution, Lydia, and you will find that your mind thus established, will be relieved from a multitude of perplexities. Your soul will not only be saved from assaults from below, but will have power such as it could not otherwise have, from above. The love of God in particular will be gently but richly shed abroad in your heart, and no longer wearied with efforts originating in itself, but reposing in childlike quietness, of which faith is the true parent, it will be purified and refreshed with the dews of divine grace unceasingly descending."

E. M. B.

New York, Oct. 1846.

We are obliged to some of our readers for the suggestion to extract from Zion's Herald the following offering of thanksgiving, by Br. Ransom. He was a good man, and a fast and early friend of ours. The sickness of which he wrote terminated in death months ago. But praise to divine grace, he died as he had lived, triumphant in the hope of glory.

### TRIBUTE OF THANKSGIVING FOR COMFORT IN AFFLICTION.

"*Blessed be God, who hath not turned away my prayer, nor his mercy from me.*"—Ps. lvi. 20.

Mr. Editor:—If you judge it would be acceptable to your readers, I would ask permission to record the great goodness of God, my Savior, to me in my afflictions. I have been laid aside from my ministerial work for more than two months, so that I have made but four very feeble attempts to preach since last January. My disorder has been a deeply seated chronic catarrh, which has reduced my strength so much that I have been able to walk or ride but very little; and there was evident danger, from the extreme prostration of the system, that consumption would follow at no distant period, unless relief could be obtained. But, thanks be to the merciful and wise Disposer of events, my symptoms are now more encouraging; and though I am not now entirely out of danger, yet I and my friends cherish the hope of recovery. The Lord has been peculiarly good to me in my afflictions; but in recording his merciful doings, permit me to revert to the past.

More than twenty years since, and after several months of earnest endeavors and much prayer for the blessing of entire sancti-

fication of heart, on a fine summer's day, as I was leading my horse down one of the high hills of New Hampshire, a few miles east of Keene, earnestly lifting my heart to God that he would then give me faith to embrace the blessing, and finish his great work of grace in my heart: he poured upon my longing soul such a full baptism of the Holy Spirit as perfectly assured me that the work I had been seeking was accomplished, and that the inestimable blessing of perfect love was mine. The calm, solemn, sweet joy I then felt was truly "unspeakable and full of glory." So perfectly was I filled and surrounded with the salvation and all-pervading presence of my blessed Savior, that when I lay down upon my bed that night, I felt assured that with such a Savior with me, I should be perfectly safe, even if I lay in the very jaws of Satan. But he was then under my feet; and this assurance of a full and present salvation I enjoyed, with scarce an hour's obscuration, for more than two years, relying solely and steadily on the blood of Christ, which cleanseth from all sin; and being then free from domestic cares, and also from the responsibilities of having the charge of any society, my situation was peculiarly favorable to the *enjoyment* of that blessed state. And during all the labors, cares, responsibilities, temptations and privations of my humble ministry for these twenty years, this salvation has been my comfort and my support. It is true I have been conscious of many errors, defects and short-comings, and I have often had occasion to lament the absence of that fullness of love and sweet emotion which I felt for the first two years; but holiness has always been the most delightful theme of my preaching and meditation.—I have frequently had the witness of the blessing clear, and have uniformly felt a cheerful acquiescence with the will of God in all his known requirements; and, while endeavoring to do his will, I have rested my soul on the all-atoning blood.—This cordial coincidence of the will with the will of God, as a habit of the soul, is satisfactory and valuable evidence of a heart purified from its evil propensities, though the direct witness of the Spirit may not always be clear. But it would be manifestly unsafe to depend on either as a test of holiness for any length of time without the other.—Some seem to seek for what they call sanctification, chiefly for its joys; that their crosses may be fewer or lighter, and their joys greater; and when they acquire a high state of rapturous emotion, they often erroneously suppose they are pure in heart—but perhaps in the first contest with sin or temptation, they lose their raptures, discover some evil in their hearts, and immediately fall into doubt, if not into despondency.

My object in seeking holiness of heart was, that all my propensities which stood opposed to the will of God, which St. Paul calls "the law of sin in our members," might be destroyed; that "the law of the spirit of life in Christ Jesus" might make me free from the law of sin and death; that I might be prepared cordially and cheerfully to bear my crosses, perform my duties, fulfil my ministry, and be fitted to give up my final account with joy.—God gave me the blessing, and since that hour his will has never appeared too difficult to be performed, or too hard to be borne; but his service has been my choice and delight.

And now, when called to suffer deep affliction, and to converse with death, this blessing has been a rich source of consolation, and the firm basis of my hope. It has disarmed death of its terrors, and presented the "valley of its shadow" as the gate to endless joy in the presence of my God and Savior. The anticipations and foretastes of that holy and blissful state have often, within a few weeks past, melted and overwhelmed my soul; and though I have been deeply humbled in view of my many defects, errors and shortcomings, and the little good I have done in the cause of God, yet I have been enraptured with grateful emotions of love and praise, for such great mercy shown to one so unworthy. And it has been a source of peculiar satisfaction to find myself fitted for these spiritual and joyous exercises, without being under the painful necessity of seeking a preparation for my great change amidst harassing doubts and fears, and languor of a sinking body. I have often closely searched my heart to see if I had any choice between life and death, and have found none. The language of my heart is "The will of the Lord be done;" so that if my Savior should submit to me which to choose, I should at once wish to refer it to his will. He knows with infinite precision which will be most for my good, the interests of his kingdom, and his own glory. I should be happy to live and labor for souls; and yet I should exult to hear the summons to depart and be with Christ and glorified beings, beyond the reach of toil and suffering, and the assaults of sin and Satan. The following lines of the immortal Watts most appropriately express my feelings; and in the views they present, my spirit has often been melted with joyful hope of heaven:

"Raise thee my soul; fly up and run  
Through every heavenly street;  
And say there's nought below the sun,  
That's worthy of thy feet.

Thus will we mount on sacred wings,  
And tread the courts above;

Nor earth, nor all her mightiest things,  
Shall tempt our meanest love.

There, on a high, majestic throne,  
The Almighty Father reigns,  
And sheds his glorious goodness down  
On all the blissful plains.

Bright, like the sun, the Savior sits,  
And spreads eternal noon ;  
No evenings there, nor gloomy nights,  
To want the feeble moon.

Amidst those ever shining skies,  
Behold the Sacred Dove ;  
While banished sin and sorrow flies  
From all the realms of love.

The glorious tenants of the place  
Stand bending round the throne ;  
And saints and seraphs sing and praise  
The infinite Three One.

Jesus, and when shall that dear day,  
That joyful hour appear,  
When I shall leave this house of clay,  
And dwell amongst them there ? "

This testimony to the Lord's inexpressible goodness to me in this time of heart-searching affliction, I wish here to record to the honor of his name and the glory of his grace, that my brethren and friends may rejoice and praise the Lord with me, and pray for me ; and that others may perhaps be induced to seek for the same salvation as the best qualification for their duties as Christians and ministers, and as the only preparation for undisturbed peace and joy on a sick and dying bed.

How long a time is allotted to me here, or what will be the issue of my present disorder is quite uncertain, nor am I solicitous to know. I hope I may live more to the glory of God while I remain on earth, whether in doing or suffering his will ; and when he shall call me away from earth, I hope through grace to meet the message with joy. But all my salvation hitherto, and all my hope for the future, has been, and still is, through the blood of our Lord Jesus Christ.

Since the last Conference, Rev. J. O. Dean has gone to his reward. He was a devoted and useful minister, and, I doubt not, is now with the glorified. And that beloved brother, Rev. E. M. Beebe, has just gone up to take his robe of white. We labored

harmoniously together in former days; I have always loved him much as a faithful minister, and when I heard of his death my soul melted in joyful anticipation of soon meeting him in glory.—He has gone perhaps but a little before me to try his harp in new strains of praise.

Thus we see that some of the younger are called to their reward, while many of the fathers are left. Fathers Hedding, Pickering, Merritt, Mudge, Kent and others, whose heads are hoary with the victories and honors achieved under the banner of Christ, are yet with us: these will soon leave us to unite with Asbury, Fisk, Clarke, Watson, Wesley, and a host of illustrious conquerors through the atoning blood, in sharing the everlasting triumphs of the Cross. May we, their juniors, imitate their virtues and share their honors.

Affectionately, yours in Christ,

*Danvers, April 10, 1845.*

REUBEN RANSOM.

From the Ladies' Repository.

## HOLINESS.

THE Bible is the most poetical of books. It is full of beautiful imagery. Its figures are drawn from the whole compass of nature, and from all the ordinary and familiar works of art. Its style is transparent as the light. Although many of its allusions are now obscure, they are obscure only from the ignorance of the reader. Its illustrations of the glorious topics which crowd its pages are the most varied, apt, and, I may say, classical of any in the entire range of the world's literature. All the emblems of the imagination, all the pictures of a glowing fancy, all the figures of a chaste and subdued rhetoric, and all the flowers and refined sweetness of poesy, are exhausted by the inspired penmen, to limn the beauties of Christianity, and set off the raptures of devotion.

And yet there is but one special topic, after all, connected with the system of our holy religion, upon which all the powers of language, and all the methods of illustration are concentrated. That choice subject is the doctrine of holiness. Those who have been completely restored from the fall, whose natures are filled with the fruit and power of faith, are sometimes represented as standing on an everlasting rock, while every thing around them is crumbling to atoms. They are compared to ships at sea, which, when the tempest gathers, or when the winged storm drives in melancholy fury over the billowy world, stand safely at their anchors, and survive the last wave that threatens them. Sometimes they are travellers winding their way along the narrow but flowery paths of life, or, with greater ease and enjoyment walking up the glorious highway of heaven,



which was cast up through the wilderness for the ransomed of the Lord. Another sun shines down upon them. Other stars deck the firmament above them. Other flowers shed their fragrance for their spiritual sense, and notes, sweeter than angels' songs, compose the chorus of their heavenly delight.

And it is beautiful to see how all the fine images of language and fancy are made to illustrate the life and character of Him, who is not only the author, but the *finisher* of our faith. He is the chief among ten thousand, and the one altogether lovely. To the poor way-worn traveller, he is the shadow of a great rock in a weary land. To the Christian warrior, he is a mighty bulwark and tower. To the fallen and cast down, he is a city of refuge, ready to receive the last one that flies for succour to him. To the young and happy, he is a crown of rejoicing—to the aged, a rod and a staff of easy grasp to the tremulous hand. To the hungry, he is the bread of heaven—the true manna that cometh down from on high. He is light to the blind, health to the sick, an open door to the houseless poor, and a fountain of unfailing water to the fainting, famishing soul. In short, without quoting the exact terms of Scripture, he is the great Logos of God, the Word that utters the mind of divinity to man, that reveals man to himself, and imparts to him a language for his intercourse with the skies.

They that wait upon the Lord, namely, his waiters—those who stand nearest to him, who watch his motions, and wait upon his wishes—those familiar, household, body servants, who never lose sight of their divine Master, who dwell under his own roof, and in his special presence—these shall renew their strength—they shall mount up with wings as eagles—they shall run and not be weary—they shall walk and not faint. They shall mount up. Their souls shall attain to a noble elevation, far above the degrading pleasures and low occupations of ordinary minds. The holy Christian rises in spirit far above the little transitory objects of common life. He gets a broad and commanding view of the works and ways of man. He sees the conflicting principles, interests, and conduct of mankind, and takes a bird's eye glance of the fading glories of all terrestrial things. He fails not, surveying as he does the wide field of time, to obtain for himself a more correct estimate of the real value of the different pursuits and characters of men.

But the holy Christian not only mounts up—he mounts up with wings. He might ascend by climbing. He might reach a lofty elevation by hard and laborious toiling. But, like one flying in his dreams, with all the ease conceivable, he rises upward, and soars away at pleasure. He ascends not only easily, but rapidly. How swift is the flight of birds! From some projecting crag on the ocean shore—from some lofty limb of a dry and barren beach or oak, with what great rapidity rises the bold bird of heaven in his sublime towering! So soars the Christian, whose wings of faith are full fledged and ready for their work. His motion is also regular. The air has no rocks, nor hills, nor other impediments. It yields to the slightest force. The Christian, like the bird, has only to keep his pinions waving, and with constant ascent he reaches the loftiest elevation. And what is more beautiful—what truer image of rapturous delight,

than a bird on the wing! Shall I tell you? It is a holy spirit, a redeemed immortal, upward bound, soaring away toward the realms of eternal light!

But the holy Christian not only mounts up—and mounts up with wings—but with wings as eagles. And how mounts the eagle? I answer, fearlessly. The eagle is the king of birds. God has given him the powers and principalities of the air. And, also, so soon as he reaches his native element, nothing earthly can alarm him. Far above the reach of rifle shot or arrow's barb, he looks down upon all the machinations of the prostrate world. But his flight is not limited by mere personal safety. He takes delight in soaring—soaring for its own sake. We are told by ancient writers, that the eagle of more southern latitudes, where the feathered as well as animal tribes reach the highest physical perfection, mounts up so high as to give being and almost basis for the fable of his continuing upward to the sun. If later ornithologists speak the truth, the fable consists only in supposing that he reaches it; for it is said that there is strong proof, from recent observations, of the eagle's fixing his eye upon that glorious light, and pressing his ambitious flight onward and upward many successive hours.

All this illustrates the life of one perfectly restored from sin. The air, with its spiritual powers and principalities, has no alarm for him. The God he serves sits upon the circle of the heavens—walks upon the blast and whirlwind, and directs the storm. Nor is it in the power of man to do him harm. He has passed the wide limits of his ire. God causes him to soar and triumph over all he sees; and, as the joyous eagle mounting upward for the bare delight of mounting, rises and towers the happy spirit in its flight to God. It is not the natural sun upon which he fastens his eye, but that spiritual light that gives day to the moral world. On that he fixes his gaze, and, like the bold eagle, turning to neither right nor left, he goes upward for the mere love of going, each day, each hour, approaching nearer and nearer to the bright world above.

But here the comparison must halt. Classical and true to nature as are the figures employed by divine revelation, they always fall short of the realities which they are intended to convey. This is a necessary result. Revelation is far above nature. Nature can go along with revelation a little way; and so far as they do walk together they go hand in hand; but there always comes a period, when revelation must pursue her sublime path alone. So we find it now. The eagle mounts up—he soars very high—he goes beyond the reach of man—he gets into a world peculiarly his own, where he has nothing in the world to fear—he even sets his mark upon the sun; but, poor bird, he must return from his lofty journey, and seek rest for his weary wing. But not so with man—redeemed, sanctified, heaven-bound man. Man was not made for earth. Heaven is his native home. Striving to reach that home, ascent, and not descent, is his established law. He belongs to that celestial world, whose inhabitants can run and not be weary—can walk and not faint. The more he labors, the more he renews his strength; for every stroke of his towering wing, he receives new vigor in return; and when, through much soaring, he reaches the bright world of glory, he sits down among the heavenly inhabitants invigorated and refreshed.

From the Herald and Journal.

## CONSECRATION.

BY REV. A. WALTON.

BR. STEVENS;—The following lines give my own experience, when, a few Sabbaths since, after having preached twice, and one of my discourses being on Holiness, I resolved never to attempt to preach it again without an experimental knowledge of its power. I retired to my study and there and then consecrated myself to God as I had never done so fully before, and then felt as expressed below, that, "In and around me all was God."

I SAW an altar reared for prayer,  
And longed to make an offering there,  
A living sacrifice;  
But Satan came, and showed me gold,  
Of pleasures, fame, and honors told,  
And bid me these to prize.

I turned disgusted from them all,  
And listened to the Spirit's call,  
Who bid me offer now!  
By faith his cleansing power to claim,  
By faith alone in Jesus' name,  
To God the Father bow!

In agonising prayer I groaned,  
My wants and helplessness I owned,  
But still found no relief;  
At last despairingly I cried,  
Cleanse, Lord, for thou for me hast died,  
For me, of sinners chief!

As was my faith, so was I blest,  
With perfect love and perfect rest,  
For all within was pure;  
In and around me all was God!  
On the "highway thrown up" I trod,  
And every step was sure!

Now sweetly rolls my hours away,  
'Tis heaven by night, and bliss by day,  
A Sabbath all the seven.

Tempted, and tried, yet always free,  
For in my heart the sacred Three  
Create a constant heaven.

Come, every feeble, doubting soul,  
Let unbelief no more control,  
But break its cruel chain;  
Be strong, be bold—by conquering grace  
Each heart may be the sacred place  
Where God shall live and reign!

OXFORD, NOV. 30.

For the Guide to Holiness.

## MORAL POWER OF THE CHURCH.

THE question has sometimes been asked, which, ordinarily, can do the most good, a devoted minister or a devoted church? This question we shall make no attempt to answer; but shall simply assert that private Christians can do much, very much for the cause of God.

How much might they effect by the power of a holy example! This power may be as great in a member of the church, as in a minister of the gospel. In many instances greater. Men expect that those who minister at the altar will be holy. When they see deep piety here, they are not surprised. They say, that is his profession. Yet a layman may be as holy as a clergyman; and the fact that the community do not look on this holiness as a mere business by which one gets his livelihood, the fact that it is not expected, will make it the more powerful; and the united example of the whole church, carrying vital godliness into all the transactions of life, would produce an effect that the individual example of their parson could not produce.

And who will say that Christians may not do as much by prayer, as those who are over them in the Lord? The power of prayer depends, not on office, but on character; especially on that trait so conspicuous in the worthies of the eleventh of Hebrews. This the widow, as well as the prophet, can exercise. And have there not been instances where she, poor, sick and lonely, has, by her intercessions at the throne of grace, done more for the spread of the gospel in the earth, than not only the prayers, but the prayers and the example, and the visiting, and the preaching of her pastor? What if all the church thus prayed? Who would say that they could not by their united petitions outweigh the prayer of the most devoted minister?

By personal effort, also, the church can accomplish great good. Indeed, it is possible that here also she may excel her pastor. And could I believe, as do some, that a minister can do as much by visiting from house to house as by

preaching the gospel, I should have no hesitation in answering in the affirmative the question with which we commenced. Compare for a moment their powers for personal effort. True, from his official relation, from his superior advantages, the pastor may excel any one, possibly any ten members, in the great work of doing good. But as a body they could leave him far behind. While he is laboring in one place with two or three individuals, twenty of his members may be in twenty places, laboring with twenty times as many. While he with great labor and fatigue of body may converse with fifteen or twenty families a day, sixty may talk and pray with sixty families, and labor only enough to keep soul and body in vigorous health. And is not this a great truth, which all ought to remember? IT IS JUST AS NECESSARY FOR EACH MEMBER ACCORDING TO HIS ABILITY TO DO SOMETHING EVERY DAY FOR THE CAUSE OF GOD, AS IT IS FOR HIS MINISTER TO DO MUCH.

What an immense moral power has the church of God! No wonder that in apostolic days she wrought such wonders! But how seldom is this power put in exercise? Her true secret of success is, for each one to do his part, be that part ever so small. The Romish church raises \$600,000 a year for the propagation of the gospel, yet pennies do it. The coral reefs ascend from immense depths, and stand ready to destroy whole navies; yet how insignificant the animal by which they are formed. Only let each one in the church contribute his mite, and the treasury of the Lord is full; let each build up over against his own house, and the walls of Jerusalem are impregnable. Brother—Sister—art thou doing thy part for God?

T. H. MUDGE.

For the Guide to Holiness.

## EXTRACT OF A LETTER TO A FRIEND.

MY DEAR BR. A.;—How are you progressing in the divine life? I trust you are growing in grace. I ask not how you are increasing in worldly goods, or how your drawers are filling with the material “that answereth all things,” (for every good thing—every real comfort, is promised to those who walk uprightly,) but how are you increasing in “the true riches”—the riches of Christ to all his children given? Are you, my brother, living for God, for holiness, and for Heaven? It may be, ere this, you are rejoicing in the *fulness* of His love. Since I heard from you last I have ardently and devoutly prayed for your *full* and *entire* salvation. For it is the will of God, “even your sanctification,” that you should be “saved even unto the uttermost.” This is the word of God from Heaven. Believest thou this? Believe then it is his will even *now*;

for "*to-day is the day of salvation.*" Believe this simply and firmly, having made the full consecration, "and thou shalt be saved."

There is a peculiar blessedness and fitness in the economy of our salvation. It is a *present* salvation—a salvation for *sinners*—a salvation for *all men*—a salvation that is *free*—a salvation for us *just as we are*—a salvation "*from all sin.*" Glory to God for such an *ample*, for such a satisfactory, for such a *blessed* salvation. But what makes it, my brother, a present salvation? A present faith surely. For the provision is made ready and offered now, to those who are willing to receive it. Believe this moment, then, that Christ saves you fully, and thou shalt be saved from all sin. You have the immutable word of God for security. Venture then your all upon Christ and consecrate yourself his forever, and believe he accepts the sacrifice, and according to your faith so shall it be unto you. Look directly to the Father through Christ, and have faith in God and you may claim the blessing of holiness yours, just now. Believe fully and unwaveringly in the merits of the great atonement through our blessed Redeemer; for "the blood of Jesus Christ his Son cleanses from all unrighteousness." Thousands of perfect spirits before the throne of God, and thousands more on earth can bear testimony to this glorious fact! Yes,

"There is a fountain filled with blood,  
Drawn from Emanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

Thank heaven for such a provision! It is for all; it is for you and it is for me. It is your exalted privilege to enjoy all that God has promised and all He has provided you. O, contend earnestly till you enter into the rest of faith and enjoy the Sabbath of his love. "Blessed are those who hunger and thirst after righteousness, for they shall be filled."

But should you now be rejoicing with "a joy unspeakable and full of glory," be faithful. Continue steadfast, immovable, always abounding in the work of the Lord. The same grace that saved you can keep you "unspotted from the world" and unblameable before God, till presented "faultless before His throne with exceeding great joy."

"There is a way, my dear Christian friend, that is exceedingly delightful to walk in—a "path that is filled with flowery prospects and scenes of pleasantness." 'Tis

"The road the holy prophets went,  
The road that leads from banishment,  
The King's highway of holiness."

Should you not have attained to this happy state or set your feet into this blessed way, seek with diligence and care, godly sorrow, patience and faith, the full redemption of your soul, which is exceedingly precious. Then shalt thou dwell in God, and God "shall dwell in thy heart richly by faith." Let your motto be "Holiness unto the Lord." Do not rest short of full redemption. It is attainable, attainable in the present life, attainable now. O, seek it till you feel and know the height and depth of perfect love—love divine! Then live it, enjoy it, recommend it, preach it and publish all abroad the joyful tidings, till many be brought into the fullness of his love and the kingdom of his perfect grace. Then shalt thou have thy "fruit unto, and the end everlasting life." Then mayest thou live to show by thy walk, and words and life,

"The righteousness that never ends,  
But makes an end of sin;  
The kingdom of established peace  
Which can no more remove;  
The perfect power of godliness,  
The omnipotence of love."

Yours most humbly and affectionately,  
*Urbana, O., Nov. 1846.*

I. N. K.

### MRS. NANCY B. KING,

WIFE of the Editor of this periodical, died in Millbury, Nov. 23, 1846, aged 39 years. A tumor in the throat occasioned her several months of severe suffering, and was finally the instrument of death.

It was her positive injunction that nothing should be published in her praise; but as she had many dear friends, who would be happy to know that she was accepted, she thought it proper that some acknowledgment of the preciousness of the Saviour to her soul, should be communicated to them; and as they are numerous and widely scattered, that it should be done through the press.

We could say much in praise of that grace which so firmly sustained her, in her sickness and her great emergency, but we will do it as expressed by herself and another.

After a council of physicians had informed her, that her disease was incurable, and must soon terminate in death, she immediately arranged

all her earthly affairs, even to her funeral services and place of burial, and the whole was done with as much composure and deliberation as the most quiet perform their daily duties.

Having been removed to a healthy location in the country, the home of her mother and a sister, she was away from some of her most intimate Christian friends, which will explain the reason of her writing to the class in the church of which she was a member, and with which she had been accustomed to meet weekly at her own house. Some parts of the following address has reference to female prayer-meetings and private interviews, as well as to class meetings.

#### TO THE MEMBERS OF MY BELOVED CLASS.

Through the tender mercy of our Heavenly Father, I am permitted, though in weakness, to address to you a few words of comfort and of admonition, and with them my last testimony of the worth of religion, of the preciousness of the Savior, and of the comforting hope, that, through the mercy of God, and the atonement of the adorable Redeemer, I shall be saved.

Wonderful to my mind is the plan of redemption, unspeakable the compassion of Jesus towards our sinful race! The language of mortals is too poor, to convey any proper idea of the great reality.

But, my dear brethren and sisters, the eye of faith beholds that country, where the plan of salvation appears to its inhabitants, ten thousand times more glorious; where the beauteous brightness of the infinite Savior is the centre of all attraction, and though the language spoken be the language of immortals, and full of heavenly meaning, yet through eternity the song of redemption will be the unceasing song, still new, and increasingly glorious.

From this world of glory the infinite Savior looks down on his toiling, trusting followers, and lovingly invites them to cast all their care upon him, assuring them that he careth for them, and is touched with pity for all their distresses.

I rejoice, my dear brethren and sisters, that this Savior is mine, that he blesses me with his presence, and comforts me with his love.

He is to me "the chiefest among ten thousand, and the one altogether lovely," and though I have nothing to bring to him but vileness, he imparts to me his grace, and with it the assurance that he will not leave me in this last great extremity. No earthly friend can pass with me through death's fearful valley, but I believe that the light of my Savior's countenance will be my comfort there.



The few remaining days of my earthly sojourn will doubtless be days of suffering, but I know that, however severe, they will be lighter than I deserve; this I can leave to the direction of infinite wisdom. I am taught that the heavenly purifier sits by the furnace—that he takes not his eye from the silver, until he beholds reflected therein his own image.

How comforting this thought, that God, the holy God, condescends to take away our dross, and give us his own pure image!

How full of comfort is the Christian's journey! If he belong to Christ, he may feel that all things belong to him, that he who spared not his own Son, will with him freely give us all things. What could we ask for more? Every thing for our good on earth, and an eternal rest in heaven. I am looking forward to this blessed rest with anticipations of delight, and though all unworthiness, I believe that my divine Savior will at last bring me to the mansion he has prepared for me.

And now, dear brethren and sisters, farewell. Live near to God; seek to be led in all things by the Divine Spirit; love the blessed Bible more; love the souls of sinners more, and in the work of saving souls, follow closely in the footsteps of the Savior; love the closet and all the means of grace; love Christians; be humble; remember how dear to the Savior is each member of his body, and while you seek in all things to glorify God, he will bless your labors; he will make his grace abound to you in all things, and be himself your portion and reward.

I have sometimes thought I should love to be with you again in class, if it was the will of Heaven; but I submit without a murmur. The room where you so often meet has been to me a sanctuary, and some of you, dear sisters, can testify how sweet have been the visits of the Savior in that place of prayer.

Again, I must say, farewell. We meet no more on earth; but I trust as one and another finish their work, having fought the good fight, and kept the faith, there will be administered to them an abundant entrance into the everlasting kingdom of our God and Redeemer.

For some further account of her experience we quote from a letter by Rev. J. T. Pettce to Rev. C. Adams, Pastor of the Bromfield Street Church in this city, of which church she was a member.

“For nineteen years, sister King adorned her profession, and shed the light of her fervent and consistent piety upon the church and the

world. Much of this time, I believe, she enjoyed that perfect love which casteth out fear, and however else her Christian modesty might have expressed it, witnessed, in her experience, that the blood of Jesus cleanseth from all unrighteousness. I am not at liberty to add more touching her general experience, which was marked by a large circle of Christian acquaintances, as it was the dying request of our sainted sister that no panegyric should be pronounced upon her virtues, but that it only should be said, after her departure, that 'she was accepted of the Lord.'

"As it was my privilege to be with sister King often, during her last sickness, I may be indulged in a few remarks, descriptive of that most interesting period. Her whole demeanor was marked by a most unreserved and rational submission to the will of God. In all her sickness she saw Him, and received the cup of affliction joyfully from his divine hand. 'It is all right, perfectly right,' was her most constant expression, and the last which I heard from her lips in the swellings of Jordan.

"During her sickness, her whole experience lay above the land of doubts and fears. She had no doubt of her acceptance, no fears for her deliverance. That God would give dying grace for a dying hour, was a thought, she said, which gave her great consolation, while gathering up her spirits to meet the struggle. In allusion to some of her acquaintance who had received their summons and awaited their departure, I asked, if it did not send a ray of joy through the gloom to think that when the struggle was over, she would enter heaven with them, when she joyfully acquiesced, only observing that 'to her there was no gloom—it was all light.'

"Her only fear was for others,—churches and members of her acquaintance—that their humility, devotedness, and usefulness were passing away. Of neglect of discipline, of conformity to the world, and of the absence of revivals, she spoke as one who had viewed them in the light of eternity. At every visit, her room seemed an ante-chamber of heaven, and she ripe for the scenes she was approaching.

"Several weeks before her death, her disease assumed its most determined and malignant symptoms, and death was making sure and measured approaches toward her. Yet she shrank not. Addressing herself to the awful conflict, she trusted in God that he would bear her through triumphant. She was not confounded. I saw her twice in the midst of the conflict, and can testify that death had no advantage over

her. She not only bore up with heroic fortitude against his last approaches, but rose in triumph and shouted victory above them. Such a scene of triumph I was hardly prepared to witness. The gate of death itself was a triumphal arch to our departing sister, and the dark valley a triumphal way to heaven. But words are inadequate to any just description of the scene. Those only who have seen the saints ascend to glory, 'made perfect through suffering,' like the Captain of their salvation, can know it."

She has gone to her rest. The desire of her soul is satisfied—a desire which we find expressed in her Scrap-book, in a few lines, addressed, without doubt, to Mrs. Julia C. Hascall, a dear friend of hers, who died some four or five years since, and who, she has ever thought, would be among the first to greet her in the land of the blest.

TO JULIA.

Rest, gentle spirit, rest,  
Thy conflicts o'er—thy labors done,—  
Angels thy friends;—thy home,  
The presence of the Holy One.

I want to go and view  
The glories of thy pure abode,  
With thee to love, and live  
Forever—EVER with our God.

CONTENTMENT.

"CONTENTMENT is the sweetest spice," the proverb says. So it is, and the rarest. It is not to be had at any of the shops—not but that the keepers may have it for home consumption—but it is not saleable, though a prime article. We know a good woman who said she tried and tried to get contented with things—but in vain, till one day, all at once, she determined not to try any more and be satisfied without it—and the very image of content she has been ever since. Now there is the secret—you will never get contentment for the hunting of it. It is the reflection of the peaceful heavens in the calm waters of the soul, and one might row his fish-boat from all the coves of Thought and Endeavour to the remotest shores of Accomplishment, and not find the image he sought, in all the way. But let him ship his oars of anxiety, and float serenely on the tide of Heaven's Will, and the sky-broad beauty of a deep content will be universal in his soul. That is it; to be willing to get along without it. But for a man to be contented, is not to be so at peace with things as not to bring the crooked into shape, but

rather to be so satisfied with himself as not to quarrel with the work after he has done all he can ;—to be satisfied, even, that he has got something to do ; for if any thing was perfectly satisfactory to begin with, we should find a dull world of it when the novelty wore off. The best recipe for content is to be doing something that will make the world better, not trying to get contented—but making men happy.—*Charter Oak.*

## OBEDIENCE.

BY MRS. L. H. SIGOURNEY.

God bade the sun break forth in light,  
And yonder paler flame,  
With silver lamp to lead the night,  
And stars to beam with cressets bright,  
And heedful of his word of might,  
Each to his orbit came.

God bade the Spring awake, and tread  
On winter's icy reign,  
She touched the snow-drop in its bed,  
The iris at the brooklet's head,  
And tinged the queenly rose with red,  
With green the leafy plain.

God bade the Autumn yield its store,  
And bending o'er the world,  
The trees resign'd the fruit they bore,  
The berry burst its luscious core,  
While harvests to the sickle pour  
Their sheaves of ripened gold.

God to the heart hath said, "*be still,*  
When sorrows o'er thee sweep ;"  
And doth it, heedful of His will,  
O'er rifled bower and perished rill,  
E'en when its bitterest tears distil,  
In meek submission weep ?

God to the heart hath said "*be mine !*"  
And hastes it not to bring  
Its buds that blush, its flowers that twine,  
The earliest clusters of its vine ;  
Its first affections to the shrine  
Of its Almighty King.

# GUIDE TO HOLINESS.

SERMON BY REV. A. MAHAN,  
PRESIDENT OF THE OBERLIN COLLEGIATE INSTITUTE.

## FULLNESS OF JOY.

"Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full."—John 16: 24.

INTRODUCTORY to the train of thought which I design to pursue in the present discourse, I would direct the attention of the reader to the following observations:

1. It is a fundamental design of our Savior, in the arrangements of his grace, that the gospel shall be, to all who truly embrace it, a life-giving and a peace-giving gospel. Isa. 54: 13: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 51: 11: "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Mat. 11: 28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." John 14: 27: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 16: 13: "Howbeit when He, the

Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." Isa. 61: 1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

2. It is a design equally fundamental, that the peace which the believer receives through the gospel shall be, at all times, and under all circumstances, full, permanent and uninterrupted. John 4: 14: "Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." John 15: 11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Isa. 60: 19, 20: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

3. This blessedness the Bible represents as the common experience of primitive Christians. 1 Pet. 1: 8: "Whom [Jesus Christ] having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

4. It is declared, that it is through this fullness of joy in the believer, as seen and apprehended by the world, that it is to be converted to Christ. Isa. 60: 1-3: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

5. On this account, this fullness of joy is presented in the Bible, not only as the privilege of the believer, but it is required of him as a sacred duty. "Rejoice in the Lord always; and again I say rejoice." Finally, brethren, rejoice in the Lord."

6. Hence we see, Christian, that just as far as you are destitute of this "fullness of joy," just so far you are disqualified for the great work to which God has called you. "The joy of the Lord is your strength." If the joy of the Lord dwell not in you in all its fullness, your strength in his service will be weakness.

7. Hence we also perceive that any professed view of the redemption of Christ, the belief of which is not adapted to fill up the Christian's cup of blessedness, and cause it to overflow continually, cannot be from heaven. To suppose this, is to suppose the gospel to embrace palpable contradictions; that the belief of its truths is adapted to defeat one of the revealed purposes of redemption. The object of the present discourse will be to illustrate the following propositions:

I. THE STATE OF THE INDIVIDUAL WHOSE JOY IS FULL IN THE SENSE OF THE TEXT.

II. THE OBJECTS EMBRACED IN THE COMMAND AND PROMISE, "ASK AND YE SHALL RECEIVE."

III. THE OBLIGATIONS RESTING ON ALL BELIEVERS TO ASK AND RECEIVE THIS FULLNESS OF JOY.

IV. THE SPIRIT WITH WHICH THIS BLESSEDNESS SHOULD BE SOUGHT.

I. *The state of the individual whose joy is full in the sense of the text.*

The fullness of joy here referred to implies, I would say in general, a degree of blessedness corresponding with the capacities of the subject, in the circumstances of our present existence. The term "full," in its ordinary acceptation, denotes so much, to whatever subject it is applied. To be particular, I would remark:

1. That fullness of joy does not of necessity imply the entire absence of external affliction. On the other hand, the design of the Savior is, that the peace-giving power of the gospel shall be rendered pre-eminently conspicuous, in consequence of its filling the believer's cup of blessedness, even in the 'furnace of affliction.' Isa. 43: 2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." How glorious the gospel appears, when it is seen to possess the power, not only to fill the believer's cup of blessedness in the midst of such afflictions, but to cause him even to 'rejoice in tribulation,' and to render him, in the midst of 'persecution, famine, nakedness, peril, and sword,' 'more than conqueror, through Him that loved him.' We may readily conceive, that an individual might be brought into such a relation to external afflictions the most calamitous, that they shall constitute an important ingredient of his fullness of joy.

It would be in itself a great calamity to an individual to have his house, containing his whole estate, consumed by fire. Suppose, however, that the conflagration reveals to him treasures a hundred times more valuable than all that he before possessed—treasures which, but for that calamity, he would never have discovered. The otherwise untoward event ever after becomes a source of great blessedness to him. A true patriot, also, would rejoice in the loss of all his worldly possessions, if by that means his country would be saved. So the Christian, when by faith he perceives, that all the ‘light afflictions which are but for a moment, are working out for him a far more exceeding and eternal weight of glory’—when he perceives, also, that by these same afflictions Christ is honored, and his kingdom advanced—then, indeed, he ‘rejoices in tribulation.’ The believer’s love to Christ also, may and ought to be so great as to render all afflictions endured for his sake, sources of the highest blessedness. It was so with primitive believers. Among the sources of their purest gratitude and joy was the fact, that they were ‘counted worthy to suffer reproach for the name of Christ.’

2. Nor does fullness of joy imply the entire absence of all *physical* suffering. For the reasons above stated, the mind may be brought into such a relation to physical sufferings, that they may constitute important ingredients in its cup of blessedness. A young man was called to undergo a surgical operation, through which there was a faint probability that he could live to pass. Before it commenced, he was told, that if, at any time, there should be a cessation in the operation, he might know that it was unsuccessful, and he would die under it. At length, for reasons not anticipated by the operators, there was a pause. It was to the subject a moment of inconceivable suspense and agony. He dared not speak. That might be death to him. But was not the deep silence around the certain indication of speedy dissolution? Soon, however, a painful sensation indicated that the operation had been resumed. O, he said, that painful sensation was to him the most blissful feeling that he had ever experienced. The mind of that young man was brought into such a relation to bodily pain of a certain kind, that it was a source of the highest blessedness to him. Now the gospel is able to bring the mind into a similar relation to physical suffering of every kind which we are called to endure in this life; and this it does accomplish for all who exercise the faith which is required. “Thou wilt keep him in perfect peace whose mind is stayed on thee.” The



Bible does not promise to the believer perfect freedom from physical suffering. It does, however, on the condition of simple faith, promise 'perfect peace,' or entire fullness of joy. Consequently, it promises to bring the believer into such a relation to all physical suffering, that it shall not be a source of real unhappiness, but shall constitute one of the sources of that perfect peace into which steady and unwavering faith introduces the mind.

James Brainerd Taylor speaks of bodily pain, as a source of great blessedness to him, while his faith was reposing upon the bosom of Christ. Christ brought the mind of Paul into such a relation, not only to external afflictions, but to physical sufferings, that he 'took pleasure' in them. The same was true of primitive saints. The same is true, I repeat, of every believer whose faith is 'steadfast and unmoveable' in the promises of God.

3. The fullness of joy referred to in the text, does not imply the total absence of what may be called *mental sorrows*. Perfect blessedness is that state which results from conscious obedience to all God's commandments. Among the divine requirements we find a class of precepts like the following: Rom. 12: 15: "Rejoice with them that do rejoice, and weep with them that weep." To pour out our hearts, then, for objects which demand tears of us, is not inconsistent with fullness of joy, but rather essential to it.

Let me say here, that every person who is deeply read in Christian experience, is fully aware of this fact. Such an individual is fully aware, that feelings of deep and tender sympathy for the afflicted and oppressed—that tears poured out like water over past sins, and over sinners exposed to the pangs of the second death—and that what may be called agonizing prayer for the redemption of lost men, are among the streams of pure and perfect blessedness which flow through a truly sanctified mind. To such a mind, such feelings and exercises are by no means unwelcome guests. They disturb not its deep repose upon the "bosom of bliss." On the other hand, they set in motion those deep and tender emotions which draw the soul into a state of blessedness more complete than could otherwise have been enjoyed.

4. Nor does fullness of joy imply, that the mind be always in a state of the highest conceivable ecstasy. Present circumstances and capacities of the mind do not permit it to be always in this state. Nor have we any evidence that this is the fixed and unvarying form of the blessedness of heaven. There is in a deep and pervading serenity of mind,

a blessedness as full and perfect, as in ecstatic joy. The mind may pass and repass from one of these states to the other, the character of the blessedness in such respects may almost continually vary, and its joy always be full. What, then, does the fullness of joy referred to imply? I answer:

5. It implies the conscious absence of every thing which would be to the mind a real evil. Ps. 91 : 10 : "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Suppose the mind to be brought into such a conscious relation to God and the universe, that this precious promise, in all its fullness, is fulfilled in its experience, and the mind itself is perfectly aware of the fact. It then possesses one of the essential elements of the fullness of joy under consideration.

6. This state implies, the conscious available possession of every thing, the obtaining of which would be to the mind in its present state a real blessing, and which is necessary to meet perfectly every real want, every real demand of its being, here and in eternity. Rom. 8 : 28 : "All things work together for good to them that love God." 1 Cor. 3 : 21-23 : "All things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's." Whenever the mind comes into such a conscious relation as this to God, and to all beings and objects in time and eternity, its joy will be full. Its positive enjoyment will be as great as its present capacities and circumstances permit. What blessedness more pure, full, and perfect can we conceive of than this?

7. In short, the fullness of joy referred to in the text, implies the same blessedness, in kind and degree, as far as our capacities permit, which Christ enjoyed when on earth. "Peace," says Christ, "I leave with you ; my peace," that is, the peace which I enjoy, "I give unto you." This, Christian, is the fullness of joy proffered to you in the gospel. This is the blessedness which it is both your duty and your privilege to enjoy.

II. *The objects embraced in the command and promise, 'Ask and ye shall receive, that your joy may be full.'*

1. This command and promise do not embrace and proffer to us every thing which, for the time being, may appear to us to be a good. On account of our limited knowledge, the possession of certain things may appear to us necessary to the fullness of our joy, while God may

know that they were not. Thus Paul felt, for a time, that the removal of 'the thorn in the flesh' was necessary to his complete blessedness; while to him alone of men, the highest happiness of the Apostle required the continuance of the thorn. But—

2. This abundant and precious embrace and proffer every thing which God sees necessary to our perfect blessedness: that is, every thing really necessary to the entire fullness of our joy. God knows perfectly what things are necessary to meet every demand of our being. Whatever He sees to be necessary to this end, we are authorized and required to look to Him, in the name of Christ for, with the certain expectation of receiving it at his hands. "Ask and ye shall receive, that your joy may be full." Christian, whatever is necessary to fill your cup of blessedness, and keep it full, is here proffered to you. This is the table which infinite Love has spread for us here in this wilderness. Let not unbelief reject the good thus tendered to us, because it is so great. Let us not "doubt at the promise of God, but be strong in the faith, giving glory to God."

III. *The obligations resting upon all believers, to ask and receive this fullness of joy.*"

1. This fullness of joy was left us by our Savior, as a legacy, when He "ascended to his Father and our Father, to his God and our God." "Peace I leave with you, my peace I give unto you." "These things I speak in the world, that they might have my joy fulfilled in themselves." Whatever Christ has thus left us, we have no right to reject. We wrong our own souls, we wrong our Savior and the world if we do it.

2. Christ requires this of us. "Ask," [a positive command,] "and it shall be given you, that your joy may be full." "Let the peace of God rule in your hearts, to which also ye are called in one body." Here we are not only required to let the peace which God enjoys rule in our hearts, but it is also declared, that the enjoyment of this blessedness is one of the great objects of our sacred calling as Christians. Christian, were you convicted of such sins as falsehood, theft, or blasphemy, you would be overwhelmed with a sense of guilt and shame before God and men. Did you ever reflect, that when 'your joy is not full,' and when 'the peace of God does not rule in your hearts,' you are living in disobedience to requirements equally sacred? You have no more right to be filled with care and perplexity—you have no more right to let that 'aching void' within remain unfilled with 'joy un-

speakable and full of glory,' than you have to 'blaspheme the worthy name by which you are called.'

3. Unless Christians possess this fullness of joy, Christ's testimony respecting the effects of believing in Him, can never appear to the world as a reality. "He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "He that believeth on the Son hath everlasting life." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Christian, you profess to exercise the very faith in Christ which is here referred to. You profess to have drank of the waters which He gives. Does your experience correspond with the above declarations of Christ? If not, that experience affirms to the world, that his testimony is not true. As you would have the Savior appear to the world, as a faithful and true witness, you are bound to comply with the requirement of the text, "Ask and ye shall receive, that your joy may be full."

4. The honor of Christ, as the head of the church, requires, that all believers shall possess this fullness of joy. You enter a family circle, and find, that the presence of the husband and father is a source of the highest blessedness to his household, and essential to their fullness of joy. How that husband and father is honored, in your estimation, by such a fact. On the other hand, suppose you find his presence a source of gloom and terror to that circle, and that they are blessed only when he is absent. What dishonor does such a fact attach to the character of the head of that family? Now Christ sustains the same relation to the church, that the husband or father does to the family circle. If He is seen to be her life—if in his presence her joy is full, and in his service her "peace is as a river, and her righteousness as the waves of the sea," then He, as the head of the church, receives the highest honor before the world. But if the opposite is true of her experience in the service of Christ—if his yoke and burden appear to weigh her down into a state of gloom and despondency, the highest conceivable dishonor results to Christ before the world. The reproaches which ought to fall upon her falls upon Him. Who will honor the dear and venerable name of Christ, when it has ceased to be a source of pure and perfect blessedness to his own friends? What infinite guilt must rest upon us, if we thus dishonor our Savior, when he has permitted and required us

to come to the throne of grace, and in his name 'ask and receive till our joy is full.'

5. This fullness of joy in Christ is indispensable to the most energetic action in his service. "The joy of the Lord is our strength." When the presence of Christ has rendered our blessedness complete, when it is a felt reality to our minds that we may, at all times, and under all circumstances, approach the throne of grace, and in the name of Christ ask and receive a full supply of every necessity; then indeed, in his service, whatever burdens He lays upon us, we can "mount up on wings as eagles; we can run and not be weary; we can walk and not faint." But just as far as the "peace of God" does not "rule in our hearts," so far we are weak and powerless in his service. If then, Christian, you would be 'strong in the Lord, and in the power of his might,' stand at the throne of grace and in the name of Christ, 'ask' till 'your joy is full.'

6. Our influence with the world requires, that we ourselves possess this fullness of joy. How valuable must that gospel appear to sinners, which is seen, under every variety of condition, to fill up the believer's joy, and cause it to overflow continually. How valuable must the name of Christ appear to the sinner, when he sees, that by and through that name, at the throne of grace, the believer can and does obtain a complete supply of every necessity?

With what power and confidence, Christian, you can recommend that gospel and that dear and venerable name to the sinner, when such have been their visible influence in your experience! Do remember, that just so far as they have failed to prove thus valuable in your experience, will their estimated value be diminished, when you recommend them to the world.

#### IV. *The spirit with which this blessing should be sought.*

The great question is, in what attitude of mind does it become us, guilty and vile as we are, to appear in the presence of God, to ask such a blessing at his hands? When we contemplate the feelings of Mary, as she washed our Savior's feet with her tears, and wiped them with the hairs of her head, surely similar feelings become us, when we approach the feet of our Father in heaven, and ask Him now to fill our cup of blessedness, and cause it to overflow for ever. When also we contemplate the feelings of the aged Apostle when he exclaimed, "Behold what manner of love the Father hath bestowed upon us, that we

should be called the children of God," surely, similar feelings become us, when we ask of God a full and perfect supply of every necessity, in time and eternity. With what feelings, then, we should approach the throne of grace, to ask such infinite and boundless blessings as these!

1. It becomes us to appear in the attitude of the deepest penitence and contrition, and with the most humble and hearty confession of our guilt and vileness in his sight. In no other attitude, surely, does it become sinners to ask the least favor, much less that God should fill our cup of blessedness, and cause it to overflow for ever.

2. There must be a proper appreciation of the infinite grace and kindness of God, in the bestowment of such blessings upon such creatures. Were you now, Christian, to present your cup to your Father in heaven, and to ask him to fill it with unmingled blessedness, could you appreciate the infinite grace and kindness manifested in meeting such a request? Would your gratitude and love in any degree correspond with the blessings received?

3. We must ask with the most implicit confidence in God's ability and willingness to confer upon us the very fullness of joy which we ask, and in the fact, that it is our privilege to receive it. A great many persons, when we tell them, that it is the privilege of the believer to be kept "in perfect peace" in this life, will not admit it. They will not admit, that provisions exist in the gospel for our fullness of joy, or that God is willing or intends to confer any such blessing upon the believer in this life. Such persons are not in an attitude to receive "the things which God hath prepared for them that love Him." And let me say here, that if we thus limit the grace of God, we "wrong our own souls." But if we will not "stagger at the promise of God, through unbelief," but will be "strong in the faith, giving glory unto God," and being "fully persuaded that what He hath promised He is able also to perform;" then, Christian, there is "no good thing that He will withhold from us." We may "ask what we will and it shall be done unto us."

4. We must ask in the name of Christ, with the most peaceful assurance and expectation, that that name will be efficacious to secure the blessing which we are seeking. Christ has set before us an open door to the throne of grace, and has required us to "come boldly" and "ask and receive, till our joy is full." Under such circumstances, we must "ask in faith, nothing wavering," or not "expect to receive any thing of the Lord." Now, Christian, can you do this? Can you spread out your entire necessities before God with the assurance, that He, for

Christ's sake, will meet them all? "Open thy mouth wide, and I will fill it." "Whatsoever ye shall ask the Father in my name, He will give it you." Christian, "believest thou this?" "If thou canst believe, all things are possible to him that believeth."

5. While we thus ask God to meet all our necessities, we must present our whole being as a willing sacrifice to Him, to be employed in his service. On no other conditions have we a right to ask or expect such fullness of the Lord. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." "Let us present our bodies a living sacrifice, holy and acceptable unto the Lord, which is our reasonable service." Christian, are you willing to do this? Are you willing to "suffer the loss of all things for Christ," and let "God dwell in you, and walk in you, and be your God, and you be his son, or his daughter," for ever? If you can do this with all your heart, then, in the name of the Lord, let me assure you, that "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

## REMARKS.

1. We may now understand what are the appropriate objects of prayer. Any thing, the possession of which the mind apprehends as a good, is an appropriate object of prayer. When the removal of any particular evil, or the possession of any particular blessing, whatever it may be, whether temporal or spiritual, appears as a good to the mind, in respect to all such objects, we are to "make known our requests to God." The same will hold true in respect to prayer, both for ourselves and others.

2. We may also understand the nature of the sovereignty which God exercises in respect to prayer put up in faith for such objects. He does not, as many seem to suppose, exercise an arbitrary sovereignty in giving or withholding the object prayed for. He always answers the prayer of faith, by meeting the *want* which prompted the request, and meeting it by giving the blessing most perfectly adapted to meet it. If the particular object specified in prayer is better adapted than any other to meet this want, this particular object is granted. But if some other

object will best accomplish this end, then this will be given, instead of the one specified ; which is only to say, that it is the spirit of the prayer that is answered, and not the letter. Thus, when Paul prayed, that the thorn in his flesh might be taken away, God saw that the promise " my grace shall be sufficient for thee," would be a greater blessing, and would more perfectly meet the want which prompted the prayer, than the removal of the evil specified, or the promise, together with the removal of the evil, could be. Hence, the want was met, by the bestowment, not of the particular thing specified, but something else better adapted to meet that want. This is the sovereignty, and the only sovereignty, I suppose, which God exercises in respect to the prayer of faith. When we ask bread, He does not give us a stone. When we ask a fish, He does not give us a serpent ! Nor does He ever deny our requests. " Every one that asketh, receiveth," and always receives that which is best adapted to meet the want which prompts his request. What a blessed sovereignty this is, to have infinite wisdom and love always answer prayer, by the bestowment of the blessing best adapted to meet the want which prompted the prayer.

3. In the light of this subject, we may contemplate the power of the gospel to bless the believer in every condition of life. The text was originally and primarily addressed to the twelve Apostles, and disclosed to them the blessedness which they were authorized to expect while prosecuting the great work which Christ had devolved upon them. Let us look for a moment at the external circumstances, through which they were to be called to pass.

(1.) Christ was to be removed from them, and by this means all their long cherished plans of worldly aggrandizement were to be wholly defeated.

(2.) They were likewise to be wholly cut off from those prospects of worldly acquisitions of every kind, upon which mankind place so much value.

(3.) They were to become the objects of the universal contempt and execration of mankind, and were to stand before the world as the " off-scouring of all things."

(4.) They were to be subjected to the greatest sufferings and cruelties, and even to death itself. Those that " killed them would think that they did God service." Every thing, in short, in their external circumstances did exist and was to exist to render them comfortlessly wretched. Yet, in the midst of such circumstances, Christ promised



them a perfect fullness of joy. "Ask and ye shall receive, that your joy may be full." What power must there be in a religion which can, not only render men perfectly blessed under such circumstances, but can make those very circumstances sources of blessedness to their minds.

This power the gospel possessed eighteen hundred years ago; and, reader, the power which it possessed then it possesses now. "Jesus Christ is the same, yesterday, to-day, and for ever." His gospel is also the same. He is as able and willing, through that gospel, to bless you, as he was to bless his ancient disciples. Nothing but unbelief separates you from all this blessedness.

4. Let us contemplate the actual condition of the church, as contrasted with her high and blessed privileges. A pastor in one of our eastern cities, an opposer of the doctrine of Christian Perfection, once remarked, that the individual who had for years been regarded as one of the most consistent Christians in that city, was, in his opinion, one of the most unhappy men in it. A minister in another city, in reply to some remarks on the condition of the church, said, that there were two brethren in that city, who, he was sure, did know the gospel as a life-giving and peace-giving gospel. I replied, that I had seen but one of these men, who, a short time since, had informed me, that as a Christian, he was exceedingly unhappy and unblessed, and that he knew of no other Christian in a better state.

The ministers and elders of a leading Presbytery had met, some two or three years since, for prayer and religious conversation. The brother who presided commenced the relation of Christian experience, saying, that the uniform character of his experience, was that of despondency; and closed, by saying, that nothing but fear prevented his leaving the ministry. The other members, with the exception of the pastor and elders of a single church who had embraced different views of the gospel from their brethren, followed in a similar strain.

A question here arises—is this a fair representation of the state of the great mass of our churches? What is the uniform confession of a vast majority of the church, throughout the length and breadth of the land? What do the favorite hymns of the church indicate in respect to her spiritual state? Is it not true, that those hymns which were designed for backsliders are the standing hymns through which the

church expresses her permanent condition? Take the following stanzas as examples :

" Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and his word?

What peaceful hours I once enjoy'd,  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

" Look, how we grovel here below,  
Fond of these trifling toys;  
Our souls can neither fly nor go,  
To reach eternal joys."

These and similar hymns were designed for backsliders, and express the very feelings with which they ought to return to God. But does not the church sing them as indicative of her permanent state? Now what an appalling state of things do such facts indicate! What fearful backsliding and apostasy! What dreadful abandonment of the Spirit of God, and of the consolations of his presence and love! One would almost think, that "God must be a wilderness to Israel." Yet the gospel was designed to be to all believers a "land of broad rivers and streams." In the Lord Jehovah is everlasting strength," and He has promised, that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Yet the church complains, that she "can neither fly nor go, to reach eternal joys." God has declared, that "the path of the just is as the shining light, that shineth more and more unto the perfect day." The church complains, that that path has been waxing more and more obscure ever since she entered it. O, "tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the uncircumcised triumph."

5. We may now see how it is that the church often proclaims her own disgrace, and disgraces her Lord and Savior, when she is not aware of the fact. Suppose, as one enters a family circle he hears the husband and wife complaining of a want of enjoyment in each other's society, speaking of the time soon after their union, as the most

happy period which they had enjoyed together ; and affirming that the remembrance of that period had left an aching void in their hearts, which nothing to be met with in their present associations could fill. Would not each of these individuals, by such disclosures, proclaim the other's shame in the most flagrant manner conceivable ? Yet the church can give utterance, before God and the world, to precisely similar sentiments respecting her union with her Savior and her God ; and do it without blushing, and without the least apparent apprehension, that in so doing she is proclaiming her own disgrace, and dishonoring her Maker and her Redeemer. It would seem, that we have been so long accustomed to dishonor our Savior, that it has almost, in our estimation, ceased to be a crime. Did you ever reflect, Christian, that the highest dishonor you can cast upon your Savior, is to proclaim it to the world, that the period of your first love is the most blessed portion of your Christian experience, and that when you *first* saw the Lord you was most blessed in Him ? Well may the Lord say, " Be ashamed and confounded, every one of you, that you have thus dishonored your Redeemer, the Holy One of Israel."

6. We may now understand one of the grand secrets of the success of the gospel, as preached by the Apostles and primitive Christians. Take a single passage in illustration : " Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort whereby we are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

They proclaimed the gospel as a full and perfect remedy for every evil, as able to meet entirely every necessity incident to our condition as creatures and as sinners. They did this also with the most implicit confidence in the power of the gospel to produce such results, because they had in every variety of condition tested its power, and experienced such results from it, in their own souls. Now is it at all wonderful, that a gospel, every promise and declaration of which, was thus verified in the visible experience of those who proclaimed it, should be " mighty through God, to the pulling down of strong holds ?" Is it wonderful, that men proclaiming such a gospel, with such an experience of its efficacy, should ' turn the world upside down ?'

Permit me here to express the solemn conviction, that no one is qualified to preach this gospel, or to urge its reception upon sinners, who

has not a similar experience of its power; and that the manifest and palpable want of this experience on the part of those who now proclaim it, is the sole reason why it is not as mighty in their hands as it was in the hands of its primitive advocates.

7. We see why it is, that Christians should 'be careful for nothing;' that is, why they should never be filled with anxiety and unhappy solicitude about any of the concerns of this life. Carefulness in Christians is sin, because—

(1.) They can be perfectly blest while wholly destitute of any of the good things of life, of which, in the providence of God, they may be deprived.

(2.) They can, at all times, and under all circumstances, come to the throne of grace, and in the name of Christ, secure every thing necessary to their full and perfect blessedness.

(3.) While their minds are thus 'staid upon God,' no real evil can possibly befall them. Nothing can happen to them, which will not 'work together for their good.'

(4.) Carefulness can arise in the mind only from one source, unbelief—a want of confidence in the faithfulness of God. If we will 'cast all our cares upon the Lord,' and surrender all our powers and interests to his sweet control, we of necessity enter into a state of 'quietness and assurance for ever.'

8. We may now notice the question, whether a state of entire sanctification is in this life attainable, in such a sense as to be an object of rational expectation. To determine this, we need only to answer two questions:

(1.) Are we authorized to pray, and pray in the name of Christ, that the 'very God of peace may sanctify us wholly?'

(2.) Is the bestowment of this blessing, or the attainment of this state essential to the fullness of the believer's joy?

There is not a real Christian on earth, who will not answer each of these questions in the affirmative. Then, if there is a blessing in the universe which we are authorized, in view of the command, 'ask and ye shall receive, that your joy may be full,' to pray for, with the expectation of receiving, it must be this: for none other is so indispensable to the 'fullness of our joy.' If the opposers of this doctrine can prove, either that we are not authorized to pray in the name of Christ, for complete sanctification in this life, or that this blessing is not essential to the 'fullness of our joy,' then the doctrine falls to the ground.

If they cannot do this, the doctrine is 'founded upon a rock,' and the gates of hell can never prevail against it.'

9. Another important test which we may apply to this and the opposite doctrine, to determine which must be in accordance with the word of God, here presents itself to our contemplation. One of these doctrines, all admit, must be true. It will also be admitted, that that doctrine must be true, the belief of which is best adapted to render the joy of the believer full. Let us test these two doctrines in the light of these self-evident principles. According to both, we are authorized to pray, in the name of Christ, for entire sanctification in this life. According to both, the attainment of this state is indispensable to the fullness of our joy. If the doctrine of Christian perfection is true, we are authorized and required to pray in the name of Christ, for perfection in holiness, expecting to receive the blessing for which we pray. If the opposite doctrine is true, we are to pray in the name of Christ for the same identical blessing, with the absolute certainty of not receiving it. Which belief, let me ask, is most favorable to fullness of joy? If the latter is true, is not the declaration, 'ask and ye shall receive, that your joy may be full,' the perfection of absurdity?

10. We are now prepared to consider one of the most important objections ever brought against the doctrine of Christian perfection. It is the fact, that some of the professed believers of this doctrine 'have made shipwreck of the faith.' 'Those who bring this objection have never put into the opposite side of the scale the infinitely more appalling evils which every where result from the preaching and belief of the opposite doctrine. Let us, for a few moments, look at this subject in this point of light. In regard to the doctrine of Christian Perfection, the following facts are undeniable to all candid observers who have taken appropriate pains to know the truth :

(1.) Those who have embraced this doctrine in its purity, find, under its influence, the 'exceeding great and precious promises' a blessed reality in their own experience. Under its influence their 'peace is as a river, and their righteousness as the waves of the sea.'

(2.) A very few persons, who once professed to hold this doctrine, have 'made shipwreck of the faith'—a fact equally true of the gospel, as preached by Christ himself and his Apostles.

(3.) Perhaps not an instance can be found, where such an individual ever held this doctrine in its purity, unconnected with extraneous errors, the belief of which would not wreck this or any other system.



(4.) Such departures from the truth can uniformly be traced to these *errors*, and not to the doctrine under consideration.

(5.) All such persons, in the act of making 'shipwreck of the faith,' renounce this doctrine and become its embittered enemies. Hence, such instances are real apostasies, and are no more an objection to this doctrine, than the apostasy of Judas is an objection to the gospel, as preached by our Savior.

But what are the *facts connected* with the opposite doctrine?

(1.) Under the influence of the belief of this doctrine, the mass of the church are invariably brought into a state of fearful destitution of the comforts of religion. To rejoice in Christ with 'joy unspeakable and full of glory,' is a blessedness to which they are strangers.

(2.) They are left in cheerless, hopeless bondage, under the power of sin, as far as this life is concerned.

(3.) Their first love is almost invariably the brightest spot in their Christian experience.

(4.) There is a very general assurance throughout the church, that the young convert, however strong his love, and high his joys, will, ere long, descend into the same cheerless bondage with the rest.

(5.) The under-shepherds do not know how to lead the church out of this thick gloom and cheerless bondage, because they are themselves as unblest as the flock which they are required to lead. My ministerial brethren know, that what I here say is true.

(6.) For these reasons, the condition of the church is a standing reproach to the gospel, in the estimation of the world.

(7.) Under the influence of this system, the number of actual apostasies is far greater than under the other.

(8.) This appalling state of things is the natural result of the belief of this doctrine. Under its influence, while the laws of mind remain what they now are, nothing better can be rationally hoped for.

These are the facts which the belief of these two systems presents. Now which is fraught with the greatest evils? What ought to be preferred—to have the mass of the church peaceful and blessed, in the presence and love of their Lord, and triumphing in a joyful 'victory over the world, the flesh, and the devil,' with here and there an apostasy, such as occurred under the preaching of Christ and his Apostles—or, to have almost the entire body of believers carried back as with 'a perpetual backsliding,' into a state of comfortless bondage and wretchedness, with a far greater number of actual apostasies than occur under the other system?

11. I close this discourse with a solemn question to every believer in Christ. You know, my brother, that Christ has set before you a wide and open door to the throne of grace. He has required you to come and ask in his name till your joy is full. Will you comply with this command of your blessed Lord? Remember, nothing grieves Him more, or dishonors Him before the world to a greater degree, than to have one of his redeemed ones unblessed. Will you stand at the throne of grace, till He 'restores unto you the joys of his salvation, and upholds you by his free spirit;' and then go forth to 'teach transgressors his ways, that sinners may be converted' unto Him? 'If ye know these things, happy are ye if ye do them.'

We are indebted to the "Oberlin Evangelist" for the foregoing sermon. It was published in that paper in 1841. We are sure that but a very few of our readers have ever seen it. If any of them did see it at that time, let them not pass it by now; it will do them good to read it again. It is excellent; its argument and spirit should be in the heads and hearts of all Christians.

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**SABBATH SCHOOL TEACHER'S MANUAL.**—This is a neat little volume published by George C. Rand, and written by Rev. Bradford K. Peirce, late editor of the Sabbath School Messenger. Mr. Peirce is a ready writer, and was well qualified for this work on account of a heart-felt interest in the Sabbath School cause. It is a precious little volume, and should be highly prized by those more immediately engaged in feeding the lambs of our Savior's flock. We make the following extract as a specimen of, and as appropriate to our work.

### THE NECESSITY AND BENEFITS OF PERSONAL HOLINESS.

THE last class of reading and study to which we call attention is that relating to the teacher's personal advance in holiness.

I. We cannot stop to discuss the question here, whether unconverted persons may ever be safely employed as teachers: for ourselves, we are free to confess, that there seems to be a great incongruity in an unconverted and irreligious person's teaching children the nature, and necessity of religion; and, as a parent, we should hardly feel willing to send a child from the warm altar of domestic faith to chill under the instructions of *practical* infidelity. There may be extreme cases, but these are exceptions. Religion is eminently

*experimental* ; it is not barely *received*, but *embraced* ; it does not affect the *head* alone, but the *heart*. How can its blessed peace, its simple conditions, its spiritual evidences, the means by which it may be perpetuated in the soul, be explained to the comprehension of the child, without the teacher has himself passed through all these steps himself, and is conscious of its present fruits in his heart.

II. We think we take indisputable ground when we say, that the Sabbath School teacher should be *eminently holy*.

1. He should be so in the first place, *to enable him cheerfully to meet the sacrifices he will be called to make, and to secure an unwavering faith*. It is not for the progressive advance of the pupils in important knowledge that he chiefly labors. His chief object is not so grateful to the hearts of his charge as to secure immediate and close attention, and obedience to his instructions. He has to deal with sinful and sin-loving hearts. For a long period, his most ardent and unremitted labors, prayers and tears, will seem to be unavailing. His efforts may be treated with inattention or contempt. His Sabbath exertions may be counteracted by the pernicious example of unconverted and vicious parents at home. His duties require hours of prayer, and preparation ; continued expense of time and money, and no apparent adequate return.—Now under these circumstances what can sustain the heart of the teacher but eminent holiness—a piety unmoved by surrounding circumstances, not the creature of impulses and occasions. The same divine principle that moves the Eternal Mind, in his long forbearance to a guilty race, to pour the light and the rain upon the just and upon the unjust, must dwell richly in him. This alone will keep his heart ever mellow, his head waters, and his eyes a fountain of tears ; cause his anxieties and love, the rather, to increase, with the waywardness of his immortal charge ; make him willing to *suffer any thing, do any thing, and then even wait* for the salvation of God. This only will bring out in their full and heavenly perfections the Christian graces, so necessary and so effective in these trying scenes ;—patience will then have its perfect work—charity will bear long and be kind—faith will

“Laugh at impossibility,  
And say it must be done,”—

duty will be cheerfully performed—results left to the Providence of God. It wakes up that deep feeling of obligation to God and souls, of overwhelming responsibility—eternity is continually realized.



2. Again, eminent holiness *secures to its possessor a superior quickness of intelligence, and a peculiar wisdom in the performance of duty.* The office of the Holy Spirit is not only to *sanctify*, but to *enlighten* the mind; to give vigor to the understanding, *to lead into all truth.* Scripture and experience justify this position. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." "The entrance of thy word giveth light: it giveth understanding to the simple." We can but have noticed, while reading the lives of eminently pious teachers, the happy choice of means—the wonderful and successful expedients originated and followed out by them with happy results, for the salvation of souls. Now they are led to visit and pray with each pupil separately; now they pen kind and instructive epistles, and then another form of approach to the heart of the objects of their prayer and faith, is presented, and all under the blessing of the suggesting and presiding Spirit, is made to administer to the production of the one great end. Holiness empowers and strengthens the mind, increases and swells its expansions as the living rays of the sun open the leaves of the flowers that turn to its light and heat. Holiness will actually prompt to diligence in acquiring knowledge. As every enlargement of his mind will increase his capacity of knowing God, and consequently his power of loving Him; as he has an unutterable aspiration after more and more of His image and spirit; as every advance actually glorifies the great Creator of his mind—the Giver of every mental power and moral capacity—whose he is, and to whom he has consecrated himself, the holy man seeks to increase by every possible means the circle of his religious information. "Little claim," says Mr. Upham, "has any one to the character of a holy person, who is willing to be ignorant." We have not reference in this remark to the mere knowledge of natural things, which oftentimes perplexes rather than promotes the inward life, but to religious knowledge; to any thing and every thing which throws light upon the character, providences, and the will of God, and to whatever illustrates the character, relations, and moral and religious duties of man, holiness considered in its full extent, is a great study; and he only, who is willing to be a diligent and faithful student, will understand it. Hence we are told in the second epistle of Peter, that God hath given us all things that pertain unto life and godliness, "through the *knowledge* of him that has called us to glory and virtue," and are directed in the same chapter to add "to our faith virtue, and to virtue *knowledge.*" He has no idle moments; he can spend no time in a trifling manner; the spirit that dwells in

the bosom of a holy man will not permit this; indolence or levity would drive the tender visitor away. He continually prompts to calm but decided action. He says to the inner man, "Whatsoever thy hand findeth to do, do it with thy might." He counsels him to "buy the truth and sell it not; also wisdom and instruction, and understanding." He has before him continually, as his great exemplar, that perfect and illustrious "example of mental and moral excellence," who increased daily in *wisdom*, and in stature, and as a consequence, in favor with God and man. "In communing with him, the heart and intellect grow in perfect harmony and proportion; for he is the fountain of all knowledge. He that walketh with the wise, himself shall be made wise. How great, how precious, then, must be that wisdom which he who walks with Jesus acquires." \*

3. *Holiness the more effectually secures the great object aimed at.* Paul may plant, and Apollos water, but God must give the increase. Our success is from on high: the smile of the Father; the mediation of the Redeemer; the blessing of the Spirit, must be added, or our labors are futile. Holiness unites the soul to God. Like the wheels and the cherubim, whither the living spirits moved, rolled the wheels also; so in close and mysterious communion with the Divine Spirit, moves the sanctified soul. In a heavenly sense they have become *one*. The temple of the heart has become an "ark of the testimony" wherein is the "mercy-seat," over which hovers continually the glorious Shechinah! — prayer is indeed offered without ceasing, and faith in the immutable promises of God, in constant exercise. Every prayer, guided by the divine light dwelling within, calls down an answer; every act is performed in faith, and the blessing of God follows every successive effort. This was the secret of the success of the heavenly Fletcher, the self-crucified Wesley, the pious and humble, but prevailing Carvosso, of Brainerd, Page, and of holy women not a few, who have now rested from their labors, and whose works do follow them. To assist in reaching this land of Beulah, and to inspire the teacher in his labor of love, and patience of faith, *after* the Bible, let him fill his mind with such lives as we have mentioned above. Our religious literature is replete with such manuals. Let him read our tracts upon holiness, and make it a distinct object of his most untiring study and prayer. We need not here recommend the invaluable 'Guide,' coming monthly, with fresh, encouraging, and heavenly food. There is one work to

\* Bishop Hamline.

which we make separate allusion, on account of its peculiar distinctness, its clear spiritual discriminations, its unsurpassed practical lessons, and the delightful simplicity and plainness of its teachings. It may be that it has become particularly dear to the writer, and he has been led to exaggerate its merits from the invaluable aid it has afforded him, and the great blessing it has been instrumental in enabling him to secure—that work is the *Interior or Hidden Life*, by Dr. Upham. We cannot close our scanty manual of books suitable for the study and reading of the teacher, without insisting upon the almost absolute necessity, for a healthy and profitable state of the institution, of there being a *Teacher's Library*, composed of a careful selection of such important works as are beyond the means of a private purse.

For the Guide to Holiness

### “I PRAYED AND I BELIEVED.”

DIED in Dorchester, of consumption, Dec. 21, 1846, OLIVER G. BAKER, aged 19 years. His Christian experience and exit, was one of the most triumphant manifestations of the power of the gospel to save from sin and the fear of death, which I ever witnessed. He enjoyed at the time of his conversion a calm and settled peace of mind, yet in this state he was not satisfied. He desired and sought for the fullness of divine assurance. God so granted him the desire of his soul, that he often exclaimed, “Praise the Lord, I have all that heart can wish; help me praise God. Let every thing that hath breath praise the Lord,” &c. When dying he said, “Call them (the family) all in.” They came around his bed; he looked up and sweetly exclaimed with a smile, “I am going home now.” Some of his friends weeping over him and loth to give him up, he added, “Let me go,—let me go,—do not keep me.” Thus imparting a kiss and a grasp of the hand to three or four of his brothers and sisters, he passed away to that “better country.”

Many were delightfully surprised at the assurance of divine favor which he manifested, and consequently interrogated him as to the manner in which he gained or received this great blessing. In his characteristic manner he invariably replied without entering into details, “*I prayed and I believed.*” This remark has been much dwelt upon by some who heard it, particularly the writer of

this article. It seems so full of meaning that I thought it would afford a profitable theme for reflection, as it not only points out the way of obtaining salvation to the sinner, but also to the sincere seeker after holiness. For this reason the above lines have been penned.

Will the reader pause and consider whether in offering prayer, the duty of believing at the time, is also attended to. "Therefore I say unto you, (says the Savior,) what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." The Lord help us so to do. B. S.

For the Guide to Holiness.

## A WORD TO THE CHURCH.

*Dear Brethren and Sisters:*—Will you all join your fervent, faithful, importuning prayers and diligent exertions with mine, that sinners may be convicted, mourners converted, backsliders reclaimed, the lukewarm stirred up, the wavering confirmed, and the whole church greatly revived, so that we may all rejoice together in a present, free and full salvation? My heart says "praise the Lord." I live by *faith*—a faith that works by love and purifies the heart. Christ dwells in my heart *by faith*. His righteousness is imparted to me *by faith*. By faith I get the victory over the world, the flesh, and the devil. I am saved by grace *through faith*. I stand in the light of God's reconciled countenance, by faith—faith in Christ, in the merits of his blood—and by *grace* through faith, I am determined to *conquer every foe*. Aside from Christ I am weak, dark, unholy, blind, dead, miserable, but Christ is my strength, my light, my righteousness, my sight, my life, my salvation, and my all. Glory and faith appropriate all to me. Glory to God.

W. H. B.

ANSWER TO THE NOTE IN THE DEC. GUIDE.—I did not wish to intimate that infants from among the heathen will be lost. And my calculation that something like half a million a week were perishing, assumed the possibility that part of the adults might be saved without the gospel. I can not say that I should be willing to advocate such a possibility, though I assumed it for the sake of argument.

T. H. M.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

CHRISTIAN HOLINESS.

ANSWER TO OBJECTIONS—CONTINUED.

A SIXTH objection to Christian holiness is this:—None ever have obtained the blessing; therefore, none ever can. Our answer shall be brief.

1. To say that since the days of Adam's fall, none ever have obtained the blessing of Christian holiness, is to say that the objector is acquainted with the moral character of every individual that has lived from that time until now! But no man can say this. No succession of men can say this. The Bible no where reports the moral character of each; consequently, no man can consistently say that none ever have obtained the blessing, without arrogating to himself omnipresence and omniscience. If the objector have not been every where present in all ages, how does he know but where he has not been, there some sanctified souls have been? Again, if he have not known the precise state of every human soul since the fall, how does he know but that those souls he has not known, have been sanctified? Therefore, the objection is not the language of candor.

2. Again, for the sake of the argument, admit that none ever have obtained the blessing of Christian holiness, still it would not follow that therefore none ever can obtain it. It would only show that all have *failed* to do their duty. But because one man fails in business, does it follow that all will fail? Because one fails to do his whole duty, does it

hence follow that all must fail in the same way? By no means; else, because some fail of heaven, therefore all will fail.

3. But a cloud of deceased and living witnesses rise up and pour confusion on this objection. Is not Abraham a bright example of Christian holiness? He believed God, and his faith was counted unto him for righteousness. Also, "the Lord had respect unto Abel, and to his offering." The Hebrew word here rendered "respect," conveys the idea of approbation or delight. St. Paul says, "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he *was righteous*." Also, "Enoch walked with God." the Hebrew word here rendered "walked" is in the inflexive mood, and signifies that his conduct was so upright, as to reflect upon his character the divine glory; and tropically means, that he lived in a manner well pleasing unto God. And how can two walk together, except they be agreed? Likewise Moses, whom the Lord knew "face to face," is a witness. The unveiled glory of Mount Sinai and Mount Tabor, show that he was one whom Jesus loved in a special manner. Elijah, too, was so filled with the spirit and power of God, and so dead to sin, that one day "there appeared a chariot of fire, and horses of fire," and he "went up by a whirlwind into heaven." So filled with supreme love to God was the devout David, that he said, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." If he desired nothing in all heaven, and nothing in all earth but God, did he not love God with all his heart? And was not the love of sin entirely destroyed? St. Paul also adds, "I am crucified with Christ." And again, "he that is dead is freed from sin." And once more; "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This is the language of full redemption. Nor is it nullified by Paul's words in another place: "Not as though I had already attained, either were already perfect." Attained what? Unto the resurrection—as any one will see by consulting the passage. And "were already perfect" in what? In the resurrection state. But he no where denies that he had attained Christian holiness. St. John, the beloved disciple, was a burning and shining light, and a living witness of the attainableness of perfect love. He lived in the bosom of Jesus. His soul was constantly bathed in seas of heavenly love. As the aromatic plant is betrayed by its fragrance, so the sanctified state of his heart is ever indicated by the sweet temper of his words. Hear him discourse of that grace which is the bond of per-

fectness; "Herein is our love made perfect." "Perfect love casteth out fear." All his epistles seem to have been indited on Jesus' breast. They are the language of a soul exclaiming:

"O love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me;
While Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries."

In view of this great salvation, he adds: "Whosoever is born of God, doth not commit sin." And again: "Whosoever abideth in him, sinneth not." And finally; "He that committeth sin is of the devil," and the "Son of God was manifested that he might destroy the works of the devil," that is, destroy the guilt and dominion of sin in his children. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and of Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c., that they might obtain a resurrection." It is not true, therefore, that none ever did obtain the blessing of Christian holiness. Tens of thousands since Jesus "suffered without the gate," to save his people from their sins, have said with a triumphant shout:

"'Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

The witnesses of perfect love are multiplying on every hand. Other denominations are drinking into the same blessing. Names of precious memory now fill my mind, in proof of this statement. All the promises of God are yea and amen in Christ Jesus, to the glory of God, the Father. To doubt, amidst such a blaze of light, is treason. Let none delay to seek the blessing through fear of not obtaining it. Reader, it is for you. Give a whole heart and receive a whole Savior. And, as when you pay a debt, you reckon yourself free, and rejoice in that freedom; so now reckon yourself dead to sin, and alive to God. Jesus has paid the debt; reckon yourself free.

"Thy debt's discharged, thy ransom's paid;
My Father must forgive."

Objection 7. It is objected by many that Christian holiness is incompatible with our physical circumstances in this life. It is said that we must necessarily be so engrossed with the business and cares of the world—daily coming in contact with wicked men, and many vexations—as to be incapable of that unruffled temper, devotion, and ethereal existence, which such a devout state would seem to imply. This objection is fallacious. It only shows that we should “take heed lest we fall.” It admonishes us that we watch and pray, that we enter not into temptation. Daily contact with ungodly men and alluring words, is only calculated to test our Christian graces, but need not hinder devotion, nor produce apostasy. All things shall work together for good to them that love God. In the enjoyment of Christian holiness a person will have greater temporal and spiritual prosperity. All things will go well. There will be a sweet resignation to whatever may take place. God’s hand will be seen in every event. Patience will have its perfect work. His soul will be kept in perfect peace, because it is stayed on God. His powerful faith will be the victory that overcometh the world. Calm amidst tempestuous elements and seductive charms, he can say,—

“What though a thousand hosts engage,
A thousand worlds my soul to shake;
I have a shield shall quell their rage,
And drive the alien armies back;
Portray’d it bears a bleeding Lamb,
I dare believe in Jesus’ name.”

Objection 8. It is also objected against Christian holiness, that it is incompatible with the union of soul and body, and hence the soul can be sanctified only at death. This objection is contrary to facts. Our first parents are examples of the possibility of perfect holiness in the body, and that, too, prior to death. Our blessed Savior also had a human body and a human soul united on earth, in a state of immaculate holiness. Hence the simple union of soul and body is not inconsistent with holiness. The objection is also repugnant to those Scriptures which require and promise holiness in this life. It is also against the prayers of nearly all pious people—for all pray to be made holy here. In view of all these facts, it does not follow that if Christians be made holy in this life, they will *instantly die*. By no means. They are then just prepared to live. But what if they should die? Who would object to dropping off like ripe fruit, and going to heaven? What soul

would recoil at the idea of mounting to its native heights in a chariot of fire, and burning with unspent lustre before the throne of God? Let none pause, then, in seeking holiness, in view of an objection so glaringly untrue.

Objection 9. But a powerful objection with many to Christian holiness is, that certain passages of Scripture deny its possibility in this life. This objection is worthy of a candid notice. The following passage, found in 1 Kings, 8: 46, has been thought to be an unanswerable proof-text against Christian holiness, or freedom from imputed sin. "If they sin against thee, (for there is no man that sinneth not,) &c. "If they," means, as in the preceding verse—"If thy people." After the hypothetical clause, "If they sin against thee," the following clause, declaratory of the high probability that they would sin, is included in brackets, "(for there is no man that sinneth not.)" Now, we do not contend that Christian holiness is a state of freedom from *all* sin—that is, from errors and mistakes which are the fruits of ignorance, and are therefore unintentional, and consequently are not imputed as actual sins that involve guilt. In this respect "there is no man that sinneth not." But Christian holiness is a state of entire deliverance from all intentional sin—from all imputed sin—and from the dominion of sin. In this sense it is not true that "there is no man that sinneth not." Nor do we contradict the Scriptures; for the clause just quoted ought to be read, "(for there is no man that will not, or may not sin.)" This interpretation is perfectly compatible with Christian holiness. Nor is this a forced interpretation. The Hebrew has no present tense. It has only a past and future tense—the former comprehending all time that is past, and the latter all time to come—and both bordering indefinitely near upon each other. But the Hebrew word "*yeheta*" rendered "sinneth," is in the future tense, and may as properly mean "will sin," or "may sin," as to be translated "sinneth." No scholar can deny this. The Septuagint also uses "*amartesetai*" in the future tense—a word substituted for the Hebrew "*yeheta*," and meaning "will sin," or potentially expressed, and involving the idea of a future act, "may sin." The Vulgate likewise uses "*peccet*" in the future and in the same sense as the corresponding Hebrew and Greek words.

Now, then, taking the word in this sense, there may be three interpretations, each strictly compatible with Christian holiness.

1. None can be so holy in this world as to be free from unintentional errors and mistakes, or to be free from sins of unavoidable ignorance

and infirmities, which grace does not remedy. Hence, in this sense, "there is no man that will not sin." But this sort of sin is not imputed to the believer, but freely and instantly forgiven. This explanation fully meets the case, and harmonizes with the doctrine of holiness.

2. Again, it is true that "there is no man that will not sin" in this sense, namely, that he will not be a practical sinner—will not have sins to be forgiven. Hence says John, "If we say that we *have not sinned*, we make Him a liar, and His word is not in us." 1 John, 1 : 10. All have sinned, and "there is no man that will not sin,"—that will live from his birth up without the commission of sin. But this does not imply that there can be no "forgiveness of sins" that are past, and no living without the intentional commission of actual sin, and no freedom from the dominion of indwelling sin : for John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John, 1 : 9. And again, "Whosoever is born of God doth not commit sin, (actual and wilful sin,) for his seed remaineth in him, and he cannot sin, (that is, it is morally impossible to sin wilfully while in that holy state,) because he is born of God." 1 John, 3 : 9.

3. Finally, it may be shown that parallel cases authorize us to take the clause "will not sin," in the sense of "may not sin." The context proves this to be the sense in which the inspired penman used it. He says, "If they sin against thee (for there is no man that sinneth not—or will not sin)" that is, it is highly probable they will sin—for all are liable to sin—"there is no man that may not sin." This is no doubt the true sense of the passage. In this sense it only declares the impeccability of all men, and shows that all—even the holiest—are liable to fall into open sin. Thus the passage does not lie against Christian holiness.

The same explanation is also applicable to 2 Chronicles, 6 : 36, and Eccl. 7 : 20. Also 1 John, 1 : 8.—"If we say we have no sin, we deceive ourselves, and the truth is not in us," is explained by St. John in the next verse but one. "If we say that we have not sinned, we make Him a liar, and His word is not in us." Hence the objection that the Bible is against Christian holiness is triumphantly refuted by its own mouth. Glory to God.

"O for a firm and lasting faith,
To credit all the Almighty saith."

Concord, N. H.

HENRY W. ADAMS.

ENTIRE SANCTIFICATION.

It is not the profession of a doctrine that establishes its truth ; it is the truth of God, from which it has proceeded. Man's experience may illustrate it ; but it is God's truth that confirms it.

In all cases of this nature, we must for ever cease from man, implicitly credit God's testimony, and look to Him in and through whom all the promises of God are yea and amen.

To be filled with God is a great thing ; to be filled with *the fullness* of God is still greater ; to be filled with *all the fullness* of God is greatest of all. This utterly bewilders the sense and confounds the understanding, by leading at once to consider the immensity of God, the infinitude of his attributes, and the absolute perfection of each ! But there must be a sense in which even this wonderful petition was understood by the apostle, and may be comprehended by us. Most people, in quoting these words, endeavor to correct or explain the apostle by adding the word *communicable*. But this is as idle as it is useless and impertinent. Reason surely tells us that St. Paul would not pray that they should be filled with what could not be communicated. The apostle certainly meant what he said, and would be understood in his own meaning ; and we may soon see what this meaning is.

By the "fullness of God," we are to understand all the gifts and graces which he has promised to man in order to his full salvation here, and his being fully prepared for the enjoyment of glory hereafter. To be filled with all the fullness of God, is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, justice, holiness, mercy and truth, and love to God and man. And that this implies a thorough emptying of the soul of every thing that is not of God, and leads not to him, is evident from this, that what God fills, neither sin nor Satan can fill, nor in any wise occupy ; for, if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter it, without displacing the same quantum of the original matter as that which is afterward introduced. God cannot be said to fill the whole soul while any place, part, passion, or faculty is filled, or less or more occupied, by sin or Satan : and as neither sin nor Satan can be where God fills and occupies the whole, so the terms of the prayer state that Satan shall neither have any dominion over that soul nor being in it. A fullness of humility precludes

all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation; and where God is loved with all the heart, soul, mind and strength, there is no room for enmity or hatred to him, or to any thing connected with him; so, where a man loves his neighbor as himself, no ill shall be worked to that neighbor; but, on the contrary, every kind affection will exist toward him; and every kind action, so far as power and circumstances can permit, will be done to him. Thus the being filled with God's fullness will produce constant, pious, affectionate obedience to him, and unvarying benevolence toward one's neighbor; that is, any man, any and every human being. Such a man is saved from all sin; the law is fulfilled in him; and he ever possesses and acts under the influence of that love to God and man which is the fulfilling of the law. It is impossible, with any scriptural or rational consistency, to understand these words in any lower sense; but how much more they imply, (and more they do imply,) who can tell?—*Dr. Adam Clarke.*

For the Guide to Holiness.

THE LACK OF A CLEAR WITNESS OF JUSTIFICATION NO BARRIER AGAINST SEEKING ENTIRE SANCTIFICATION.

A SISTER remarked in a select meeting, not long since, "That she felt she was not prepared to receive the blessing of perfect love—her heart's extreme desire—until she had a clear sense or evidence of justification, the which she had never enjoyed." Remind, I was led to look back upon my own experience, and trace the manner of the Lord's dealing with me, and with the humble hope of encouraging and benefiting others, am prompted to commit it to paper.

While seeking pardoning grace—the blessing of justification—for some time I was looking for a great change, some direct manifestation of the Spirit, whereby I would be fully assured of my acceptance, and to which I might ever look back, without a doubt. Having sought in vain for this, I began to be discouraged. While alone one evening, reflecting on my exercises and condition, the enemy told me that I had sought so long in vain, that the people

of God would have no confidence in me; they thought me unfaithful and insincere, and that I had much better leave their class and select meetings, and attend them no longer. But in a few minutes, through grace, I was enabled to say, "No, I will never leave the society of the children of God and the means of grace. This people shall be my people, and their God, my God. Rejoicing or weeping; beloved or despised, I will still follow on; and if I perish, it shall be at the feet of the Savior of sinners."

This decision, and these reflections, were succeeded by a calm peace of mind, the which I was so tempted to believe was the loss of my convictions, if the little I had suffered in mind, on account of my sins, might be called by that name. The next morning found my mind in the same unsatisfied, unbelieving state. A hymn book, lying on the table, arrested my attention. I opened to this verse—

"Believe on him who died for thee,
And sure as he hath died,
Thy debt is paid, thy soul is free,
And thou art justified."

On reading this, I exclaimed almost involuntarily, "Lord, can this be so? Is this the sentiment of that blessed book whose pages I have studied from my childhood, and yet I have never seen it. Yes, it is, indeed. 'Believe on the Lord Jesus Christ and thou shalt be saved,' is the language of inspiration, and henceforth I will endeavor to believe it. This is the substance of my *conversion*.

will now pass briefly and rapidly over the few succeeding years of my experience. At times when I would look away from *self*, and believe in Christ as my justification, independent of any thing done by myself I would enjoy refreshing seasons, and then again be lost in the mazes of doubt and uncertainty, because I had not received any peculiar manifestation.

I read and thought much on the subject of *sanctification*, and believed and *felt* that nothing less than a *clean* heart, could satisfy my longing soul. My earnest cry was for

"A heart thy joys and griefs to feel,
A heart that may not faithless prove,
A heart where Christ alone may dwell—
All praise, all meekness, and all love."

But yet, in the early part of my experience, when inclined to press forward and to seek for greater blessings and higher attainments, felt that there was something in the *rear* to be brought up. The Lord was pleased to show me, that having once laid the founda-

tion of repentance from dead works, and of faith toward God, I must go on to perfection; not remain here renewing again and again the foundation, but leave the first principles of the doctrine of Christ, and press toward the mark for the prize of my high calling. And although I did not at all times enjoy a clear sense of my justification, yet the *foundation* had been laid, laid on the rock Christ Jesus, and I had never willingly left him, and now onward and upward, holiness of heart was that for which I panted. "My longing soul was all on fire, to be dissolved in *love*." My Savior had promised to give me whatever I would ask in faith, believing, and then after some struggles with the tempter, and laying aside some long cherished views as to the *manner* of obtaining the blessing of perfect love, I resolved, as I then thought, to seek it by *faith* alone. I now thought that I had laid *all* upon the altar of consecration, and my cry was, "Lord give me the blessing in thine own way; only let me know that I have it." Here I again stumbled. I still retained the will that the Lord should give me the *evidence, before I believed and claimed it on the strength of the promise*. But this also must be given up; it was the last sacrifice. I laid it also on the altar—I now had all there. "Lord," I could say, "all that I have and am is thine, and I now claim thy promise of acceptance, simply because it is thy promise in Christ Jesus; *feeling* thou canst give or withhold just as *thou* seest best, but I will not yield my claim—I will *believe* the blessing mine, and *profess* it; and that same faith which now enables me to rely on thy word, will bring the grace that shall enable me to *live* it to thy honor and glory." I then felt a sweet satisfaction of mind, a deep consciousness of having done right, done the will of the Lord, and also felt much condemned whenever I met with God's people—"travellers in the way to Zion"—and did not profess it. But the enemy was ever near; he soon told me that it was presumption thus to believe without a clear and direct witness. Then, said I, "I will ask of God the witness." "But," said the tempter, "you dare not do this, you will be wrong, for it will imply that you are afraid to rely or rest on the promise of God." I left off *parleying* with my adversary, and went directly to the Lord with my case, and told *Him* the need I felt of a clearer witness, and humbly asked it at his hands. Nevertheless, if he saw best to withhold it in order to try my faith, I would bow in submission, but still claim the blessing on the strength of the promise. I had prayed in this way but a short time before I could say, "I *know* it is thy will, thy Spirit beareth witness even now that I am thine; but I shall see greater things than these." I felt fully as-

sured of this, and now went forward watching unto prayer ; and on the afternoon of the next day, just one week from the time that I ventured to receive Christ as my sanctification by simple faith, I received the clear witness, and enjoyed a direct and peculiar manifestation of a Savior's all sufficiency—his fullness and love.

I do not remember of ever receiving any great blessing until I could and did believe, and claim it on the strength of the promise of God ; fully resolved to bear the cross, and serve the Lord from *principle*, leaving *feeling* in his hand, to give or withhold as he saw best for my good or his glory. And truly has the words of the Lord, by the prophet Isaiah, been verified in the case of the writer of this experience—"I will bring the blind by a way they know not, I will lead them in paths they have not known ; darkness will I make light before them, and crooked things straight ; these things will I do unto them and not forsake them."

WHITE PLAINS, N. Y.

H. W.

For the Guide to Holiness.

A SKETCH OF CHRISTIAN EXPERIENCE.

THE detail of Christian experience in all its diversified forms is always interesting to the pious soul ; hence the writer would present the following brief sketch, as nearly as possible in the manner in which it was communicated, hoping that others may also be benefited.

The subject of our sketch had been for many years a professed follower of Christ when the following incident occurred. On a certain occasion he felt anxious and embarrassed in his mind in reference to his own course of duty, and also for the salvation of impenitent relatives and friends ; he consequently resorted to the throne of grace for help. Having bowed before the Lord, he found himself perfectly speechless. He waited some fifteen or twenty minutes, when it was suggested to his mind, "It is useless to attempt to pray under such circumstances ; I might as well give it up." While dwelling upon this point and not daring to decide the case at once, it occurred to him that possibly Satan might have something to do in this matter, and he then resolved still to wait before the Lord. Here followed a sort of soliloquy between duty and feeling, or nature and grace. Duty says, "hold on," but feel-

ing replies, "I cannot, my heart is weak and powerless." Then the Spirit says, "God is the strength of thy heart, submit it to him." "Ah!" thought he, "God is good, he knows and does that which is for the best. This very state I am now in is doubtless ordered or permitted for my good. On this, without regard to present feeling, and willing to be submissive under the trial of his faith, he looked up to God and exclaimed, "Do as thou wilt with me and for me." Then followed another conflict. The interrogation came home to his heart, "Are you willing to have pain, hardship, grief and loss?" For a while he shrunk at the idea of suffering, but recollecting it was but for a moment, he humbly, but slowly and deliberately replied, "Yes, Lord,

'Give joy or grief, give ease or pain,
Take life or friends away.'

At this moment, (it being nearly an hour he had been thus exercised,) a sweet tenderness of soul came over him, attended with an unutterable manifestation of divine goodness and mercy, which not only extended itself to him, but also to the entire human family. So great was the manifestation, he exclaimed in the language of the poet,

"I will praise thee, I will praise thee;
Where shall I thy praise begin?"

Thus, like one anciently, "he went on his way rejoicing."

The above sketch shows us three important reasons why many go from the throne of grace unblest. First, they lack the spirit of entire submission to the divine will. Secondly, they are not persevering enough; they seem to forget the promise, that "in due season ye shall reap, if ye faint not." Thirdly, they attach too much importance to frames and feelings, and too little importance to faith.

The Lord help the reader and writer, to learn and practice the happy art of waiting upon him submissively, believingly, and obediently.

B. S.

Thy nature, gracious Lord, impart.

Come quickly from above;

Write thy new name upon my heart,

Thy new, best name of LOVE.

REV. GEORGE PICKERING.

This venerable man, who had been a bright and shining light as a minister in the church, for about fifty-seven years, has gone to his reward. We make the following extract from an obituary notice by his son in law, Rev. G. W. Frost, published in Zion's Herald. It contains an account of only a part of his last sickness.

HOLINESS was the requirement which engrossed most of his attention. "We serve a holy God, and he requires a holy heart," he would say. At one time, when Mrs. Pickering asked him if he desired to get well, he replied, "God's will be done. I had rather die than sin." His meaning was, that he wished to have no will of his own, and sooner than have the least desire contrary to the will of God, he had rather die. It was the doctrine he had preached and practised, and he found it not only good to live by, but good to die by. On this point he expressed himself very fully. "I desire," said he to Mrs. Pickering, "a pure heart. Blessed are the pure in heart, for they shall see God." And he rejoiced in the soul-cheering thought, that he possessed the wished for treasure through the blood of Christ. There was no doubt on this point in his mind; it was clear as the sun at noon day. He remarked at one time, "*I have no doubt with regard to my acceptance; all will be well;*" and then inquired if his wife, whom he was addressing, had any with regard to him. "No!" she replied, "never for a moment." A blessed testimony from a dying man of God's willingness to save to the uttermost.

There were many thrilling scenes—scenes never to be forgotten—that transpired in his sick room, when he met those with whom he had labored in the vineyard of his Master. His meeting with that company of preachers who came to his bedside, has already been noticed in this paper. None will ever forget his emotion, and earnestness of manner, as he cried, *Holiness! holiness! holiness! holiness!* or expressed his high regard for them as ambassadors of Christ.

When Father Taylor came to his bedside, some days after, he grasped both his hands firmly as in the strength of youth, pressed them to his heart, while the tears, in big drops, rolled down the cheeks of both. Neither could speak until Father Taylor exclaimed, My Father! my Father! and after a moment he spoke in nearly the same language as to the preachers. Farewell passed their lips, and they parted, to meet no more on earth.

To the preachers he left his last request. I was going to the city a short time before he ceased to talk; he called me to his bedside, and said, with emphasis, "*Tell the preachers from me to live holy, preach Christ, and meet me in heaven.*" To Mrs. Pickering, he said, "If I die, tell the preachers, tell the Conference, to preach holiness, as my dying admonition.

For all who came to his bedside, he had a word of exhortation when he could speak; and when speech failed him, the pressure of the hand, and the gushing tear, spoke most eloquently the emotions of the heart. He was deeply interested for the whole church; not simply New England, but the great body of the church of his choice. He never lost his affection for the Baltimore Conference; but a few days before his death, when told of the revival there, he said, "Yes, O yes! the Gospel is preached in its purity there. There is pure old fashioned Methodism."

His physician said to him one morning, "Father, I fear you will not live to see another Sabbath on earth." "Glory to God," was the prompt reply. But we might enumerate many, very many such scenes, if time or space would permit.

His mind, during the most of the time, was perfectly clear, perfectly himself, until about a fortnight before his death. Then, for some eight or nine days, he was occasionally wandering for a few moments at a time. When in this state, he was always laboring for the church, in imagination, perhaps, in some of his old appointments. No word was uttered but was perfectly proper, showing how pure was the spirit within. He continued in this way until about four days before his death, when the clouds parted; the fury of his disease seemed to be spent, and nothing remained—

"But for the busy wheels of life to stand still."

None, who saw him, will ever forget the expression of his countenance; so much like heaven, so purely spiritual, so little of earth—

"A look such as limners give
To the beloved disciple."

It seemed as though the very angels of purity were looking out of the windows of the soul; as though the earthly had ceased to exert its influence over the spiritual, and the fluttering spirit, pure through the blood of Christ, was leaving its blessed parting impress upon the clay

tenement, so long its habitation, as it took its final departure until the resurrection of the just. Every lineament of his countenance glowed with unearthly beauty, and seemed to reflect the radiance of that joy "which is unspeakable and full of glory." Lamb-like patience, or entire submission, was the prevailing expression, while gleams of light, triumphant light, seemed to play upon his venerable features. Each marked that look, as they gazed upon the venerated patriarch, so near his home, and it left an impression never to be forgotten. It reminded me more of the countenance of the figure personifying the Church, in Anelli's celebrated painting, than any thing earthly I have ever seen. But this was life, stern reality, and there are expressions, so much like heaven, that earthly genius, with all its triumphs, is utterly incompetent to portray. Words cannot express it; but it is written upon the inner temple of many hearts. Before he had prayed, "Lord, have mercy, have mercy; take me home to heaven, sweet heaven!" Now he sees the "chariot of Israel, and horsemen thereof descending," and he exclaims, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

He recognized all who came to his bedside, and when he could not speak, pressed the hand, while emotion was visibly manifested. He seemed to have an unclouded view of his place of rest, and an earnest of that "inheritance which is incorruptible, undefiled, and that fadeth not away." To his wife, he said, in broken whispers, "I am happy in the Lord; you are not left as some are; you have a good God to go to." His son-in-law, Mr. Bemis, watched with him Sabbath night, and finding him so weak, he said to him, with much emotion, "Father, we fear you cannot live till morning." "Why?" he asked. "Because you are so feeble." "Glory to God!" he replied, "then I'm almost home. Glory! Glory! Glory! Glory!" And he said also to him, "My affairs, for time and eternity, are all settled. Glory to God."

He was now rapidly failing; the angel of death hung over our dwelling, and we dreaded every moment lest he should do his work. During the Sabbath and Monday, he remained in the same happy frame of mind, lying in one position, as such was his weakness and liability to faint, that we dare not move him, lest the fatigue should be attended with fatal consequences. On Monday evening there was no particular change, except he grew weaker, and respiration became more difficult. About ten o'clock the family took leave of him for the night, and, as it proved, for ever on earth. This arrangement was necessary, as most of

the family had been sick of the fever. O, what a scene! He grasped every hand, and looking towards heaven, seemed engaged, for a moment, in prayer; they each imprinted a kiss upon his pale brow, already damp with the moisture of death; his lips, already purple, moved to say, *farewell*, but refused to perform their office; but the expression of his countenance beamed with the same angelic beauty, and glowed with the same heavenly radiance.

Two kind and careful watchers had been provided, who had been much with him; but though I had just risen from a bed of sickness, I could not leave him, and I remained all night in the room; I frequently (as did the watchers also) passed to his bedside. The monster was evidently doing his work, coming nearer and nearer the seat of life. His pulse could scarcely be felt; a flutter, and that was all, accompanied with that restlessness that often precedes death.

About half past twelve, I went to his bedside, and asked him if he knew me; he replied in the negative by slightly turning his head. I gave him my name, and he immediately grasped my hands and pressed them to his bosom, and tried to shout, as nearly as I could distinguish, *Glory! Glory!* At this time I called some of the friends, but as no particular change had taken place, such was the state of their health, that they retired.

About half-past five o'clock I made preparations to rest for an hour, but with the express injunction that I should be called, if there appeared the least change for the worse. Before leaving, I went to his bedside for the last time; the blood had already settled under his nails, the film of death seemed to be gathering upon the eye, but the unusual heat attending these symptoms, deceived me, and I thought he might survive some hours; he pressed my hand as firmly and cordially as usual; I placed my ear to his lips, but could only hear the word *Glory*—the last he spoke on earth. Fifteen or twenty minutes after I left the room, his son-in-law entered, but he had ceased to breathe; and so peacefully, so calmly, that he looked as if in a sweet sleep. We could not for hours realize that the spirit was gone, such was the impress it had left on the tenement of clay. It seemed, as Mrs. Pickering passionately exclaimed, as though "*he must sprak*." Those lips had never refused their office before, but now, alas! they were hushed in death!

His prayer was answered, which he had often put up in his fervent manner, "Lord, be with us in the struggles of death," and he was at rest.

"Sure the last end
Of the good man is peace!—how calm his exit!
Night dews fall not more gently on the ground,
Nor weary, worn-out winds expire so soft."

For the Guide to Holiness.

THOUGHTS ON THE REASONS WHY GOD DOES NOT ENTIRELY SANCTIFY
WHEN HE JUSTIFIES AND REGENERATES.

THE *ultimate object* which God has in view, as it regards all believers, is, to bring them up into that high and holy state, in which their wills shall be merged into his; a state in which the destruction of sin is complete, and the grace of God has reached and purified every affection of the soul—in which, as little children who love their parents, and unhesitatingly and delightfully obey all their wishes, they wait for the teachings of the Spirit that they may obey the will of God with unspeakable delight and joy. The object and desire of God is that we should avail ourselves, through faith, of the purifying influences of the Holy Spirit, until we reach that state in which every thought that is indulged shall be in harmony with the precepts of the gospel—every word that is spoken shall be governed by the law of kindness—every action that is put forth shall be regulated by love—every enterprise that is engaged in shall promise to advance the glory of God. In short, God seeks to bring us to that state in which we shall be so ravished with the holiness of his nature, and the perfection of his attributes, that we shall desire nothing but God—that our desires and aversions shall harmonize with his—and we recognize ourselves as the property of Jehovah, and may not live *for* ourselves, or *to* ourselves, but *for* God, and *to* God, and *in* God.

Those who enjoy this heavenly frame of mind are brought to it by degrees; the *dominion* of sin being broken at the time of justification and regeneration, so that with free heart and will they are enabled to serve God, and *subsequently* enter into that *higher* state of grace of which we have been speaking. But the question arises, Why does not God *entirely sanctify* the soul when he justifies and regenerates it? We offer a few reasons in answer to this question, which to our own mind are conclusive.

1. First, Before conversion we have very incorrect views of the *heinous nature of sin* and the *loveliness* and *desirableness of purity of heart*. Before conversion sin appears evil and heinous because it subjects us to the wrath of God; and is that, which, if unrepented of, will make us miserable for ever. Purity, before conversion, appears desirable because it is necessary in order to an entrance into heaven; and is that without which we can never see God's face in peace. After conversion sin appears heinous be-

cause it is contrary to rectitude and righteousness—unlovely in itself and contrary to the nature of God. Purity appears desirable because God is pure, and desires us to be like him. If, therefore, a correct view of the evil nature of sin and the loveliness and desirableness of purity are necessary in order that we may flee from the one, and be led to seek and prize the other, we have one reason why God does not sanctify the soul when he justifies and regenerates it.

2. Secondly, Before conversion we do not appreciate the *full force of moral obligations*. Before conversion our minds are more occupied with our dangerous situation and how we may escape, than it is with God's claims and requirements upon us. We are prompted to repent of our sins more strongly from a consideration of the awful consequences that await the impenitent, than a clear view of our *obligation* to repent and serve God. But after the great change wrought in the heart and mind by the work of regeneration, we are much more capable of appreciating moral obligation. Such has been the flood of spiritual light poured into the mind, and the change wrought in our moral nature, that we are now able to discover the strong and binding obligations which rest upon us. If, therefore, this higher form of Christian experience involves the necessity of a distinct recognition of the sacred obligations and unchanging requirements which God has upon us, then we have another reason showing us why God does not perform the work of regeneration and entire sanctification simultaneously.

3. Thirdly, Before our conversion we have no clear and distinct perception of *the extent to which we are to devote ourselves to the service of God, and the duties he requires at our hands*. During the season of repentance, when we are drinking the wormwood and the gall, our greatest desire is to obtain forgiveness of sin; and amidst the darkness and ignorance attending upon such a state, we form no distinct perceptions of the extent to which we are to devote ourselves to the service of God, and the Christian duties we are to perform, except so far as this, we determine to forsake our evil ways, and henceforth to try and serve God. But after conversion our spiritual perceptions are so cleared and our minds so illuminated, that we discover our duties marked out distinctly, and the extent to which we are to devote ourselves to the service of God plainly laid down.

Now that we have a state of mind in which we can discover the real nature of sin and the loveliness of purity—are capable of appreciating moral obligation, our duties are placed before us, re-

quiring us to consecrate time, talents, influence, property, *all* we have, as a sacrifice to be devoted exclusively to the glory of God for ever. And in order that we may do this understandingly and suitably, we require more clear and distinct views than we can have while we are in the darkness, ignorance, and condemnation which precede our conversion to God.

4. Fourthly, Before conversion our faith does not grasp this higher state of Christian experience. The Scriptures teach us that "according to our faith it shall be done unto us," and hence what our faith does not embrace we shall not receive. Before conversion the individual's prayers are for pardon of sins, removal of guilt and condemnation. His faith grasps the promise for pardon of sin and acceptance in the Beloved, but we hesitate not to say that his faith does not embrace the higher state of Christian experience, for of this he has no definite conception. But after he is renewed, his prayer is for entire deliverance from the in-being of sin, and his faith grasps this higher state and brings the blessing to his soul. He then enters it with a clear view of the evil nature of sin, of the loveliness of purity, of his obligations and duties, and of consequence does it understandingly.

These thoughts have occurred to our own mind as a satisfactory answer to the question, Why God does not regenerate and entirely sanctify *simultaneously*.

H. B. B.

Hainesville, Sussex Co., N. Y., Dec. 25, 1946.

THE ROSE AMONG THE THORNS.

A PIOUS man who lived deeply grieved and afflicted in the midst of his persecutors, once walked sadly up and down his garden, almost doubting as to the care of Providence. As if held fast, he stopped before a rose bush, and the spirit of the rose thus addressed him—"Do I not give life to a beautiful plant? a cup of thanksgiving (full of sweet perfumes,) to the Lord, in the name of all the flowers: his offering of incense. And where do you see me? Among thorns. But they do not sting; they protect and give me my juices. Thy enemies do likewise; and should not thy spirit be more firm than a fading flower?" The man went away strengthened; his soul became a cup of thanksgiving for his enemies.

From the Southern Churchman.

CHRIST WASHING THE DISCIPLES' FEET.

ST. JOHN VIII. 1-15.

O BLESSED Jesus, when I see thee bending,
Girt as a servant, at thy servant's feet;
Love, lowliness, and might, in zeal all blending,
To wash their dust away, and make them meet
To share thy feast—I know not to adore,
Whether thy humbleness or glory more.

Conscious thou art of that dread hour impending,
When thou must hang in anguish on the tree;
Yet, as in the beginning, to the ending
Of thy sad life, thine own are dear to thee;
And thou wilt prove to them ere thou dost part,
The untold love which fills thy faithful heart.

The day, too, is at hand, when far ascending,
Thy human brow the crown of God shall wear;
Ten thousand saints and radiant ones attending,
To do thy will and bow in homage there;
But thou dost pledge to guard thy church from ill,
Or bless with good, thyself a servant still.

Meek Jesus! to my soul thy spirit lending,
Teach me to live, like thee, in lowly love;
With humble service all thy saints befriending,
Until I serve before thy throne above;
Yes, serving e'en my foes, for thou didst seek
The feet of Judas in thy service meek.

Daily, my pilgrimage, as homeward wending
My weary way, and sadly stained with sin,
Daily do thou, thy precious grace expending,
Wash me all clean without, and clean within,
And make me fit to have a part with thee
And thine, at last in heaven's festivity.

O blessed name of SERVANT! comprehending
Man's highest honor in his humblest name,
For thou, God's Christ that office recommending,
The throne of mighty power didst truly claim;
He who would rise like thee, like thee must owe
His glory only to his stooping low.

PHILADELPHIA.

G. W. B.

For the Guide to Holiness

EXPERIENCE OF MRS. ELIZA T. WARD.

I WAS educated to respect religion by pious parents, and so trained that I never felt any desire to indulge in dress, society, or amusement, inconsistent for a professor of religion. I was married to a professed Methodist when quite young. My mind was not awakened to feel the necessity of experimental godliness until a few years after my marriage, in a revival of religion in New Bedford when Rev. A. Kent was stationed here, about seventeen years ago. My convictions were not painful. I used the private means of grace, and went to the altar for prayers, and the Lord in a short time revealed to me His justifying Spirit's witness. He set His seal to every act of consecration. He met and comforted me at the altar; when I first opened my lips in social prayer, He filled my mouth with praise and my heart with devotion. I never shall forget the *glorious* manifestation imparted to me when Father Kent laid his hand upon my head in baptism. The witness of justification was generally clear from the time of my conversion, and my confidence strong in God. My peace was occasionally interrupted by feelings of impatience when outwardly annoyed, which was a grief and discouragement, but by suppressing them and by confession, comfort was restored to my soul. My husband obtained the blessing of perfect love the same year that I was converted. I enjoyed myself sufficiently to be contented most of the time, and did not feel the necessity of seeking earnestly for a perfect heart until seven years after my conversion. We then lived in Poughkeepsie, N. Y. There was at that time an outpouring of the Holy Spirit, and my husband, who stood clear in the blessing of sanctification, labored constantly to impress me with the importance of my coming into possession of it. The spirit of the Lord impressed my mind very powerfully, and inspired me with a determination to seek this pearl of great price. For two days I sought earnestly, praying and struggling against extremely severe temptations. The evening of the second day I took the Bible, being alone, and sought direction by reading and praying over it. The 14th chapter of John's gospel afforded me much comfort. After my husband had prayed in the family that night, I followed him and agonized with God for the blessing, but did not then obtain the desire of my heart. I retired to rest with my heart uplifted to Christ, earnestly craving to be taken nearer to

Him. This was the last feeling of which I was conscious ; I was after that lost to all below heaven ! The presence of the glorious Savior was as distinctly manifested to me as any object of sense ever was to my view. At the midnight hour my companion recalled me to consciousness of earthly things. My children were weeping around my bed, supposing I was about to leave the world, as they told me my cry had been for twenty minutes after they were awaked, " Lord Jesus, take me to thyself ! " My whole soul was drawn out in desire to be with Him. But when I was recalled from this blissful vision to contemplate my dependent children, I was immediately resigned to live for their sake according to the will of God. I seemed enveloped in a flood of light, as I rose ; for I could not sleep, but spent the remainder of the night in shouting the praises of my Redeemer. For three months this heavenly frame continued. I lived above the world, my heart was in heaven, and my body so light I hardly seemed to tread the earth. No root of bitterness sprang up to trouble me ! All was " peace " and " joy in the Holy Ghost ! " I had never then heard a sermon upon holiness, nor known of but one person's possessing it. Being very ignorant of the wiles of the enemy, I gradually lost my strength, and though I always loved to revert to the glorious blessing which had been conferred upon me, yet I could not exercise faith sufficient to recover the same elevated state ; though at times it seemed but a step beyond my reach. During this period of backsliding I suffered much ; though it is strange to tell, all the scourgings of my Heavenly Father did not urge me close enough to the Savior to give me complete victory until seven years had passed in this lukewarm state. First, the Lord took from me a lovely babe. I wept, but took the next little one in age to my heart to fill the vacancy. The Lord then removed this idol of my affections. We then lived in the city of New York ; I was away from home and felt desolate. When that child was taken, I felt that nothing but the blessing of holiness could sustain me under the bereavement. The word sounded continually in my ears. I could not speak my feelings even to my husband, who had always hitherto been a counsellor and support. But now my anguish was too great for utterance. I went to God as my only hope, knowing that he alone could relieve me. Three days I passed in earnest mental prayer. The night of the third was spent in painful wrestling with God, in which distress my body meekly sympathized with my spirit. O how glad was I to see a gleam of day light. I arose, and soon felt a sweet feeling of resignation coming over my mind, of which I told my husband. Immediately as

I spoke, it seemed as if heaven came down to earth! I was filled with joy unspeakable, and could only shout aloud for some time the praises of my glorious Redeemer. The Lord renewed to me the witness of entire sanctification, the same I enjoyed in Poughkeepsie.

This was three years ago last September. I have no reason to doubt the genuineness of the work. My peace is constant, no sin nor sorrow is there in my unworthy heart. At times I am filled to overflowing with glory and with God.

O that Christians would attain the will of God, their entire sanctification, to prepare for usefulness, and fit them to live with pure spirits in heaven. Any thing short of this is comparatively nothing. But I do not feel stationary. My soul grows in grace continually. When I am filled there is no room for more; but my heart enlarges from time to time, and is replenished in proportion from the fullness of Christ. Thus the Lord teaches me and leads me forward. I have had temptations, but never felt them worth speaking of, they are so light in comparison with my joy and comfort in the Holy Ghost. Oh, why will Christians creep when they might always be rising above the influence of the world and the power of the enemy to injure? yea, do the will of God as it is done by the angels in heaven.

NEW BEDFORD, Jan. 4, 1847.

ON GRIEVING THE SPIRIT.

You have heard that there is a set time, after which the Spirit, being resisted, will cease to strive, and depart: you have also heard how many ways it may be resisted: and withal, the several grounds and reasons, why it will withdraw upon such resistance. And now, what can be more seasonable, than to wrap up all in the apostle's own exhortation, 1 Thess. v. 18, "Quench not the Spirit." It is clear therefore that it may be quenched. And if so, it will be our prudence to avoid all those courses, that may not only quench, but even cool it in its workings. Let every one be as careful and tender of grieving the Spirit, as he would be of grieving his only and his dearest friend. Believe it, it is this Spirit alone that is able to stand by and comfort you in all the disconsolate and dark passages of your lives. When he is gone, who shall resolve and clear up all the doubts of our misgiving and

trembling consciences? who shall subdue all our corruptions? who shall bear up our desponding souls in the midst of afflictions? who shall ward off the force and fire of temptations? Our own deceiving hearts, an alluring world, a tempting devil, and all the powers of sin and hell will be let loose upon us: and, what is the greatest misery of all, being deprived of the Spirit, we shall have nothing to oppose them; no second to assist us. Be ready therefore to entertain it in all its motions; to cherish all its suggestions: whensoever it knocks at the door of your hearts (as it often does), stand prepared to open to it, and receive it with joy. When it speaks to you in the word, answer, as Samuel did, "Speak, Lord, for thy servant hears." When it seems to pull you from sin, and says, "Do not that abominable thing which my soul hates;" draw back your hands from the commission of it, and do it not for a world. When it enables you to relinquish and forsake some sins, never rest till you have forsaken them all. When it raises you to the performance of some good duties, still press forward to perfection: let every holy motion and desire be improved into a holy action: but if you should at any time chance to grieve or oppose him (as we do all of us too, too frequently,) yet be sure that you persist not in it, but recover yourselves by a speedy and a serious humiliation. Mourn over your disobedience, pray fervently for an obedient heart. Assuredly you will hereafter find, that it is better thus to strive with God in prayer, than with the Spirit in his workings.—*Dr. South.*

Love is a thing that is more easily extinguished than concealed. It needs no herald to proclaim it, but wheresoever it is, it will be sure to show itself. Fire shines as well as burns, and needs nothing but its own light to make it visible and conspicuous.

Love desires the presence of the object loved, and there is no way to make distant things present but by thought. Thought gives a man the picture of his friend, by continually representing him to his imagination. "O how love I thy law!" says David; it is "my meditation day and night." It kept him waking upon his bed, and was a greater refreshment to him than his natural repose. Let every man reflect upon his own experience, and consult the working of his own breast, and he will find how unable he is to shut the door upon his thoughts, and to keep them from running out after that thing, whatsoever it is, that has seized his affections. Whatsoever work he is about, whatsoever place he is in, still his thoughts are sure to be there.

GUIDE

TO

HOLINESS.

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For the Guide to Holiness.

## HOLINESS THE MOST FAVORABLE STATE FOR MENTAL CULTIVATION.

THE<sup>02</sup> most interesting as well as the most profitable light in which we can view the subject of holiness, is doubtless the near relation into which it brings us to God, and the bearing which it has upon our state in the eternal world; yet contemplated in its influence upon our being in this temporal state, and the full development of our characters here, it is a subject of great importance. When presented to the Christian mind in its true connection with our social happiness, refining and elevating as it does the feelings in the social circle, making purer the atmosphere of "home," it has claims of no ordinary power. If again the mind dwells upon its favorable though too often forgotten influence upon the physical nature, by keeping from it hurtful habits and inducing the best condition for the display of its greatest strength, it cannot fail to be convicted that holiness is "profitable" in this respect also.

The relation in which we purpose briefly to consider it, is that which it sustains to the intellect, in its greatly important influence in giving it not only a sphere of action above the debasing things of common thought, but in enlarging its capacity. And as the intellect is mighty for good or evil, always at work for our glory or shame, and will have wrought out for us, in eternity, a vast material for the creation of never

ending joy or sorrow, whatever gives it the best and surest exercise, deeply concerns us. The influence thus favorably effecting it, is *holiness—the sanctification of the heart*—which sends its fostering stimulus over our whole nature, as in plants a healthy stock develops the most healthy leaves and fruit.

1. This favorable connection between the sanctification of the heart and the unfolding and invigorating of the intellect, is suggested we think by the beautiful adaptation, throughout all God's works, of one part to another—of that which is most important in any circle of influence, to that which is less important. He has placed the sun in the heavens not only to adorn but to *perfect* all animated nature. Having nicely adjusted every joint and muscle of the human frame, and wonderfully arranged its ten thousand channels of communication between each extreme part, the pulsations of the heart and the living current of the blood perfects the whole. So in the moral world, when the grace of God through faith begets within us a *pure heart*, it stimulates to a healthier and more vigorous action our whole nature. Under the influence of this sanctified impulse, the intellect can to greater advantage apply itself to the acquisition of that knowledge of science and literature which will be made eminently subservient to the true interests of religion. An incidental but great benefit will be secured from the same source in the guarantee that it gives that the best subjects for mental application will be selected. A *pure heart* will forbid the exhausting of the mental powers over books which merely gratify the curiosity; a *great end* will be sought, the highest glory of God. Thus impelled and thus guided, the mind will put forth its utmost ability.

2. We believe this view to be warranted by the Scriptures. "Godliness," in whatever degree it is experienced by the holiest saint or weakest believer, "is profitable;" but in its fullest experience it is most "profitable unto all things, having the promise of the life which now is," in its best possible growth as well as enjoyment, "and that which is to come." It was not the purpose of the word of God to detail the benefits of godliness, but has been given as a declaration exceedingly broad in its application; and in the universal profitableness of it, it would be strange if its godliness were not emphatically so when the profit was connected with one of the greatest gifts of God.

3. The testimony of many men of great talents and usefulness is, that when they have been the most holy, other things being equal, their intellects have developed the most rapidly. Henry Martyn, the distin-

guished Missionary to Persia, has left in substance, in his journal, the following testimony: "Since I have become a Christian I have accomplished much more in my studies by the same labor, than before." Luther speaks the same sentiment in his well known motto, "To have prayed well, is to have studied well." To have drawn near to God by much prayer, is, in reference to our lawful studies, equivalent to an increased application to them, in the quickened capabilities of the mind which our devotion shall have inspired. Many young men, of ardent piety, pursuing a collegiate course, have found their experience to accord with this view. One young man in particular declares, with regard to his own experience, while in college, the following important facts. "When I first felt the joyous emotions of sanctifying power from the Holy Ghost, I was surprised at my increased progress in my studies. My first impression was that I should fall behind my own standing, so much more of my time than during former terms had been spent in public and private devotional exercises; but upon examination of my recent habits, I found that more than the extra time spent in devotion, had been saved from moments formerly almost unconsciously trifled away. In addition to this, I was fully convinced that I had felt greater vivacity and strength of mind. But more than all, the deeper sense of responsibility for these collegiate privileges and the nobler aim which now inspires my mind, had caused me to accomplish more since my entire consecration than before. I am satisfied that I shall be a riper scholar for being a holier man. And this great benefit is but an incident of the great blessing of holiness which I have received by grace."

It may be objected to this view, that men of the most depraved hearts have possessed great mental power, such as Voltaire and Byron, and that men of extraordinary piety have not been so characterized. But this does not conflict with our position; not that holiness will confer great talents, nor that depravity will wholly destroy them, but that the former will afford the best possible condition for that important improvement which God requires at our hand.

This subject is of great practical importance to every Christian. As a holy heart affords the best qualification for mental improvement, so it brings with it greater obligations to improve to the utmost degree which our circumstances will allow, it being understood that our circumstances are such as the providence of God has determined. But especially to the gospel minister is this subject of great moment. Higher considerations for holiness we know there are which ought and

will affect him more than this; but if there were none, this ought to incite to immediate *feeling* and *action*. Z. A. M.

NEWTON UPPER FALLS, Feb. 1847.

For the Guide to Holiness.

## CHRISTIAN HOLINESS.—OBLIGATIONS TO BE HOLY.

HAVING now replied to most of the popular objections to Christian holiness, I proceed to lay down two propositions, and then to establish the obligations resting upon all Christians to attain this high state of grace. (1.) All Christians must be holy, prior to their admission to heaven; for we are required to follow “holiness, *without which* no man shall see the Lord.” (2.) The union of the soul and body interposes no absolute barrier to a state of holiness in this life, for both our first parents and our Savior were holy, though tabernacled in the flesh. In the light of these two facts, I now assert the obligation resting upon all Christians to be holy in this world. (1.) The first argument in support of this assertion, is deduced from the positive law of God. “Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” Deut. 6: 4–5. This law was given to Israel. It was positive; its rigorous demands being for ever unrelaxed, and its observance most solemnly enjoined. This law required supreme love to God—love excluding every vile affection—and embracing the fullness of the blessing of Christian holiness. But could Israel keep this law? This is often denied, while its obligations are freely admitted. To this I reply: (1.) God gives no law to his people without an adequate, gracious ability to keep it. (2.) If Israel could not keep it, then it was never obligatory upon them; hence, God must have commanded them to do what they could not do, and moreover, what God never enabled them to do. This is an obvious absurdity; for moral inability, if involuntary, annihilates obligation. (3.) But the Scriptures put this whole matter to rest; they show most unambiguously, that Israel could keep this law. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live.” Deut. 30: 6. This



is a strong and apposite passage. It utters a voice of authority. It proves, beyond all question, the *possibility* of supreme love to God. It teaches three things. (1.) Inward holiness. The word "circumcise" is, in the original, very expressive. In the Hebrew the word is "*mal*," and signifies, to *cut off*—to separate—as sin from the soul; and hence it tropically means—says Gesenius—"putting away all iniquity." The word in the Septuagint is, "*perikatharici*," and means, says Dr. Robinson, "to purify all around, or wholly." (2.) This passage teaches that this inward holiness enabled Israel to exercise *supreme* love to God; for it was a circumcision of the heart—"to love the Lord thy God with all thine heart, and with all thy soul." Was not this supreme love? (3.) It teaches that this inward holiness and supreme love are essential prerequisites to spiritual life. Israel needed both, that they might "*live*." Hence, we contend that the passage clearly asserts the gracious ability of Israel to keep the divine law, requiring supreme love to God. How this can be denied, I am utterly unable to comprehend; especially if the Scriptures be the standard of appeal. (4.) But is this law binding upon Christians now? This is a capital point. It brings the subject home to our own hearts and consciences. Let our blessed Savior answer this momentous question. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." Mark 12: 30. This is the language of Him who spake as never man spake. It is mandatory and ultimate. It is now the law of the gospel dispensation, and is solemnly binding on all Christians. Its re-enactment and publication by Christ in the Gospel code, also pre-suppose a gracious ability on the part of Christians to keep it; also its rigorous demand, and man's inability to meet it, would unite to make Christ a hard master, reaping where he had not sown, and gathering where he had not strown. Hence, this "first and great commandment" is still in force, with all its unsparing exactions; consequently the presumption is, that Christians can keep it. Now look at the extent of this law. (1.) It requires Christians to love God. (2.) But how much? This is the point. "With all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the law. And how much provision does it make for the flesh? How much more may Christians love the world, or any other object, than God, and yet keep this law? Does it not absolutely demand supreme love to God, and interdict all affection for other objects which would contravene such intense and

unmixed love? Does it not require the crucifixion of the old man, with all his deeds and affections? Does it not imply that the soul is emptied of all imputed and condemning sin, and also freed from its dominion and power, and girded up with all the wasteless energies of its redeemed and sanctified powers, to love and exult in God alone, and that, too, supremely? Cannot such a soul say, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee?" O, how unspeakably exalted and blessed is this state!

"A rest where all our soul's desire  
Is fixed on things above;  
Where fear, and sin, and grief expire,  
Cast out by perfect love."

Add to this argument the words of our Savior in another place, and the obligation of supreme love to God cannot be doubted. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48. Now "God is love." It is no where said, God is justice, God is mercy, or God is omniscience—but, "God is love." What is love is His essence and impersonation. This attribute represents and tempers all the rest. To be *perfect*, then, as God is *perfect*, can only imply a *perfection of love*; and this, of course, a relative perfection. As "God is love," so all his children should be love—*all love*. They should be as perfect in this grace—that is, relatively as perfect, in view of their limited capacities—as God is perfect in love. What else can the passage mean? There it stands—an eternal truth, a positive command. It unites its voice with "the first and great commandment," and proclaims, without ambiguity, the unrelaxed obligation of Christians to love God supremely in this life. That is, it requires them to seek and attain Christian holiness. No argument can disprove this. Hence indifference to this great blessing is rebellion. It crucifies the blessed Jesus afresh, and involves spiritual consumption, and fear that hath torment. But perfect love casteth out fear—it brings heaven down to earth, and raiseth earth up to heaven. It is a sky without clouds, and a day without night. The sun no more goes down, the moon does not withdraw itself, for the Lord is an everlasting light, and the days of our mourning are ended. Our walls are called *Salvation*, and our gates *Praise*. This is truly the "land of Beulah," a country of broad rivers and nodding plenty,

"A land of corn, and wine, and oil,  
Favored with God's peculiar smile,  
With every blessing blest;  
There dwells the Lord in righteousness,  
And keeps his own in perfect peace,  
And everlasting rest."

Why not cross and inherit it? Why stand longer, like Moses on Pisgah's heights—looking over and longing for the heavenly Canaan? God's law demands our supreme love, and his promised circumcision of our hearts will enable us now to keep this land; hence both duty and privilege invite us to *hunger and thirst* after righteousness, that we may *be filled*.

I shall now adduce some additional passages of Scripture in proof of the obligation of Christian holiness.

1. The first argument is deduced from those Scriptures which demand holiness of Christians, simply because God is holy. Such are the following:—"Ye shall be holy, for I am holy." Levit. 11: 44. "Sanctify yourselves, therefore, and be ye holy." Levit. 20: 7. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Peter, 1: 15, 16. These Scriptures enjoin, in the most positive and sententious manner, unqualified holiness. The reason assigned is simply that God is holy. The propriety of this requisition lies in the fact that without holiness there could be not perfect congeniality of feeling between God and his people, nor perfect communion in heaven. God cannot look upon sin with the least degree of allowance or approbation. All the feelings of his infinitely holy heart revolt against it, and cry out,—

"O cursed, cursed sin,  
Traitor to God and ruiner of man;  
Mother of wo, and death, and hell."

Hence, to enjoy his divine fellowship, and reconciled favor to its full extent—that is, to an extent compatible with our purified but limited powers—"all filthiness of the flesh and spirit" must be cleansed away, and Christian holiness attained. This God commands, alleging his own holiness as the only reason.

2. The obligation of Christian holiness is further argued from those Scriptures which require the *practice* of holiness in this life, and its indwelling fullness in the soul as an absolute prerequisite to an admis-

sion into heaven. Such is St. Paul's language to the Hebrews: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 13. The Greek verb, *diokete*, here rendered "follow," evidently has a tropical sense, and signifies, in this passage, *to practice*. It is not to be taken in the sense of following after an object without attaining it. For if so, the first clause of the verse would be converted into nonsense. It would then read: "Follow after peace with all men, without ever attaining it, and (follow after) holiness, without which no man shall see the Lord." It is obvious, therefore, that the passage requires to be used in the sense of practice. Then it would read; "Practice peace with all men"—clearly implying the possibility of doing so—"and practice holiness, without which no man shall see the Lord." Christian holiness, then, is a state of grace to be attained and exemplified in the daily life and conversation. It is not like the fabled Juno, a goddess only in pursuit, but a vanishing cloud in apprehension; but it is something substantial, to be attained—to be practised—and that too as really and visibly as the practise of "peace with all men." As the apostle meant that his Hebrew brethren should "follow or practice peace with all men,"—and that during life—so he meant they should follow or practise holiness, without which no man shall see the Lord,"—being living epistles known and road of all men—cleansed from all actual and indwelling sin—walking evermore circumspectly, and following this blessed mode of living "unblameable in holiness all the days of their lives." This is a strong passage. It proves that holiness is the element in which the Christian should live—that it is a conspicuous grace, making him in reality the light of the world—pouring a clear and gentle illumination on the encompassing darkness, and shedding over his own words, tempers, and actions, an unearthly sweetness and lustre. It proves its practicability and attainableness in this life, and forever annihilates that great and cheerless error which looks to death, with its grave and reptiles, and not to Christ crucified, for purity of heart. O, how infinitely precious and sweet is this unspeakably glorious and eternal truth; a truth which rests, not on blind conjecture, but on the impregnable rock of Holy Scripture—a truth for ever unfolding in its riches, but never unfolded—whose splendor no cavil can darken, and upon which the humble and contrite soul that trembles at Jesus' word may feast sumptuously every day. It enables us to exult and sing:

"O glorious hope of perfect love!  
It lifts me up to things above;  
It bears on eagle's wings:  
It gives my ravish'd soul a taste,  
And makes me for some moments feast  
With Jesus' priests and kings."

Now when God says, "follow (or practise) holiness," and makes this the condition on which we shall see the Lord, can any doubt our obligation to seek and attain this great blessing? Here is the high and irrevocable command—sounding through the Bible, and reverberating through the heavens—"follow holiness;" and here, too, is the stringent necessity for it: "without which no man shall see the Lord." In the overwhelming light of this truth, may we not anxiously inquire, with the wondering disciples, "Lord, are there few that be saved?"

3. Another argument for the solemn obligation now resting on all Christians to seek and attain Christian holiness in this life, is drawn from those Scriptures which make such a high state of grace essential to the full enjoyment of God. The following is an illustration of this class; "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. This does not mean the "pure in heart" at death, or in another world. This is all true, but such an interpretation is a traditionary gloss. It is obvious from the context, that it means the pure in heart in this life. Christ was addressing his disciples on the mount. He said to them, "Blessed are they that mourn. Blessed are the merciful. Blessed are the peace makers," &c. Now all these mourning, merciful, and peace making persons, whom Christ pronounced blessed, must be supposed to be in this world, and not in the next. But in this immediate connection, and without intimating any change of interpretation, the Savior said, "Blessed are the pure in heart, for they shall see God." That is, blessed are those whose hearts are cleansed from all unrighteousness in this world—as blessed are those who mourn, and are merciful, and are peace makers in this world, "for they shall see God"—or enjoy God—as this Hebraistic phrase signifies. Hence, to enjoy God fully, we must be *pure in heart*." To love him with reciprocal affection, we must be like him. To manifest towards him suitable affinities and congenialities, our souls must be thoroughly and powerfully magnetized by the grace of Christ. By the mysterious and transforming power of the Holy Ghost, we must be cleansed from sin, and divinely assimilated into his express image and likeness. Then we abide in God, and bring forth fruit. Then our joy is unutterable, and full of glory.

"When God is mine, and I am his,  
Of paradise possessed,  
I taste unutterable bliss,  
And everlasting rest."

Now, if this sweet and uninterrupted enjoyment of God be conditioned on purity of heart—if to procure for us eternal and full redemption, and purify us unto himself a peculiar people, not having spot, nor wrinkle, nor any such thing—Christ came down to this world, became poor, suffered ignominiously, and died a super-tragical death—let me urge the momentous inquiry:—Is not Christian holiness obligatory upon us? Can we neglect, with impunity, so great a salvation? Is not a blessing pronounced upon the "pure in heart?" A blessing, too, which immortality shall not outlive, and an eternal God shall not cease to communicate and increase, but which unpardoned impurity for ever forfeits.

HENRY W. ADAMS.

*Concord, N. H.*

#### ERRORS.

In the March No. of the Guide, in brother Adams' article, page 52, nine lines from the top, read "an alluring world" instead of "alluring words." Page 54, twelve lines from the bottom, instead of "declares" read "denies."

For the Guide to Holiness.

## INCENTIVES TO HOLINESS.

### NO. I.

1. As an incentive to holiness, we should seek to be holy while there is hope—we are now not only probationers of time, but "prisoners of hope." Soon, yea, *very* soon ("for he that shall come, will come and will not tarry,") our "probationary state must close. Then if not made holy it will be too late. "What thou doest, do quickly"—do with thy might, for there is no work, nor wisdom, nor knowledge in the grave, whither thou goest."

2. We should seek earnestly to be made holy while the gate of mercy stands open. Time will come, when it will be shut, and shut for ever. Then we may cry and cry in vain for a fitness for heaven, and a dwelling "among the spirits of the just." For it will not be then in the ear of mercy, nor in the reach of pardon, nor in the economy of grace. "To-day, if ye will hear his voice," therefore, "harden not your hearts." Fly to Christ then as your *rock*, your *refuge* and your *rest*. Obtain his *fullness*, "perfect holiness in his fear," and drink for ever from the rivers of his pleasure.

3. Another powerful incentive to purity is the holiness of God.

"As he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy : for *I* am holy." If therefore we would be "Israelites indeed"—"children of God," "joint heirs with Jesus Christ"—saved "unto the uttermost," and enjoy God for ever, we must be holy. "Be ye holy : for I, the Lord your God, am holy." Jehovah speaks—we should, we *must* obey, if at last we would stand "in his presence with exceeding great joy." Christian reader, "Be ye, therefore, perfect, even as your Father in heaven is perfect."

4. We should be holy also in consideration of what our salvation cost. "We have been redeemed ,not with corruptible things, such as *silver* and *gold*, but with his own precious blood." Our salvation is of infinite worth, because it hath been purchased with infinite love, at infinite pains. The ransom now is paid—the cross shows the victim slain, and *that* victim is the Lamb of God, the only Son of the Father, the Redeemer of the world. For "that he might sanctify the people with his blood, he gave himself once an offering for all." This he did to "redeem us unto himself a peculiar people, zealous of good works"—"to wash us from our sins in his own blood"—"to save us unto the uttermost." Christian, wilt thou avail thyself of the merits of this great atonement? "Wilt thou be clean?" Wilt thou be saved from all sin and cleansed from all unrighteousness? Answer now for thyself before God, and determine at this hour whether thou wilt walk before God in righteousness and true holiness."

5. Another consoling motive to seek for holiness of heart is, that Christ himself has not only willed our sanctification, but actually prayed for it ; and in that prayer he has also taught and encouraged us to pray for it, and to believe on his name. Hear the Savior pray, "Sanctify them through thy truth : thy word is truth." O memorable prayer ! The Redeemer of the world prays that we may be sanctified, cleansed, and saved through the truth, which is the word of God ! And the great Apostle of the Gentiles prays also, "The very God of peace sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ." Reader, "pray without ceasing," and you will soon be able to "rejoice evermore and in every thing give thanks." And let the burden of your prayer be—

"O for a lowly contrite heart,  
Believing, true and clean !  
A heart in every thought renew'd,  
And full of love divine ;  
*Perfect* and *right*, and *just* and *good*,  
A copy, Lord, of thine."

6. *We* should be holy because *heaven* is holy. Holiness here is indispensable to our eternal happiness hereafter. Heb. xii. 14. God is not only holy in himself, but the place where he dwells is holy. "For there shall in no wise enter into it (into heaven) any thing that defileth, neither whatsoever worketh abomination." The unholy will never be permitted to dwell with the holy, nor the wicked and unbelieving among the "spirits of just men made perfect." We must be qualified by his grace, and washed by his blood, to be "meet for the inheritance among the saints in light." In view of all these great and impressive motives to holiness, let every believer speedily come unto Christ, be made whole and "sin no more." "And he who is righteous let him be righteous still; and he who is holy let him be holy still."

I. N. K.

*Urbana, O., Dec., 1846.*

### NOT INTENDING TO SEEK RELIGION.

THE Rev. Dr. Payson, in the progress of a revival among his church in Portland, after having repeatedly invited meetings at his house of those who wished to seek religion, one day gave an invitation to all those young persons who did not intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant social interview with them, saying nothing about religion, until just as they were about to leave, he closed with a very few plain remarks, in the following manner:—

"Suppose you should see coming down from heaven a fine thread, so fine as to be almost invisible, and it should come and attach itself to you. You knew, we suppose, that it came from God. Should you dare put out your hand and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest who should openly break even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little tender thread upon you all; it is very weak and frail, and you can in a moment brush it away. But you will certainly not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you for ever to God."



For the Guide to Holiness

**"WHAT IS FAITH."**

"Faith is the substance of things hoped for, the evidence of things not seen."  
—Heb. xi. 1.

"Faith is the substance of our hopes,  
Unseen by mortal eyes;  
Faith is the key of prayer that opens  
The treasures of the skies."

LET us for a moment consider Faith, and its astonishing effects. This is the believer's privilege frequently to contemplate. The Christian, too, should always have faith in lively exercise. True, lively, scriptural, evangelical faith, is the same every where, in all ages, under all circumstances. For God is true—to endless years the same—and "his word endureth for ever." What he in his word hath spoken, his own almighty hand will do. Here is the ground of all true faith. "It is impossible for God to lie." "Thy word is truth." Wherefore it is the believer's privilege "to have faith in God"—strong, unshaken faith—faith always in his faithful promises.

Read attentively the 11th chap. of Heb. Here we have a striking exemplification of the triumphs of saving faith, through our Lord Jesus Christ. What wonders it accomplished among the worthies of other ages! "Stopped the mouths of lions, quenched the violence of fire," turned away the edge of the sword, and "turned to flight the armies of the aliens!" It also performed miracles of grace, "subdued kingdoms, wrought righteousness," and ultimately translated the redeemed among men to the mansions of glory!

What a "sacramental host of God's elect" is here presented, and how beautifully the whole is portrayed by the glowing pen of inspiration! In what simple yet unsurpassingly sublime strains does the narrative continue and conclude! "All these obtained a good report through faith," and they are now safe in the promised Canaan, "inheriting the promises." For God had promised them "a more heavenly inheritance"—"a city which cannot be moved."

Here we have a summary view of the good of many succeeding ages, who triumphed in the fire, gloried in the cross, and rejoiced in the full assurance of faith. Some were stoned, others sawn asunder, slain with the sword, and "wandered about, being desti-

tute, afflicted, tormented." What "a cloud of witnesses is here presented, and what a host of believers, down to the present day, have been saved like them through faith. Thus we learn much of the true nature and worth of faith, by its saving effects upon the hearts and lives of the children of men.

And what faith *has* done, it may do *again*. For it is the same *now* as in ages *past*. It has lost none of its saving efficacy. Thousands in all ages of the church have been redeemed and saved through this glorious medium. Faith is the very touchstone of our salvation. It converts earth into a paradise, and is the only road that leads us back from sin and death to God and holiness. "We live by faith"—"we walk by faith"—not by sight—and "we are saved by grace through faith."

Christian reader, dost thou understand then what is implied in simple faith and having faith in God? Art thou living the life of faith? Art thou walking by faith? The God of thy salvation then speed thee on thy journey home. The heaven of thy rest lies just before thee—that crown is thine—be faithful and thou shalt "inherit all things." Never grow weary. Abraham walked many years with God by faith, and Enoch three hundred years. So mayest thou walk before God "in righteous and true holiness all the days of thy life." Amid every cloud, and every storm, look aloft and behold the glories of the eternal day bursting upon thy enraptured vision!

"Faith is the dawn of heavenly light,  
That cheers the fainting soul,  
And drives away those clouds of night  
That round his vision roll."

Believing one, art thou not sanctified? "Have faith in God." "Believe in him—who was wounded for our transgressions, and by whose stripes we are healed"—"and thou shalt be saved." But art thou perfect in love? "Be ye therefore *steadfast, unmoveable*, always abounding in the work of the Lord." Faith will bear us safely to the skies. Heaven is our home: hallelujah! Praise ye the Lord.

I. N. K.

*Urbana, O., Dec. 1846.*

God is perfectly tranquil. He is never subject to agitation in any case whatever. And unlikeness to him in this respect, except in what is instinctive and physically unavoidable, indicates the existing state of the mind to be in some respects wrong.

## EXPERIENCE OF A BLIND LADY.

NEW YORK CITY, MARCH 6TH, 1847.

DEAR BROTHER KING:—Praise the Lord, the work of *holiness*, of *entire sanctification* of *body, soul and spirit*, unto *obedience* and sprinkling of the *blood of Jesus*—is rapidly progressing in this City. Glory to God for those nurseries of devotion—meetings on Tuesdays, Fridays, &c, established in different parts of this city for that *specific object*—the entire consecration of *body, soul and spirit*, time, talents, influence—all, to God—for time and eternity. At one of these, yesterday, all the air was love, and several souls were sanctified. These are, emphatically, *schools of Christ*, where souls all immortal are diligently instructed in the “deep things of God”—in the knowledge of God as it is in Christ Jesus, that they may know him, and the power of his resurrection, and the fellowship of his sufferings—to be conformed to his death—to *believe* themselves dead indeed unto sin, and alive unto God through faith in Christ Jesus our Lord. In *these* meetings, *souls*, vessels of mercy, are *trained* and fitted for *salvation*, eternal life, the *Palace of God*, to live and reign with Christ, for ever and ever. What a contrast they present to those schools of *vice*, where souls are trained for ruin, vessels of wrath fitted for destruction!

At the ardent and joint request of several dear brethren and sisters, I have obtained, and now forward for the Guide, the experience of our dear sister Fowler, who has lately received the blessing of *perfect love*. We think it cannot fail to interest the readers of the precious Guide; especially when they consider that our dear sister F. is *blind*, and consequently shut out from all the beauties of nature, that once charmed and delighted her soul. Now they charm her *no more*. *Day*, which returns to *all*, returns not to her. Nor sweet approach of *morn*, or *eve*, or sight of vernal bloom, but *clouds instead*, and ever during *dark* surrounds her natural eyes. Oh! dear reader, to profit by her *experience*, imagine yourself for a moment in *her* situation, and all the *pleasing, beautiful sights* of this world, at once and for ever shut out from your vision. Yet she is *light*, in the Lord. She sees a beauty in holiness, and with her mind beholds wondrous things in God's law, and clearly discovers the *mercy of God* in her *affliction*, which for the present is grievous, yet being duly exercised thereby, it hath already yielded to her the peaceable fruits of *righteousness*, and is also working out for her a far more *exceeding and eternal weight* of glory. Oh! *precious, sweet, afflictions; blessings in disguise*. Whom the Lord loveth he *chasteneth*, and the soul that hearkeneth to his voice, humbly kisses his father's chastening rod, and rejoices in the purifying flames. Thus our sister now rejoices with trembling, while her eye of *faith* is fixed upon the beauties of the crucified Savior, and the perfect law of love is written on her heart, and is the mainspring of all her actions. Oh, may every unsanctified soul, who may read her experience, believe for, and receive, like her, the blessing of *perfect love*.

W. H. BAILEY.

“In the world ye shall have tribulation,  
But in me ye shall have peace.”

I was blessed with a pious mother. The Spirit of the Lord strove with me from the earliest of my recollections. I frequently hid myself away when but a child,

and prayed and wept on account of my sins. I had a great respect for Christians, and loved their company. When about twenty years of age, I went with some friends to a camp meeting. While *there*, I was deeply convicted of my *sins*, and felt myself a great sinner, in the sight of a *holy God*; and deeply felt, that without an interest in Christ, I must be eternally lost. I knelt in the praying circles, and asked the prayers of God's people. I felt myself exposed to hell, and prayed earnestly to God for the pardon of my sins, through the merits of Christ. Near the close of the meeting, Sept. 8th, 1824, just before daylight, "*Jesus spoke peace to my soul.*" My burden was all removed, and I was very happy. The change was so great, that I never doubted it for one moment. *Old things* had indeed *passed away*, and all things become new. I returned home and told my friends what God had done for my soul. A few days afterwards I attached myself to the M. E. Church, and was much blessed in the regular attendance on the means of grace, *particularly* class meetings. I could often

"Read my title clear, to mansions in the skies."

After a few years had elapsed, I was united in matrimony, to one of the best of companions, who cared much both for my temporal and spiritual good. We often had sweet seasons together waiting on the Lord.

When we had been married about three years, it pleased God to bring me under a deep affliction. I was attacked with inflammation of the brain, by which I was rendered nearly blind. The best medical aid was procured, and I partially recovered my health, but was still *blind*. After being under the care of different physicians for a length of time, the disease (AMAROSIS) was thought to be *incurable*. I was deeply depressed in spirit, on account of my affliction. I had the care of a little family, and felt that I needed much of the sustaining grace of God. I found in myself so much of my own will that I could not say, "The will of the Lord be done." I often examined my heart before God, and often found a willingness to do but not to *suffer* his will. I remained in that depressed state of mind for some five or six years. The *thought* that I must live and be *blind*, I could not willingly submit to. I was so deeply depressed in spirit that I wept frequently and to great excess; and at times thought that to depart and be with Christ would be far better. My companion, who was ever kind, strove often to comfort me in those days of affliction. Our physician was a pious man, and frequently told me to look to the Lord for supporting grace, and to seek for holiness of heart, that I might be *wholly* resigned to his will. I believed such was my privilege, because it was a Bible doctrine. I endeavored to search my heart, and at times felt that I enjoyed the evidence of justifying grace, and a heart full of gratitude to God, that he had not cut me off for distrusting his goodness. I felt myself a worm of earth, and knew the Lord looked down upon me. I remembered I was but dust, and realized, after my many heart wanderings from God, that he was sweetly drawing me on with "cords of love," and with confidence could say, *I was his child*. His Spirit was searching my heart, and showing me the evils that remained there. My prayer was,

"Break off the yoke of inbred sin,  
And fully set my spirit free;"

and for the blessing of perfect love, that inbred sin might be all destroyed.

One day, while I was at private prayer, I was led to humble myself in the dust at the feet of Jesus when this promise was applied to my heart, "I will sprinkle you with clean water; from all your filthiness and from all your idols will I cleanse you." I felt I could rest my all in Jesus. I was filled with *perfect love*, and for some time a sweet peace possessed my heart. I did not say much about it: I thought there were many in the church who had led a more devoted life than I had, and yet did not profess this blessing. I feared there would be remarks made upon it. I grew weak, and after a time lost sight of it. I found an "aching void within, which the world could never fill." In August last I attended a camp-meeting held at the town of Rye, and while there, under the preaching of Dr. Roberts, on the subject of holiness, I deeply felt it my duty to give myself to God without reserve, because he hath said, "*Give me thy heart.*" My mind was much exercised on this subject. For some months, I did not doubt my acceptance with God, but often felt my *own* will to rise, and prayed that it might be all subdued and lost in the will of God. I could *not read*, but often prayed in secret for faith in Christ, that I might claim his promises. I renewed my covenant, and promised the Lord if he would restore unto me the blessing of perfect love, I would take up the cross and do every known duty. One evening, returning from meeting, the name of Jesus rested with renewed sweetness on my mind. I retired to my room, when I was forcibly impressed with this thought, Jesus is just as able to save you from *all sin now*, as he ever was or ever will be. I fell on my knees before God, and by *faith*, saw Christ extended on the cross for me. I felt his cleansing blood applied to my heart. I rested my all on him, for time and eternity; and felt that he *did* accept the sacrifice, and was indeed the sinner's friend. A sweet peace possessed my soul. I *rejoiced* in a *FULL SALVATION* through the blood of Christ. Oh! that I may rest in him by faith, and be humble as in the dust, at the foot of the cross. My will is sweetly lost in the will of God. I have never had *one* trial too many. I expect to praise God in heaven for every *affliction*, and am willing to suffer all his righteous will, if I may be counted worthy to make one of that number whom John saw, who went up through great tribulation, and washed their robes and made them white in the blood of the Lamb.

"When to that blessed world I rise,  
And join the anthems in the skies,  
This note above the rest shall swell—  
My Jesus hath done all things well."

Glory to Jesus for a present, free,, and full salvation. I know not how to praise him enough.

"His blood can make the foulest clean;  
His blood avails for me."

If sinners did but know the love of Jesus, they would seek him too. He died for *ALL*, and can save to the uttermost. He is my shield and hiding place, my shelter amid all adversities of life; I cannot keep myself a moment, but Jesus saves me. He hath loved me with an everlasting love.

"Oh! for this love—let rocks and hills  
Their lasting silence break;  
And all harmonious human tongues,  
The Savior's praises speak."

New York, Feb., 1847.

8\*

CATHARINE FOWLER.

For the Guide to Holiness.

## HOW WE MAY BECOME HOLY.

HEBREWS xii. 1, 2.

*Willingness or Consecration.* { "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us—

*Faith.* { Looking unto Jesus, the author and finisher of our faith."

ALL Christians believe, that in heaven we shall be made "like unto the angels of God," perfect in our nature, and rendering a perfect service. An angel has, in the first place, a perfect intellect—he always sees things as they are; he never expects from an action a different result from what does follow: he never traces any thing back to a wrong cause. A madman will step from the house-top in order to reach a distant object, without perceiving the consequences of such an act: he expects a result which will not follow. But an angel never mistakes as to the best way of doing whatever duty God may assign. He perfectly adapts means to ends; that is, he has wisdom.

But the *moral nature* of an angel must be perfect. While his intellect presents the best way to perform the Lord's will, he must have a conscience instantaneously and invariably urging him to pursue it, and a will as promptly and invariably deciding so to do. A hardened criminal, even when his mind presents the best way, and the consequences of a wrong act, is scarcely sensible of the wickedness of it; or if he is, his will instinctively determines to disregard the right, in order to gratify self. His moral nature is almost entirely disordered. But when, whatever the intellect presents as the best way to serve God, is immediately urged by conscience as right, and the will decides to do it; then we have a perfect moral nature—that is, HOLINESS.

Now holiness and wisdom—always to see the best way, and always to adopt—constitutes the perfect nature of an angel; and doing the best thing in the best way, he renders perfect service. But holiness and wisdom are independent. If an angel's mind were disordered, so that he thought an ineffectual course of action would be the successful one, he would have *less wisdom*: yet if conscience urged him to do what seemed fittest to gain the end, and his will decided to pursue it, he would be just as holy. His

intellect might fail, until he became an idiot, yet his heart remain holy.

Now *our* intellects must be disordered while we are in the body. But God requires, as all evangelical denominations of Christians believe, that our hearts should be holy *before* we leave the body, since he says plainly, "Holiness, without which no man shall see the Lord." But many denominations hold that we will be made holy at the hour of death, and not until then: the Methodist church holds that we may be sanctified at the dying hour, but that we may attain to sanctification or Christian perfection at any previous time. For an angel's mind, and holiness, make *angelic perfection*: a Christian's mind, (such as it may be,) and holiness, make *Christian perfection*.

II. *How do we know that we may become holy before the dying hour?*

Because sanctification is a part of salvation, since without holiness no man shall see the Lord. But by whatever means, and at whatever time, the whole may be obtained, so soon, and by such means, that part is to be gained. If salvation is by faith, so must be sanctification. If the Scripture urges the present as the "day of salvation," without excluding sanctification, it follows that this should be sought, and may be gained in this "accepted time." But if sanctification is not only not excepted from this exhortation to immediate salvation, but is separately commanded as a present duty—"Be ye holy, for I am holy;" urged in consideration of the promises of purification—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" prayed for by the inspired apostle, as an immediate gift from heaven—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved" (implying that they were so to begin with) "blameless unto the coming of our Lord Jesus Christ;" and finally mentioned as a present consolation and security—"Because as He is, so are we in this world;" if it be thus urged as a part of salvation, and separately too as admitting and claiming immediate action, how can we doubt that it is our privilege and duty at once to ask it, at once to receive it?

That we should ask it, indeed, all Christians allow, and so do. But will they ask what it is not according to God's will to give? Nay, but "this is the will of God, even your sanctification." But "this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that

he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Christians are awaking more to the fullness of this privilege. Not only in the Methodist, but in other denominations, members and ministers are rising as witnesses for God, that they too having "this confidence," have asked, and believed, and found "Jesus Christ the same yesterday, to-day, and for ever."

### III. *How may we become holy?*

By faith. Faith that God fulfils his promise whenever I fulfil the terms upon which he promised. Faith that whenever I perform my part of the covenant, God then performs his part. What then are the terms upon which we receive the promise? The Spirit answers, "*Whosoever will*, let him come, and take the water of life *freely*." Willingness to receive is all that is required before we exercise faith that God performs the promise. What does willingness imply?

WILLINGNESS to receive any thing implies that we consent to have it, in all its parts and all its necessary consequences. If we are willing to take the "pearl of great price," it is even though its setting may for a while pierce into the bosom which wears it. If we are willing to take the heavenly spouse, it must be as far as this world is concerned, "for richer or for poorer, for better or for worse." If we are willing to be holy, it is to be holy any where, even if hereafter, for God's glory, we may be sent from heaven to a place of temptation and persecution; and so, if after he sanctifies us, the Lord pleases that we remain on earth a few years longer, we must be willing to be holy even here. A man may desire part of a thing, but never the entire thing, until he consents to take it with all its necessary consequences. No man truly desires a fig tree, if it is only on condition that it bear grapes: so no man really desires holiness, if only on condition that it bear the fruits of unholiness, such as ease, self-pleasing, and the friendship of the world. In the Epistle to the Hebrews, after the apostle has shown from the promises of God, that we may be sanctified, and that by faith, and having in the eleventh chapter given instances wherein faith was strikingly rewarded, he proceeds, as we should expect, to urge his church to become holy; and first presses them to be willing:—"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." And then, when they consent to lay aside all hindrances, and take, not a part of their own choice, but that set before them by the providence and Spirit of God, then he at once



proceeds, "Looking unto Jesus, the author and finisher of our *faith*."

FAITH, simply believes that God keeps his promise. If he promises to do an act, without saying *when* he will perform it, then it is faith to believe he will do so, and patiently wait its coming. But if God promises it at a specified period, it is not faith to believe merely that at some future period he will do it; but we must believe, when the specified time comes, that he *does* do it. If our God has promised us for Jesus' sake "a cleansing from all sin," without saying when he will act, then we have faith if we believe it is coming, and quietly wait for it. But if the command is, "Whosoever will, let him come, and take the water of life freely;" and, "*When ye pray*" (prayer implies a willingness to receive) "believe that ye receive," then nothing is faith but to believe that God does give us, "when we pray." The Giver of "every good and perfect gift," specifies the moment when he will bestow them; when that moment arrives, we dishonor God by doubting whether he fulfils his promise.

IV. *Now a want, either of willingness or faith, is the deficiency of every unsanctified heart.*

1. The unwilling we find among the unconverted, and among evident backsliders. The outward Christian too, but without the witness of the Spirit, and continually condemned, because he habitually refuses to do duty, that is, declines to take what must accompany holiness, is evidently unwilling. None of these three classes are in a state of safety.

2. The unbelieving. In every denomination of Christians are hearts earnestly desiring purification, and willing to yield up all their own will: yet they do not become holy, because they either, 1st. Believe God will not bless them until they are near death, which is not faith in the promise: or, 2d. Believe merely that at *some time* he will bless; which also we showed was not faith in the promise, because God specifies *the time* of fulfilment.

How then can such people enter heaven? Because, since they pursue holiness so far as their light permits; having willingness to receive, and implicit confidence in God, although they do not understand that they may receive whenever they are willing; God need only remove this ignorance, and they will believe. So must we hold that He does to such souls in their dying hour. But *until* they believe, they are not sanctified. Let us therefore take heed, first to be willing, and then to believe.

But, dear reader, do you feel that an unguarded life has

given the things of the world too strong a hold of you, and you cannot, throwing them aside, say, "Thy will be done!" He that gave his only-begotten Son, will freely add all things unto you. Pray for an humble spirit; for deeper conviction of the evil of your nature; for light to show things as they are, and to assist you in testing your willingness to sacrifice every thing not allowed by holiness. God does not require that the duty seem pleasant. The sanctified may have from nature or education a deep aversion to the act required. All the willingness required is, that you will, or determine, that though "thy flesh and thy heart faileth," yet in Him, who "is the strength of thy heart," the duty shall be done—the sacrifice shall be made. Wrestle with God for strength to yield each idol as it is presented, and ask believing that power will answer your prayer. Rest not, until marking well the crosses, counting well the costs of a sanctified life, you can determine by grace to "enter the strait gate, and narrow way," and be one of God's "peculiar people," for "few they be who go in thereat." Fear not lest even if you gain, you should not keep a pure heart. Is it not easier for God to love, and save from sin, a soul holy and all opposed to evil, than a heart still corrupt and lustful? Does God require you to do all in your weakness? Nay, answers the Spirit, "I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Then you become as the Savior was when on earth, and he sympathizes with you, as he scarcely could do in your hours of partial devotion, and grieving the Holy Spirit. In reference to you peculiarly may it be said, that "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Whenever therefore you truly desire holiness, trusting the future as well as the present with Jesus, believe your uplifted prayer is answered.

Faith, we repeat, is simply a reliance on the truth of God's word. Feelings and sensible evidences may encourage us; but these are not the grounds of faith, and consequently when they are removed, or before they come, faith has still its only true and all-sufficient foundation. Many willing souls have prayed, and now wait in unbelief until they shall gain some sensible evidence that the work is wrought. But faith has nothing to do with these—must not wait for them. How can God witness that you have what you have not as yet? And how can you have, until you believe? Even while you know that God will sooner or later, after you have faith, give a powerful, direct witness of the Spirit, you must, just as if you never expected such a witness, believe simply because the promise is of God. In after stages of expe-

rience it is often the same. "Thus saith the Lord" is the rivet which fixes the strong chain of my faith on the rock of ages, the throne of God. At times, perhaps generally, springing out from the throne, golden cords of joy and sweet feeling twine through its links, and seem to bind it more closely and surely to the rock. Yet my eye still rests upon that rivet of the promise alone; and when these are withdrawn, my soul is calm and undisturbed as ever, though careful and watching lest I be unwilling to consecrate all to my Redeemer.

Very great injury has arisen from placing sanctification too high, taking as a standard the common range of Christian experience, and considering this a safe and satisfactory condition. Many therefore are half disposed to rest contented, viewing holiness as a privilege it is true, but not absolutely necessary: many who are not satisfied are discouraged by the thought that it is reached by but few, and that "it is too high; they cannot attain unto it." But, in the light of the Holy Spirit, holiness is not a high state; but in proportion as we come short of it, we are low. How strong is our Creator's claim, that his gifts should not be used against his cause, and his glory! How strong the Redeemer's claim that the ransomed powers "henceforth live not unto themselves!" How easy the way by which we may yield such service, simply by willingness and believing God! Therefore holiness is like common honesty. We commend the honest man; but at the same time say, that "it is no great credit—nothing more than he ought to be." Now if a group of liars and thieves, partially reformed, not lying or stealing indeed by any means so much as of old, should be overheard praising each other's respectable state of moral integrity, while simple honesty they consider a distant privilege, a supererogatory height, how absurd would it seem! But holiness we owe to God, as much as honesty to men. It is as easy to practise for the willing and praying heart. The Bible speaks of it as just such a matter of course. Yet Christians meet together: they disgrace the cause of God, but not as much as formerly; they grieve their Benefactor, but only once or twice a day: they continually break their vows to God, but keep them most of the time: they rob their Maker of his glory, but only when self-interest is very pressing! Some would like to be holy, and get rid of this constant reproof from the Spirit; and some who are truly humbled at their conduct, are deceived into the opinion that they cannot reach their desire until a distant period, and therefore make no prompt, spirited effort. Whereas sanctification is the lowest state wherein man lives continually uncondemned of God.

The apostle speaks of some, who will enter heaven indeed; "they themselves shall be saved, *yet so as by fire.*" And are these in an extraordinary state of Christian privilege? Yet these must be holy, for "without holiness no man shall see the Lord." Holiness is the zero point on heaven's thermometer, that measures the warmth of our love and meetness for the inheritance of the saints. Above that point there may be height; but however slightly, just so far as we sink beneath it, it is all lowness; a lowness that shuts us out. The love that gave the "only-begotten Son," placed the test as low as could possibly be. Holiness, we repeat it, is the zero point. Let us, then, throw aside this absurd, this fatal mistake, and "present our bodies" and our spirits "a living sacrifice, holy, acceptable unto God, which is our *reasonable service,*" both from the justice of the requirement, and the ease by which we may gain strength to perform it.

Dear reader, are you holy? If not, is it because you are unwilling, or have you not known the way of present faith? Are you too weak to hurl your idols from their thrones? "He giveth power to the faint; and to them that have no might he increaseth strength." Or does Jesus seem presented to you for the first time, as "a *present* and a *full* salvation?" Let your next prayer be offered in faith, not in hope alone, and "faithful is he that calleth you, who also will do it."

Many may truly desire holiness, but do not reach it now, through ignorance of the way. But none can truly desire holiness, and not reach it, who from this time know the way. \* M.\*

He that standeth in God in such a manner as to have no will but the divine will, accounts every thing which takes place as a manifestation of God. If God is in the thing itself, God is nevertheless manifested in the thing. And thus it is with God that he first communicates through the medium of the thing in which he manifests himself. And consequently, as God is the first object which presents itself, he imputes nothing to the subordinate creatures, neither condemning nor approving, neither sorrowing nor rejoicing, without first referring whatever takes place to God, and viewing it in the clearness and truth of the divine light.

Confession of sin is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.

# GUIDE

TO

# HOLINESS.

For the Guide to Holiness.

## CHRISTIAN HOLINESS.—OBLIGATIONS TO BE HOLY.

CONTINUED.

4. The imperative obligation of Christian holiness is also inculcated by those Scriptures which exhort Christians to complete or "*perfect* holiness" in this world. The language of St. Paul to the Corinthians is here in point: — "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." — 2 Cor., 7: 1. Now, 1. Consider the extent of the blessing here brought to view. It is a cleansing "from all filthiness of the flesh and spirit." 2. This great and heavenly work, too, was to be wrought in believers, — the Corinthian brethren. Hence, it was not conversion, or regeneration. 3. This extraordinary blessing was to be received and enjoyed in this world; they were to "perfect holiness in the fear of God." The Greek participle, *epitelountes*, — rendered, "perfecting" — signifies completing, finishing, making an end of, cutting short. The same word is used by St. Paul, in this sense, in Rom. 15: 28 — "When, therefore, I have *performed* (or finished) this." Hence, it contemplates the work of holiness as being finished, in point of Christian purity, and not forever progressive and incomplete. It sometimes has the sense of *practising*, being a tropical meaning, in view of its primal signification, *to finish*; because, when an article of manufacture is finished, it is generally put to a practical

use. Hence, Dr. Robinson says, it means, in this place, *to practise*. See his Greek and English Lexicon, page 317. With this important meaning, it is obvious that the word looks not so much to a prospective work to be accomplished at death, as to a present work, wrought at once, so far as its purity is concerned, and in this life — embracing a radical and thorough cleansing “from all filthiness of the flesh and spirit,” and a complete inward and outward Christian holiness. This strong Scripture will admit of no modified interpretation. Of this fact I am fully persuaded, having carefully sifted its original import. There it stands in awful glory; containing an eternity of meaning; having a voice of its own; incapable of being warped and frittered away to fit any creed, and inexplicable by any cabalistic glass. It is the language of the Holy Ghost. It is profitable for doctrine, correction, reproof, and instruction in righteousness. Now, then, does not this solemn exhortation of an inspired apostle, moved by a celestial afflatus from heaven,—to be cleansed “from all filthiness of the flesh and spirit, perfecting (finishing or practising) holiness in the fear of God,”—and all this now, in this world,—magnify and enforce our imperative obligation so to do? Most certainly. The high claims of God are upon us. They will not, they cannot be relaxed. Every hour we neglect the work of holiness, we grievously violate this great obligation, effectually quench the Holy Spirit; like faithless Peter, follow the blessed Savior “afar off,” deny him in the midst of his vile traducers and persecutors, superinduce a state of unbelief, judicial blindness, hardness of heart, cold indifference to religion, and general backsliding. Reader, examine your own heart, in the light of the Scripture cited above, and let your hungering and thirsting soul cry out,

“I thirst for a life-giving God,  
 A God that on Calvary died,  
 A fountain of water and blood,  
 That gushed from Immanuel’s side!  
 I gasp for the stream of thy love,  
 The spirit of rapture unknown;  
 And then to re-drink it above,  
 Eternally fresh from the throne.”

5. The obligation of Christian holiness is also taught in those Scriptures which are inspired prayers for this great blessing. The devout and earnest supplication of St. Paul for the Thessalonians, is an illustration of this class: “And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.”—

1 Thess. 5: 23. 1. Consider that these Thessalonians were regenerate persons. 2. As such, they were not wholly sanctified. 3. The Apostle prayed that they might be wholly sanctified—not at death, nor at any future time, but then; their “whole spirit,” or immortal essence, “and soul,” or animal nature, “and body,” with all its physical appetites, affections and lusts, being brought under the dominion of grace. 4. The prayer also asks that they may “be preserved blameless unto the coming of the Lord Jesus Christ;” that is, that after this glorious work of holiness had been wrought in them, they might not again lapse into voluntary and actual sin, and fall from their steadfastness, but be kept by the powerful working of the Holy Ghost, without spot or wrinkle, until Christ should come by death and take them to heaven. Who can deny these positions? Are they not legitimate? Let it also not be forgotten that this is God’s eternal truth. No unbelief nor theological cavilling can weaken its force or darken its lustre. It stands forth on the sacred page in its own solitary grandeur, an unapproachable sublimity. Not that it is unexampled by any other parallel Scripture, but that it is a great exponent of Christian privilege, and a monument to God’s grace, at whose base all human opinions lie confounded, and on whose summit rests the sunshine of an eternal morning. It clearly proves that unsullied Christian holiness of the “whole spirit, and soul, and body,” can be attained in this life, and be preserved blameless until death. It exalts us to a mighty eminence, like Moses to the heights of Pisgah, overlooking the promised land, from which we can behold the greatness of the atonement, as a covering for all sin—the amplitude and preciousness of the divine promises, and the plenteousness and glory of full redemption in the blood of the Lamb.

“ Rejoicing now in earnest hope,  
I stand, and from the mountain top  
See all the land below;  
Rivers of milk and honey rise,  
And all the fruits of paradise,  
In endless plenty grow.”

6. The obligation of Christian holiness appears also from the alleged object and end of Christ’s mission to this world. St. John, the beloved disciple, tells us what that object was. “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”—1 John, 3; 8.—Here learn, 1. That the devil is an old sinner. 2. That all who sin are of him: that is, are actuated by his spirit.

3. That sin is the peculiar and legitimate work of the devil. 4. That the appropriate object of Christ's advent was to destroy "the works of the devil," or sin; that is, the diabolical power, guilt, and dominion of sin in the soul. Now, if Christ came to do this great work, the question arises, When is it to be accomplished? How long will it take an all-powerful Savior to eradicate the deep moral virus of sin from the soul, and make it every whit whole? Can he not do it *now*, as well as at death? What hinders? And what is there in death so efficacious, so expiatory and gracious? What is death? Nothing but a monster's gripe—a moment's pang—the sting of sin—the last blow that Satan strikes, followed by corruption and worms. Death, then, is not our Savior—but Christ, who came to "destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage."—Heb. 2: 14, 15. This glorious deliverance is in this world. The devil is destroyed in the sanctified soul, and with him "the power of death," so that during our "lifetime," we are no longer "subject to bondage." We can stand over the tomb, and look down deep into its gloom, among its corruption and worms, and exult with a triumphant shout. Perfect love casts out fear; the gossamer veil of time is rent in twain, and Faith's far-reaching eye sees the New Jerusalem coming down from God out of heaven. "The works of the devil," too, the guilt and dominion of sin, are destroyed. Over their dark empire lies a redundancy of ruin. The soul, swept and garnished, rejoices in the full-orbed day of the Mediator's power. And all this, as St. Paul tells us, is in our "*life time*." Now, if to do this great work of salvation for us, Christ came to this world, and suffered and died,—if this was, as St. John says, the prime object of his incarnate manifestation—how cruel for us to doubt it, and how preposterous and criminal to hinder its accomplishment. The great provision is made, and of consequence an *imperative obligation* is imposed upon all to come to the royal feast. By refusing—so far as that refusal goes—the object for which Christ died is defeated, and that by our own act. How much we lose by neglecting this great salvation, and staying away from this glorious feast! Can we do it, and escape? Who will longer frustrate the grace of God? Who will not exclaim?—

"Refining fire, go through my heart,  
 Illuminate my soul;  
 Scatter thy life through every part,  
 And sanctify the whole."

Other considerations might be urged to establish and magnify the



obligation of Christian holiness; such as an increase of personal happiness and prosperity, greater usefulness, the precious value of a holy example, in confounding infidelity, and hastening the long-predicted triumphs of Immanuel's kingdom, the glory of God, and the greater certainty of getting to heaven. But it is superfluous to add other arguments to the luminous and direct Scriptures which have been cited. The glow-worm can give no light when the sun shines. Reader, the obligation to be holy rests upon you. God holds you to it. You cannot shake it off. And unless you discharge it in time, it will crush you in eternity. But Jesus lives. He cometh from Edom—with dyed garments from Bozrah—glorious in his apparel, and travelling in the greatness of his strength. You may live, for he has died.

"I see thy garments roll'd in blood,  
Thy streaming head, thy hands, thy side;  
All hail, thou suffering, conquering God!  
Now man shall live, for Christ has died."

HENRY W. ADAMS.

For the Guide to Holiness.

## CHRISTIAN EXPERIENCE.

THIS is the seventh year since I trust I commenced loving God with all my heart, and entered upon that life of consecration and experience which bears the name of sanctification. It has been and now is a blessed state. Thrice happy is that individual who walks therein. He it is that knows what it is to "be changed into the same image from glory unto glory." Affliction was the means that my Heavenly Father used to bring me to realize this blessedness. He laid his afflicting hand upon me and I was unreconciled. I knew these feelings were wrong for I had been a professor of religion for ten years. Knowing this made me very unhappy. At this time I had desires given me to love God with all my heart, which were most intense. It was a time of spiritual declension among my brethren and sisters in the church; none conversed with me as I felt desirous to have them; but I reasoned in this, if I wanted to love God with all my heart, I might. God would make me. This was my burden for two or three days. Late one night I retired to my room, and ere I committed my body to repose, I went to the throne of grace, perhaps with a greater weight than at any previous time. I said to God, O Lord, I desire to love thee with *all* my heart,

but am conscious I do not. What more I said I do not recollect. I laid me down to rest without any apparent change in my feelings. When I awoke in the morning *all was changed*; yes, *all*. The change was as great, if not greater, than when I first hoped in my Savior. The desire of my heart was granted. It was *love* that filled it. And I can testify thus far to the grace of Christ that I have never seen the hour from that time to the present when I could say that I did not, or was afraid I did not, love God with all my heart. I am happy that the grace of Christ enables *me* to bear such a testimony. It is not *in* me nor of me, but of the grace of Christ; and it is of that *grace* I would bear testimony while I continue to relate the dealings of God with me, how he has carried on his work in me, leading me on from one degree of glory unto another.

Soon after I received the blessing of perfect love, the doctrine of Christian Perfection was presented to my mind. I was taught that I might be perfect, and how many times have I been glad that I was taught just as I was in this respect. I was very eager; O yes, how eager I was to know if what I then was realizing was what was termed Christian Perfection or Entire Sanctification. My mind was then turned into a new channel. I was told that this state was to be attained by entire consecration of all to God. In order to know whether I *was* willing to lay all upon the altar, I examined myself by taking items; thus item by item did I lay upon the altar till all was laid, and I then received a greater blessing, if there could be, than perfect love. What I *then* realized was *peace, deep peace*. O, it was glorious. I do not know as that word expresses it—it cannot be expressed. Those who have realized it. For four years I lived in this consecrated state, and still live in it; have never drawn back, but I cannot say that during this time I have never sinned. Notwithstanding I see and feel that the grace of Christ is sufficient not only to cleanse but to *keep* from all sin, there have been times when I have had most deeply to feel the remorse of a reproving conscience. Blessed be God that he does reprove us when wrong and gives us a heart of penitence, and that there is forgiveness with Him.

I have now come, in my experience, to that part which I have never seen expressed, and which is to me very full of instruction. Something more than two years since, I had most *intense* desires to be *just* like my Savior. To express it as I felt, I wanted to have my body so emptied, so cleansed, that it could be only a *house* in which my Savior lived. The feeling was to have every thing *removed*, as when a family removes to another house, they take *every thing from the house*, the

house is *emptied*; or, as when an individual dies his remains are carried away and *never* return, so did I wish to have my body fitted for Christ. Such probings and longings, such *agonizing* feelings I *never* had, that it might be thus with me. I did not want *any thing that appertained to me* ever to return, no more than a person who dies can return to his house. While in this state of mind, when reading the word of God, (as was my usual custom, I was reading by course,) these words were applied to me, "This kind goeth not out but by prayer and fasting." I then felt prompted to fast. I did so; I fasted and prayed, and it seemed as if I was in *almost* an agony. I went often to the throne of grace, and many times I could say nothing but *Jesus come*. My physical system was weakened though the exercise, but the result was glorious. I had been desiring and praying for a week or more previous to my fasting for this blessing. My mind was still burdened at the close of the day of fasting. The next morning, when bowed before the family altar, light broke in upon my mind; it was through the promise, "My grace is sufficient for thee." I was then shown that those natural propensities were not to be *removed*, so that they would no longer be sources of tempting, but that Christ would live in me whilst those remained, and that it was his grace that would make me like him. When I was tempted, no matter how strongly, or in what way the temptation was presented, the grace of Christ would make me conquer; and moreover, if I would yield my *thoughts* to Christ, he would cause me to have such thoughts as *he* would have. And it is in this way I am to be just like my blessed Savior in thought and deed.

And this grace is adapted to every circumstance and condition in life, so that there is no getting away from the obligation; and blessed be God, I have proved it and it has never failed me; it will sustain in things pertaining to this life as well as in spiritual things. This grace causes the soul to find its rest in God, it leads it no where else, and there I can testify it does find rest. Not the rest this world gives; no, calm, confiding trust in God; which is rest that the world knows not of. I feel that this rest increases in me. Since I have passed into this state of experience, I have had trials, deep, sore with myself, but the grace of Christ has enabled me to *hold on*, and I do not know as I have ever had a trial but I have felt that I could praise God for it in the end. If I find I did not overcome as I might have done, it is a source of regret very deep, and does me good in this way; it serves to make me more watchful. I can say in truth, "it is good for me to be afflicted." When I have been tried, I have been comforted with the thought that if I was not tried or tempted in that particular *thing*, I

should not *prove* the grace of Christ. He would have no means of manifesting it to me. This thought cheers me while enduring the temptation, and then the thought that my Heavenly Father *permits* it, helps me to bear with patience and submission, and I am not left to murmur or repine. I can say still further in relation to afflictions, that they lead me to my Heavenly Father, and thus doing they help to increase the *union*, and I may say, too, the acquaintance. I make God my confident. I bring my daily trials to him, and he bears me up under them all. I tell him what I would not my nearest relative. I feel it is all safe with him. The mind is so constituted that it wants to speak of its trials, and I feel that if professing Christians were, as a body, in the habit of telling their Heavenly Father their complaints, instead of man, there would be a greater degree of spirituality than is now realized or manifest. This is I think one means of growth in grace. There is another which I feel as if it was very much neglected, a very important one—that is, devotional exercises before commencing upon the duties of the day. Do not the mass of professing Christians, to appearance, rise from their beds and *hasten* to their work without bowing the knee before God, and seeking his protection, and having any instruction from his word? They do not seek the kingdom of God *first*. The world comes in, they find it very difficult to break away from its cares for a season of communion with God, and many times we have reason to think it is entirely neglected. The conscience is eased as much as it can be with the excuse of want of time. Poor excuse. God never multiplies our cares so much as to leave us no time for meditation, if we will only improve it. When cares multiply, let us be faithful to our own souls, and diligent to do good to those around us, if we would not lose our spirituality. We must toil if we would thrive. We are to resist the enemy in *all* his forms. Many are the snares laid for us, and just so much of the spirit of the world as he can get into our hearts, and just so far as he can deaden the spirit of prayer in us, so far does he conform us unto himself. Beware, brother or sister in Christ, against yielding to any temptation to neglect *prayer*. Who cannot rise in season to have their spiritual necessities supplied, before entering upon secular duties? Whoso will do this will find themselves amply repaid for all the sacrifices they may be obliged to make. Do you feel feeble, I can testify to you that the grace of Christ is *strength*. If all who profess religion would practice this duty from a desire to glorify God, how would the church then be “as a city set on a hill.” Brethren and sisters in Christ, the grace of Christ is

sufficient for you to lead a holy life, and if there is a sufficiency of grace, is there any excuse why you should not? "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." Are there not many professing Christians who know the will of their their Heavenly Father and who do it not? O, sad, sad indeed is the manner in which the blessed Savior is represented by some who have assumed his character. I see more and more plainly in the word of God, that we are to be like our Savior in our lives. 'That his *works* are to be so manifested in us, that we can say that we are in Christ in the sense in which Christ said that he was in the Father by his works. This thought did I gather when reading the Savior's last discourse to his disciples. But I must close.

For the Guide to Holiness

## "PERFECTING HOLINESS IN THE FEAR OF GOD."

WE readily understand that the man of letters who perfects learning, perfects *himself* in learning; and that this is done by means of his own persevering efforts in the case, making a proper use of such assistance as he may be furnished with. So it must be with him or her who hears the invitation of the apostle, and goes on beyond the merely incipient stages in Christian experience,—perfecting holiness in the fear of God. It is sometimes asked by querists in the doctrine of present sanctification, "What growth in grace can there be after one is fully consecrated to God and made holy?" We answer: after a consecration is made, and God receives it, and makes the believing heart his abode, so that the consecrated one may, in Scripture language, be spoken of as holy, set apart for holy use, and purified,—the body the temple of the Holy Ghost,—the soul the habitation of His Holiness, there is yet the work of *perfecting* holiness, which implies such a use of means, such a process of cultivation on the part of the creature, instructed and sustained by the ever-present Spirit, as no other ideas of growing in grace will comprehend.

We believe there is a particular period, a moment, when he who now lives wholly unto God, did entirely cease to live unto sin—unto himself. This period may have been more distinctly marked in the experience of some than of others; nay, God does sometimes come and

do mighty works with so little of "observation," that we have reason to believe, he does sometimes liberate the soul entirely from the thralldom of sin, at a moment when the accomplishment of the work is not recognised by the subject of it. Yet this could be done only for the soul looking up in a consecrated, believing posture. In this case there must be a specific point, a moment, when the last grasp of selfishness is relinquished, and God takes seat upon the throne of the heart in the triumphs of his grace.

This view of the divine operation upon the soul, does not come into collision with the fact that the human mind is gradual in its most important operation.

It is gradual in its approaches to this point, and it is gradual in its work of *perfecting* holiness. But the querist will ask again, "What does this work of perfecting *holiness* consist in?" We answer: one important point in the process of perfecting one's self in holiness is, the education or cultivation of the *conscience*. But it is asked, "Does not God set all right, when he takes full possession of the heart?" "Are not all the *moral* powers, at least, perfectly regulated in their operations?" They are all most surely regulated, inasmuch as they are all set upon the right track; they are all drawn to one centre—to God,—instead of going hither and thither, one sometimes going in search of God, and the others in search of something for the creature. The *will* for right being and right doing is now no longer enthralled by perverse and unholy affections, and drawn into sins which it purposed again and again to keep free from. Now there is harmony. One voice is heard in the soul instead of many; now one impulse moves the whole moral machinery starting it at the centre, instead of discordant ones moving it in various opposite points.

But there is a work yet left for the soul, for it is made for action; its health and vigor depend upon its proper action. The different parts of the mind's machinery have become more or less distorted and warped by their long use in irregular and perverted action. Now, they must be gradually brought back to their original mould by a work of self-cultivation, before the operation of the wonderful machine can rightly represent the greatness and perfection of the moving Power at the centre. And after this is done, if we could suppose one so diligent in the work under the immediate superintendence of the original Maker himself, as to accomplish the rectifying of every part before this short life should close, there is yet work enough to be done in guarding each part from hurtful contact with ex-

ternal things; for, considering the weakness produced in the parts by being so greatly warped from their original bias, it must be seen there would be no safety in leaving them to themselves, to be bent here and there, as contact with external irregularities might occasion.

It is objected, "if God regulates a soul, he does it perfectly; he does not leave the work unfinished." He does it, but not without the soul's own agency. At every point the creature has his part to act in regaining the lost image of his God. He has had too much to do in disfiguring that image in the soul, to be passive in receiving again its correct likeness. But the benevolent Maker has furnished him with a delineation of the original, in the revelation which he has made concerning the means of restoration; and promised the help of his own hand at every point where the creature is found using the means that are put within his reach.

But we begin with the intellect, the enlargement of the understanding, and correcting of the judgment. Now that the affections are released from the chains of selfishness, and are free to move where they are most strongly attracted by real worth, it becomes a matter of importance that the intellect should correctly represent the comparative and relative merit of the different objects which have a claim upon the affections. This it cannot do without candid and habitual investigation, enlarging its sphere of action with its continual enlargement of capacity. But this it is now prepared for, since the mist is taken from the eyes of perception, the biasing influence from the judgment, and the memory is no longer lumbering herself with cumbersome and useless storage. The heart which once sent forth its waters, impure and subject to every irregularity, exhaling a dark damp mist, by which the eye of the intellect was obscured, and its regular movements retarded, is now supplied with waters clear as crystal, proceeding forth from the throne of God. The current of each stream has its own direction, its proper tendency; but it calls upon the intellect to clear away the impediments, which, in her irregularities, she has thrown in its way, and to discover and establish the proper limit to the width and depth of its various channels.

We might illustrate the antecedent and subsequent action of the affections as related to the intellect in the exercise of the judgment upon personal character. While our own hearts are the seat of unholy affections, we judge of others by what we ourselves should be in their situation, when perhaps they are very far from it. Or if we have suffered injury from a person, we cannot see foundation for the high es-

teem which another may have of this same person, until we have learned the philosophy of that love which "believeth all things, hopeth all things." But when our hearts *are* filled with this charity, we are always inclined to think good and not evil, and only wait for the intellect to discover to us the proper degree of approving love which should flow out to each object before us.

Since, then, the action of the will, as leading to outward action, depends upon the movement of the affections, and the affections more or less upon the action of the intellect, we cannot fail to see the importance of correct and enlarged intellectual action, so far as our present physical organization will admit. And how can one expect to "perfect holiness,"—learning more and more perfectly how to make a correct expression at all times of the mind of Him who dwells within, discovering relations and understanding principles of action—without the calm, patient and persevering use of the intellect upon all subjects that come within the sphere of his comprehension? The use of *means* we naturally resort to; but the highest means, and that which gives efficiency to all the rest, is the perusal of the holy Scriptures, accompanied with much prayer. There is nothing for the intellect, like close, frequent, and sometimes long continued intercourse with Him in whom are held the springs of all created minds.

Closely connected with the clear and correct action of the intellect, is the right action of the conscience. We must first see our relations, and then can we feel our obligations. The conscience has been so long bowed down, and sometimes bound and almost crushed, that we have to work carefully and almost diligently to bring her up to stand erect, so that she can see on every side, and give the right word, and give it in season. I would ask who there is that has commenced a life of entire consecration to God, who was not, at the very first, made sensible of the importance of looking at subjects in their proper light, of settling the idea of right and wrong in them, so as to be promptly reminded of the right, and warned against the wrong. And who that has followed on in this way, has not been sensible of a great regulation in the action of this moral arbitress, the conscience,—by attending strictly to her monitions, so that she is encouraged to change her stifled whispers to distinct speech,—examining subjects in her presence, so that she will be induced to wipe the dust from her eyes, so as to see them distinctly. She will decide rightly if she sees clearly; she will speak out, if her utterance is not choaked. Here we may see how the work of rectifying and encouraging the conscience is connected



with "perfecting holiness." If our souls are pledged before God for doing right as far as we can know the right, our next step is to seek a correct monitor to apprise us of the wrong, and direct us to the right. To be sure, we have the great principles laid down in God's book,—we have his laws written in large letters on all the face of nature; yet how insensible should we be to their meaning did not the voice of conscience speak through them? And how little would our daily increase in knowledge, either speculative or experimental, avail us, as to growth in grace, if we overlook the cultivation of the conscience. The conscience, too, takes up the minutiae of life, and gives us a word of encouragement or reproof, as we need, where no other voice is heard to speak.

We may have had little habits about us that were unthought of by ourselves, until we are brought into that state where the work of life is to perfect holiness in the fear of God. Since conscience has been raised from the dust, and been made to act her part in the soul, she has reminded us of these habits, and shown us their tendency, so that hereafter we should feel condemned in indulging them. These may have been either mental or physical habits; injurious habits of thought and feeling, or of outward expression. The little habits, such as manner of expression, tone of voice, and the like, are called the minutiae of life, but they do not constitute the least part of it. They have an immediate connection with great principles, and react more or less powerfully upon the internal movements of the mind's machinery, and so may be taken as an index, more or less correct, of the operations of the soul.

But I must not omit saying here that it seems to me a part of our work in cultivating the conscience, consists in guarding it against excesses in its restrictions. This is peculiarly called for when the consecration is first made, which says, I will avoid the very appearance of evil. While the conscience is yet weak and trembling, she sometimes gives us unnecessary fears and scruples. It is only by taking an enlarged view of the subjects upon which she speaks, examining the principles upon which they are based in her sight, that she will be strengthened in these weak points.

Immediately connected with the cultivation of the conscience, is the strengthening and enlarging of the Christian faith. Clearness and strength of faith cannot be separated from the decided approval of the conscience, following a clear, intellectual view of the subject before the mind. We might illustrate this upon the subject of promoting phy

sical health. Any indulgence of the curiosity, or of the desire for pleasurable emotion in any way, without an object,—without ultimate benefit to be secured by it,—would be of doubtful character in the eye of one who was seeking to make the greatest possible use of life, and therefore could not be enjoyed in faith. But let the intellect perceive the effect of these pleasurable exercises upon the health of the body; let the laws of health be made plain to the mind, by the observance of which the body is to be preserved from premature enfeeblement and dissolution, and the conscience will pronounce it right to take a walk for pleasure, a ride for pleasure, to indulge the appetites and social emotions for pleasure, so far as they do not come into collision with any other obligations; so that they will be enjoyed with clear faith and heartfelt gratitude, as a happy means of preserving that body, which, in the Christian's case, is the temple of the Holy Ghost.

When the trembling soul first commences to walk in the path of entire consecration, it is doubtful about many things. There are dangers in the perplexities of business, amidst the numerous cares of domestic life, and more perhaps in the social circle. Many times the faith is shaken; and the heart almost faints; but the great Teacher is always near, so that light is given to the upraised eyes, the principle of action is perceived, conscience speaks more correctly, and faith walks on more and more firmly. But there is a perfecting of faith, in gradually learning *how* to exercise it. At first, when assailed by the enemy, we struggle, and writhe, and cry out before God; but by experience we learn that the strongest faith is exercised with perfect quietude of spirit. We learn to conceal ourselves in the "cleft of the rock," leaving the rage of the enemy to be governed by Him who holds in his hands "the keys of death and of hell." So the storms of unholy passions may be howling around, and the waters of worldly sorrow dash, but they cannot move us.

"Perfecting holiness" is seen again in the perfecting and confirming of the habitual expression of *love*; carried out in patience, forbearance, gentleness, kindness, meekness, and every Christian grace. Every one has more or less to do in breaking up old habits which were contrary to perfect deliberation of mind and proper balance of the emotions. The operations of grace do not violate any natural laws. We are always subject to the law of habit.

Finally, the process of "perfecting holiness" takes up the whole being for cultivation. The tastes and sympathies are rectified and refined. The appetites and propensities are restrained and regulated. How can we feel that we are allowed to claim the merit of the atoning

blood for our unavoidable deficiencies in knowledge, and consequent deficiencies as to fulfilling unknown obligations, unless we are fulfilling our *known* obligations, and are seeking further knowledge concerning others, so far as we have capacity?

As I anticipate, upon leaving this world, an introduction into the holy society of angels and glorified spirits, so do I wish to be in those habits of *heart* and *mind* here, that I shall not then feel myself a *stranger* among them. To learn how to best fit one's self, under the direction and help of the great Teacher, for an easy introduction into that exalted company, must be considered worthy of the most persevering efforts of

A STUDENT.

March, 1847.

### EXTRACT.—THE BEAUTY OF HOLINESS.

WHAT is holiness? It is not a mere emotion or passion, neither does it consist in any external acts or ceremonies; but it is a moral *state* and *habit*,—a state of *purity* and *rectitude*. It is not a grace, but the assemblage of *all* the graces necessary to form the Christian character. It is, in a word, the moral image of God, who is said to be “glorious in holiness,” and whose nature is love. In the language of one celebrated for his writings on this subject, “holiness is *love*, and nothing but *love*.” The heart that is full of love is full of holiness, and “all his spotless life will tell the abundance of a loving heart.” Yet he has no love for sin;—this he dreads more than the fire of hell; sin pains his soul more than any thing else in the universe. He looks upon *all sin* as the “abominable thing which God hates;” and yet he feels a tender regard for the sinner,—a regard in nature like that which our Savior felt, when he beheld the city of Jerusalem, when the inhabitants had nearly filled the cup of their iniquity, and wept over it, and at the same time pronounced their certain doom. Such is holiness, whether existing in God, angels or men; it is the *summum bonum* of all morality; it is a harmonious assemblage of all the moral qualities necessary to form a complete character. In it are beautifully blended purity and peace, justice and mercy, and truth and righteousness.

Such being the nature of holiness, let us inquire in what its beauty consists. It being spiritual in its nature, none but spiritual beings can behold it. The Bible represents unrenewed men as

incapable of "*discerning* the things of the spirit." So blind are all men in their natural state, that they behold "no beauty" even in Christ, that they "should desire him." To such minds holiness itself will seem uncomely.

An object to appear beautiful must exhibit *order*,—all its parts must be properly proportioned and properly placed. In sin there is no order,—but every thing is by it disarranged. The passions are corrupted, and not unfrequently control the whole man, the affections are placed on improper objects, the judgment is warped by prejudice, the reason perverted by selfish interests, and the whole soul is turned upside down and filled with darkness and confusion. *Order* is one of the first laws of holiness. Wherever holiness is permitted to enter, it, like a neat housekeeper, first cleanses the apartment from all pollution, and then places every thing in its proper place. It places the affections on Christ and heavenly things, regulates the passions, sets reason on the throne, the world under foot, and brings the whole man into complete subjection to God. Man, who before was an abject slave to the most debasing passions, and like the serpent, wont to crawl on the earth, as if designed for no higher clime, is thus made to stand erect in his moral nature. His motives being purified, his affections sanctified, and his will subdued, the inward and outward man harmonize, and all within and without beautifully correspond with the Divine will. This is order; this is true beauty; this is "*the beauty of holiness*."

Another feature in the blessed principle of holiness that gives it a superior beauty, is its *fullness*. A picture may present lively colors, and some striking delineations; but if it lacks *fullness* it cannot be called truly beautiful. The system of holiness presented in the Bible is adapted to man's wants and necessities. Holiness will render him perfectly contented and happy, in every possible situation. Without it no one can be truly happy; so long as the soul in any degree remains under the influence of the carnal mind, so long it will be unhappy. This will account for the dissatisfaction among worldly-minded professors of religion, manifested by their numerous schemes to obtain rest for their souls. O, did they but know the satisfaction of soul it is their privilege to possess! Did they but see the fullness and consequent beauty of Gospel holiness,

"Their longing hearts would be on fire  
To be dissolved in love."

—*Religious Telescope*.

For the Guide to Holiness.

"In all tribulation, in all time of our prosperity, in the hour of death, and in the day of judgment, good Lord deliver us."—LITANY.

BE near us, oh thou holy one,  
In sorrow's darkening hour,  
Encircled by thy mighty arm,  
We can defy its power.  
Lend to our human weakness, strength,  
Thou who hast felt on earth  
The thousand griefs, and ills, to which  
Humanity gives birth.

For life hath many a wile to lure  
Our hearts from thee away;  
Its pomps, its grandeur, and its pride,  
Those feeble hearts may sway.  
Its sorrows draw us to thy side,  
Its pleasures lull to sleep;  
Oh, then, in joy, or grief, o'er us  
Thy kindly watchings keep.

Alone, in death's dark hour we stand—  
Alone we wrestle with his might—  
Unless the sun of righteousness, should shed  
Upon that hour his light.  
The path we tread no eye hath seen,  
No human footstep trod,  
We turn with shuddering dread to thee—  
Deliver us, oh God.

There is an hour, a solemn hour,  
When soul to soul revealed,  
No outward act, no secret thought,  
Shall be from light concealed.  
Thou who created, thou who formed  
Those souls which never die,  
In every hour be thou our stay,  
To thee alone we fly.

FLORENCE.

*Nalchiloches, Nov. 1846.*

For the Guide to Holiness.

## CHRISTIAN EXPERIENCE.

DEAR BROTHER BAILEY:—According to your request, and the request of a number of Christian friends, I now, with a single eye to the glory of God, write my experience for the Guide. Thank God for the Guide; I wish every body loved it as much as I do. The thought has often been presented to my mind by the Spirit, while reading that blessed work, You had better write your experience; perhaps the Lord may bless it to the *sanctification* of some *precious soul*. More than fourteen years ago, when but a child, I experienced the pardon of sin, in the old Forsyth Street Church. Never shall I forget the happy hour when Jesus said, "*Go in peace, thy sins are forgiven thee.*"

I had pious parents, who watched over me carefully, and I never was without the witness of the Spirit long at a time. After I had enjoyed religion four years, I was placed in the class of a holy man, and every week he urged upon me the *necessity* of holiness, for which I thank the Lord. There was such a beautiful consistency in his life, that I was led to believe in the truth of the doctrine. I sought the blessing, and obtained it to the joy of my heart. I lived in the enjoyment of it nearly two years, when I lost it after my marriage. Though I married a pious, devoted Christian, I let the cares of the world, and the cares of my family, rob me of this blessing! So devoted was I to *their interests*, that I *neglected my closet*, and, in a degree at least, *forgot my Savior*. Oh, unhappy hour, when I let go of Jesus as my full Savior. I left the church to which I formerly belonged, and joined one where there were no living witnesses of perfect love; though we had the doctrine in our Discipline and in the blessed Bible, yet I heard *none say any thing about holiness!* After I had been married about two years, my husband was taken very sick, and we thought he would not recover. For six long weeks I prayed for *perfect resignation* to the will of God, but did not obtain it, because I *did not give up my own will*. After my husband recovered, I was taken sick, and was in a miserable state of health for three years; and we were deeply afflicted in our family.

Oh, how I suffered through the fear of death! At times when I looked into the grave, I would wake up as from a deep reverie, and would think if I was to die in *this state* I would be *lost*. I must try to serve the Lord more faithfully; I must watch and



pray, and live nearer to God. I would do so, but I did not make any advancement. It was going over the same ground again and again, sinning and repenting, promising to do better, and yet I had no power to perform my vows.

Thus I lived for nearly five years, when in the Spring of 1843 I was taken suddenly ill. I thought one night I should die before morning. I promised the Lord that if he would spare my life I would make an *entire consecration*. At that time, it was deeply written on my heart, never to be erased, "*Without holiness no man shall see the Lord.*" I truly felt that I was the chief of sinners, greater than Paul. He sinned through ignorance. I against light and knowledge. I began to look at the sacrifice which God required,—not the lame, nor the blind, but a perfect offering,—a living sacrifice of body, soul and spirit, time, influence, character and friends. It was presented by the Holy Spirit, You must lay your husband on the altar. Immediately the enemy suggested, If you do, the Lord will take him away to try you, for the Lord will have a tried people, and I shrunk back unwilling to make the surrender. The difficulty in my case was a lack of *faith*, it was the want of an entire consecration, renouncing the honor of men. I knew that God was just as good as his word. I went on in this way for three months, without making the consecration, until the Sing Sing camp-meeting in August of 1843, when quite providentially I had the privilege of going at the latter part of the meeting. I went on purpose to get the blessing. The first day I was on the ground my heart was as hard as a stone. the next day was the last of the meeting; my heart was melted all down as wax before the fire. I now began to look at the reasonableness of the requirements, and I said, Lord, I will give up my husband, and the good opinion of brethren and sisters, when it comes in contact with duty, and thy smiles shall be dearer than all the world beside. But my will was not yet surrendered. I was not willing to be blessed in the Lord's way, and I had not yet seen the deep depravity of my heart. That evening, one of our leaders invited a number of colored friends into our prayer meeting tent; and that was not all, they took the lead of the meeting and were very boisterous. I was very much tried, left the tent, and went to two other tents. But I was like Noah's dove; I could find no rest for the sole of my foot, and I returned to the tent with such a view of the depravity of my heart as I never had before. In the mean time, the Lord had been blessing some dear friends in a powerful manner. I thought if I could only get in the midst of them I should get the blessing. I made a desperate effort and succeeded. I thought they were about to close the

meeting, when I arose, stated my feelings, and said, I do make a full consecration to God, and begged them to pray for me. They did pray for me, and a brother who enjoyed the blessing said to me, Sister, now *rest* on the *promises* of God. Take God at his word. He says, "I will receive you; and will be a father unto you;" and I said, Lord, I will believe thou dost receive me; I do believe that thou dost receive me now. I prayed in this way for some ten minutes, when the blessing came in such a powerful manner that for several hours all the powers of soul and body were lost in God. I was unconscious of all that was going on around me, and to my view was presented the blessed Savior on the cross; and it seemed to me that I lay beneath the streaming blood, and O, how it washed, how it cleansed me from *all* sin. And then to my view was presented an ocean of love, boundless and shoreless, and my soul was bathing in it. When I came to myself, my enraptured heart cried out, Oh, the fullness—the fullness there is in Jesus. This was on the 6th of August, 1843, and my soul has most *sweetly proved* that Jesus *does save*, not only from the guilt, but from the pollution of sin. Yes, praise the Lord, he saves me from the fear of death—from the fear of man, and from all anxious care. It is nearly four years since I received this glorious blessing, and I have proved that Jesus is not only able to cleanse, but to keep pure. My course has been onward ever since, and, when passing through fiery trials, my soul has cried out, "Though thou slay me, yet will I trust in thee;" and I have been enabled to say, in the most trying circumstances, "Thy will be done, not mine." The Lord has learned me to live by *faith* on the son of God. Oh, how glad I am that the blood of Jesus cleanseth from all sin—cleanseth *now*, this present moment. Glory be to Jesus for a present salvation.

I have found the way of holiness very narrow, it will not admit of any sin, nor any conformity to the world. The week after I received the blessing, the Holy Spirit showed me a very narrow way, and I have been endeavoring to walk in it. I have found it necessary not only to come out from the world, but, as Bishop Hamlin says, from that part of the church which leans toward the world. The way of holiness becomes more and more delightful as I advance in it; and oh, the enlargement of soul I have realized since! Oh, what strong desires I have for the *sanctification* of the *church*, and especially for the *ministry*. I thank the Lord for the privilege of being associated with the Lord's redeemed on earth, and for the hope of joining the blood-washed company before our Father's throne in Heaven.

M. J. CLARK.

*New York.*



From the French of La Mennais.

## C H A R I T Y .

You have only a day to spend upon earth ; act in such a way that you may spend it in peace. Peace is the fruit of love ; for, to live in peace, it is necessary to put up with many things.

No one is perfect ; all have their faults. Every man leans upon his neighbors, and love alone makes the burden light. If you cannot support your brothers, how will your brothers support you ?

It is written of the Son of Mary, "As he loved his own that were in the world, he loved them even to the end." Love then your brethren who are in the world, and love them even to the end.

Love is indefatigable ; it never wearies. Love is inexhaustible ; it blooms, and buds again ; and the more it is diffused, the more it abounds.

Whoever loves himself more than his brother is unworthy of Christ, who died for his brethren. Have you given of your goods, laid down your life—love will return you all.

Verily I tell you, he who loves has a paradise in his heart ; God is in him, for God is love.

The vicious man loves not ; he is envious. He is a prey to hunger and thirst ;—his eye, like the eye of a serpent, charms only to devour.

Love reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

Oh, if you knew what it is to love ? You say that you love, and many of your brethren are in want of bread to sustain life, of vestments to cover their naked limbs, of roof to shelter them, of a handful of straw to sleep upon, while you have all things in abundance.

You say that you love, and there are many sick, who languish, without succor, upon their hard beds ; many unhappy, who weep and no person weeps with them ; many children, who go, shivering with cold, from door to door, and ask of the rich a morsel from their tables, and who obtain it not. You say that you love your brothers ; what, then, would you do if you hated them ?

And I say unto you, whoever, being able, comforteth not his suffering brother, is the enemy of his brother ; and whoever, being able, ministereth not unto his brother who famishes, is his MURDERER.—*Christian Intelligencer.*

For the Guide to Holiness

“THERE IS NO FEAR IN LOVE.”

· Love has no fear!—though there are hours  
Of darkness—trials fierce—  
When Satan and his allied powers  
Conspire the saint to pierce.

Is he afraid? “No,” he exclaims,  
“Against me though an host  
Encamp,—while God the Father reigns  
I fear not, Him I trust.”

Love has no fear!—have you e’er seen  
The faithful Christian die?  
His heart o’erflows with love serene,  
Joy sparkles in his eye.

The crumbling casket that confined  
The gem of purity,  
Begins to drop away; his mind  
Still calm, and clear his eye.

Death now appears in sight; inquire,  
Is he afraid to die?  
No! hear him, ere his breath expire,  
With David make reply—

“Yea, though I pass the vale and shade  
Of death, I will not fear;  
Thy rod and staff shall be my aid,  
And comfort me while there.”

Love God, and not a single fear  
Can enter thy calm breast;  
Ne’er can it live, while love is there,  
Nor interrupt thy rest.

For the Guide to Holiness.

## THE BLESSING OBTAINED AND LOST.

THE writer had pious parents, and consequently all the benefits of an early religious training ; for this he wishes here to record his gratitude to God. Early in life he connected himself, as a seeker of salvation, with that branch of Christ's church in which he is now privileged to labor, and some months after this connection was happily converted to God. Though he never could tell the time, place, and circumstances of his conversion, he was enabled to say, "One thing I know, whereas I was blind now I can see." About four years after, on reading the memoir of Carvosso, and comparing the experience of that saint of God with his own, he became convinced there was "*a better way*," and it was his privilege to walk in that "*way of holiness*." He now began prayerfully to examine the word of God, and to his surprise found that no privilege was more clearly set forth, no duty more frequently or fully enjoined. Earnestly did he seek the blessing, and as often as unbelief inquired, "how is it possible?" so often was it answered, "have faith in God." One evening, having finished his work, (he was then an apprentice to a mechanical business,) he remained, as was his custom, in the shop, to spend two or three hours in reading and prayer. This evening his soul was unusually drawn out in fervent pleading for full redemption. About midnight, while on his knees, he was enabled to make a full consecration, and claim the promises ; the holy baptism descended upon him and he could exclaim, "The blood of Jesus Christ, his Son, cleanseth me from all sin." A heavenly peace filled his soul—"a peace that passeth all understanding,"—his will ceased to be, and his inquiry was, "what is God's will?" This happy state continued for some time, while from his soul he could sing,

"'T is done—the great transaction's done—  
I am my Lord's, and he is mine."

The duty of declaring what God had done, was presented. This would be very improper, the enemy suggested, as there were so few even of the oldest members of the church who professed the blessing ; and for one so young—a mere boy—to make such a profession would be considered forward and presumptuous. "Better enjoy it to yourself," said the enemy, "and not afflict

your brethren by a declaration which they will not believe." To this advice he foolishly listened, thinking to enjoy holiness in his heart, and for the present not confess it. No sooner had he thus refused to acknowledge Christ, than a shade passed over the bright view of his acceptance; again he called on God, and again was the witness brightened; but yielding to what he now sees was a stratagem of Satan, who still insisted it was not prudent to profess so great a blessing, his faith wavered, and after many ineffectual attempts to make his light burn as brightly as at first, though he had now put it under a bushel, it went out,—the witness of "perfect love" was gone,—he was shorn of his strength,—and an "aching void" was left that nothing else could fill. In vain did he attempt to satisfy his soul in the lower walks of religious life, as he had before he walked in the "*highway of holiness*;" the memory of the past was too fresh in his remembrance.

And now he would affectionately and earnestly warn those who have recently received the blessing, not to yield to the enemy's suggestions; but confess it on all proper occasions. Let it shine. No blessing can be held long without confession—with the heart you *may* believe unto righteousness, but with the mouth you *must* make confession unto salvation. In a subsequent number he will endeavor to state how, by the favor of God, *the blessing was regained*.

THETA.

North Ohio.

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### ON RESIGNATION.

MAN oft complains of sorrow here below,  
And thinks his Maker hard to deal the blow;  
Him he offends by murmuring discontent,  
And eager wish to avert the blessing meant.  
For crosses are our blessings in disguise,  
And sent in love to fit us for the skies;  
Then why repine at God's all-wise behest  
When knowing what he wills is surely best?  
Oh, Christian, lift the eye of faith! Behold  
That mighty love, unfathomed and untold,  
And say, could He who, for our fallen race,  
Quitted the skies, and did Himself abase—  
Could He, who gave his Son for man to die,  
Give aught that's ill, or aught that's good deny?  
Then cease to murmur—bless the Savior, God;  
Adore his love, and kiss the chastening rod.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## “WITNESS OF THE SPIRIT.”

IN furnishing a communication on this subject, I shall, for the most part, restrict myself to quotations from the admirable sermons of Wesley. How clearly does he show, not only the fact, but also the necessity of the direct Witness of the Holy Spirit!

I would premise that he defines this Witness as “An inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God;” that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and that I, even I, am reconciled to God.\* In another place he adds: “Meanwhile let it be observed, I do not mean hereby that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose that he always applies to the heart (though he often may) one or more texts of Scripture.”†

But the point in question is, whether there be any direct testimony of the Spirit at all? Whether there be any other testimony of the Spirit, than that which arises from a consciousness of the fruit?

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\* Sermon 10. The Witness of the Spirit, 1. 7.

† Sermon 11. 2. 4.

I believe there is, because that is the plain, natural meaning of the text, "The Spirit itself beareth witness with our spirit, that we are the children of God." It is manifest here are two witnesses mentioned, who, together, testify the same thing — the Spirit of God and our own spirit. The late Bishop of London, in his sermon on this text, seems astonished that any one can doubt of this, which appears upon the very face of the words.\* The witness of our own spirit, says Wesley, is "A consciousness of having received, in and by the Spirit of adoption, the tempers mentioned in the word of God, as belonging to his adopted children, even a loving heart toward God and toward all mankind, hanging with child-like confidence on God our Father, desiring nothing but him, casting all our care upon him, and embracing every child of man with earnest, tender affections; so as to be ready to lay down our life for our brother, as Christ laid down his life for us; a consciousness that we are inwardly conformed by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy and truth, doing the things which are pleasing in his sight.†

"What, then, is the other witness? This might easily be learned, if the text itself were not sufficiently clear, from the verse immediately preceding — 'Ye have received, not the spirit of bondage, but the spirit of adoption, whereby we cry, Abba, Father.' It follows, 'the Spirit itself beareth witness with our spirit that we are the children of God.'"

"This is further explained by the parallel text, Gal. 4 : 6, "Because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Is not this something immediate and direct, not the result of reflection or argumentation? Does not this Spirit cry, 'Abba, Father, in our hearts' the moment it is given? antecedently to any reflection upon our sincerity, yea, to any reasoning whatsoever? And is not this the plain, natural sense of the words, which strikes any one as soon as he hears them? All these texts, then, in their most obvious meaning, describe a direct testimony of the Spirit.

"That the testimony of the Spirit of God must, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration. We must be holy in heart and life, before we can be conscious that we are so.‡ But we must love God be-

\* Sermon 10. 1 : 6.

† Sermon 11. 3. 1.

‡ And he might have added, We cannot be conscious of joy, or peace, or any grace of the Spirit, until we have it. For how can we rejoice till the Spirit tes-

fore we can be holy at all ; this being the root of all holiness. Now we cannot love God till we know he loves us ;" we love him because he first loved us. " And we cannot know this love to us, till his Spirit witnesses it to our spirit. Till then, we cannot believe it ; we cannot say, ' The life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.' "

Then, only then, we feel,  
Our interest in his blood,  
And cry, with joy unspeakable,  
Thou art my Lord, my God.

Since, therefore, the testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our consciousness thereof.

And here properly comes in, to confirm this Scriptural doctrine, the experience of the children of God ; the experience, not of two, or three — not of a few, but of a great multitude, which no man can number. It has been confirmed, both in this, and in all ages, by a cloud of living and dying witnesses. It is confirmed by your experience and mine. The Spirit itself bore witness to my spirit that I am a child of God, gave me an evidence hereof, and I immediately cried, Abba, Father ! And thus I did (and so did you) before I reflected on, or was conscious of, any fruit of the Spirit. It was from this testimony received, that love, joy, peace, and the whole fruit of the Spirit, flowed.

" But this is confirmed, not only by the experience of the children of God, thousands of whom can declare, that they never did know themselves to be in the favor of God, till it was directly witnessed to them by his Spirit, but by all those who are convinced of sin, who feel the wrath of God abiding on them." These cannot be satisfied with any thing less than a direct testimony from his Spirit, that he is " merciful to their unrighteousness, and remembers their sins and iniquities no more." Tell any of these, You are to know you are a child of God, by reflecting on what he has wrought in you — on your love, joy and peace — and will he not immediately reply, By all this I know I am

tifies that we are forgiven ? Till then we must view ourselves as sinners, abiding under the wrath of God, however much we may struggle to be free. It is not enough that a culprit is pardoned by the Governor, and the pardon placed on the records of the State ; he must know it, or he cannot rejoice. It is not enough to make me weep that my mother is dead, I must be aware of the fact.

a child of the devil ! I have no more love to God than a devil has ; my carnal mind is enmity against God. I have no joy in the Holy Ghost ; my soul is sorrowful, even unto death. I have no peace ; my heart is a troubled sea ; I am all storm and tempest. And which way can these souls possibly be comforted but by a divine testimony not that they are good or sincere, or conformable to the Scriptures, in heart and life,) but that God justifieth the ungodly ; him that, till the moment he is justified, is all ungodly, void of all true holiness — him that worketh not, that worketh nothing, that is truly good — still he is conscious that he is accepted, not for any works of righteousness which he hath done, but by the mere free mercy of God — wholly and solely for what the Son of God hath done and suffered for him ? And can it be otherwise, if a man is “ justified by faith, without the works of the law ? ” If so, what inward or outward goodness can he be conscious of, antecedent to his justification ? Nay, is not the having nothing to pay, that is, the being conscious that there dwelleth in us no good thing — neither inward nor outward goodness—essentially, indispensably necessary, before we can be “ justified freely, through the redemption that is in Jesus Christ.” Was ever any man justified since his coming into the world, or can any man ever be justified, till he is brought to that point,—

“ I give up every plea beside,  
Lord, I am damned — but thou hast died ! ”

“ Every one, therefore, who denies the existence of such a testimony, does, in effect, deny justification by faith. It follows that either he never experienced this, either he never was justified, or that he has forgotten, as St. Peter speaks, the purification from his former sins, the experience he then had himself of the manner wherein God wrought in his own soul when his sins were blotted out.

“ The experience even of the children of the world here confirms that of the children of God. Many of these have a desire to please God ; some of them take much pains to please him. But do they not, one and all, count it the highest absurdity, for any to talk of ‘ knowing his sins forgiven ? ’ Which of them even pretends to any such a thing ? And yet many of them are conscious of their own sincerity. Many of them undoubtedly have, in a degree, the testimony of their own spirit, a consciousness of their own uprightness. But this brings them no consciousness that they are forgiven, no knowledge that they are the children of God ; yea, the more sincere they are, the more uneasy they



generally are, for want of knowing it; plainly showing that this cannot be known, in a satisfactory manner, by the bare testimony of our spirit, without God's directly testifying that we are his children." \*

T. H. MUDGE.

For the Guide to Holiness.

## CHRISTIAN HOLINESS—ITS NATURE.

HAVING, in the three preceding numbers, established the obligation, now resting on all Christians to seek and attain Christian holiness, I now proceed to discuss the nature of this great blessing. Much has been written upon this vital point. Still, a diversity of opinion prevails—some believing the blessing to be nothing more than a *completed regeneration*; and others believing it to be an *instantaneous* work of grace, wrought in the soul *after regeneration*, in answer to earnest prayer and mighty faith. I have bestowed much prayerful thought upon this controverted subject, besides carefully examining the Scriptures, the voluminous writings of many of the holy dead, and consulting the voice of Christian experience. I am, therefore, not wholly unprepared to give my views, though humble in their pretensions, on this all-important and Scriptural doctrine. For these views I am alone responsible. I only ask the candid and impartial reader to consider them patiently, in the light of all the evidence adduced in the case, and then to receive or repudiate them, as an enlightened and sanctified judgment may dictate. Permit me to say, then—

1. Christian holiness is not *justification*. This is a mere legal act, declaring one's innocence. It is a forensic decision, rendered in the high chancery of heaven, whereby the penalty of the violated law is set aside, and the sinner is pardoned. To illustrate:—A criminal is under sentence of death; the day of execution approaches, but the Governor interposes, and pardons the judicial victim. This official act only releases him from the impending penalty of the law, but does not *change his heart*. He is a *murderer* still, though pardoned, and legally uncon-

\* Sermon 11 : 3.

demned. That is, justification is a work done *for* us, and not *in* us, It is an outward verdict of acquittal; not an inward renovation. It is pardon of past offences; not a new creation.

2. It is not *Regeneration*. I use this term in its strictly technical sense, and not in the more extended sense of *renovation*. The word is of Latin origin. It is derived from *gencro*, to be born, and *re*, again. It is used only twice in the Greek Testament—once in reference to the creation of the new heavens and earth, at the end of this world, and once in reference to the sacrament of baptism, as typical of the renewing of the Holy Ghost. In both cases, the word is *polygenesis*, derived from *polin*, again, or a second time, and *genesis*, a birth. Hence, regeneration, radically and theologically speaking, is a *new*, or *second* birth. It is a mysterious work of the Spirit, wrought *in us*; implying,

1. A new moral creation, effected by the Holy Ghost, whereby the affections are renewed and all their objects changed.
2. A divine infusion of spiritual life—As God breathed into Adam the breath of life, and he became a living soul—we being naturally dead in trespasses and sins, but thus powerfully quickened to newness of life, having thereby a conscious illumination of the Holy Ghost, and a lively relish for all spiritual things.
3. An implantation of new graces, or the production of new gracious, mental exercises—as faith, hope, and charity, not to mention many others,—the soul being thus preternaturally begotten again into a lively hope, by the resurrection of Jesus Christ from the dead. Further:—this work is always *instantaneous* and *concomitant* with justification. It admits of no progress, no degrees—being wrought suddenly and mysteriously. Says Mr. Wesley, in reference to a tract whose heretical doctrines he repudiated:—"It all along speaks of regeneration as a progressive work. . . . *It is not true.* See his Sermons, vol. 1, page 405. Once more he says:—"A child is born in a moment, or at least in a very short time. . . . In like manner, a child is born of God in a short time, if not in a moment." See his Sermons, vol. 1, page 406. Mr. Watson, speaking of regeneration, says:—"It is as special and instant a work of God as justification, and for this reason that it . . . always accompanies it."—Institutes, page 268. Here Mr. Watson calls it an "*instant work of God.*" Says Dr. Dwight:—"This change is *instantaneous.*" Theol., vol. 3, sermon on Regeneration. Says Dr. Fisk:—"When God *renews* the heart, he does it *at once.*"—Calvinistic Con., page 262. Again; it is conditioned on *one act of faith*, and consequently must be *completed as soon as the act is performed*. This is implied in every

condition—unless stipulated to the contrary. Says St. John :—"Who-soever believeth that Jesus is the Christ, is born of God." 1 John, 5 : 1. This belief is not progressive; but there is a time when it is instantaneous. Hence, *at that moment* full regeneration is received. Let not this point be lost sight of, for it is capital to the argument, as will now appear. For what does the instantaneousness of the new birth prove? Obviously, that there is no such thing as a progressive regeneration, and that when the soul is regenerated, it is either *fully sanctified*, or, that sanctification consists of a higher and *subsequent* work of grace. One of these conclusions inevitably follows. There can be but two views :—either sanctification is perfectly synonymous and concomitant with regeneration, or it is a distinct and subsequent attainment. If the first hypothesis be true, then the Bible reveals no great and subsequent blessing for Christians in this life, which is the object of earnest prayer and the end of powerful and victorious faith in Christ. If the latter be true, then it does reveal such a future and glorious blessing. Now, which view best accords with the Scriptures? What regenerate person can read the Bible with faith and prayer, and feel that he has received all the fullness of its great salvation? Will he not discern much unoccupied ground? many unappropriated and precious promises? a greater deliverance from sin? and heights of grace unattained? as well as depths of love unexplored? Most obviously; for to be born is one thing, and to grow up to be a man is another thing. So, to be born again, or the second time, of the Spirit, is one thing, and to grow up from a babe in Christ, drinking milk, to a spiritual man of full stature in Christ, eating meat, is quite a different thing. Infancy and manhood are two extremes, two different states. And in general, it is, in my opinion, just as proper to say, that when a child is fully born, it is a full grown man, as to affirm that when a child of God is completely born again, or *regenerated*, it is entirely *sanctified*. As manhood is not a *progressive birth*, so also sanctification, or the stature of a perfect man in Christ, is not a *progressive new birth*, or gradual regeneration. The difference between a child and a man is not in nature—the child having all the parts of a man—but in enlargement and maturity. So regeneration and sanctification are relatively *holy states*, differing in degree. Once more :—That sanctification is not regeneration is obvious from the fact that after the new birth sin remains in the heart; not in dominion, but in captivity; not actual and condemning sin, but sin which the Scriptures call *unrighteousness*; for "all unrighteousness is sin." It is a kind of sin which is more the

fruit of the fall, than of voluntary transgression ; for the latter is all pardoned. It is the uncondemning but yet the uncleansed virus of the soul, the remains of original infection, the tree being only cut down, and the sprouting roots being left to re-germinate and exhaust the undeveloped resources of the soil. Says Mr. Wesley, "Every babe in Christ is holy ; and yet not altogether so. He is saved from sin ; yet not entirely. It remains, though it does not reign."—Wes. Ser., vol. 11, page 13. This idea is fully confirmed by the Scriptures. Hence, it is our duty to believe, even though we cannot explain this point. The Bible reveals many things which are inexplicable, but yet credible ; which no human capacity can comprehend, but which every Christian is bound to admit. It records *facts*, not *modes*. Hence its statements are to be implicitly believed, on the authority of the Holy Ghost,—not philosophically explained. The former requires the docility and confidence of a disciple ; the latter admits of human dogmatism and infidelity.

It is alleged, then, that the Scriptures do constructively reveal the fact that a certain kind of sin remains in the heart after regeneration. These Scriptures challenge our faith. By proving the presence of a degree of "filthiness of the flesh and spirit," and incomplete sanctification in persons only regenerated, and the possibility of being fully cleansed from this pollution, and "wholly" sanctified in this life, they unquestionably prove that the new *birth* does not embrace entire sanctification, but that this is a subsequent and more glorious deliverance from sin. I rely on two passages, though many may be cited. The first is found in 2 Cor., 7 : 1 : "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1. Here consider that these Corinthians were "dearly beloved" brethren, or regenerate persons. 2. Though "dearly beloved to an inspired apostle, yet they were tainted with "filthiness of the flesh and spirit." 3. They were exhorted by St. Paul to "*cleanse*" themselves from it, "perfecting" or finishing "*holiness*,"—that is, to be cleansed by faith in the blood of Christ. Are not these deductions legitimate ? Do they not prove the point in question ? Further : says the same apostle : "The very God of peace sanctify you *wholly* ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess., 5 : 23. 1. Here consider also that these Thessalonians were *regenerate persons*, for in the 14th verse St. Paul says, "We exhort you, *brethren*." In the 25th he says, "*Brethren*,

pray for us." 2. They were not "*wholly*" sanctified. 3. The apostle prayed that they might be "*wholly*" sanctified, not at death, but then. 4. He also prayed that their "whole spirit, and soul, and body," after being "*wholly*" sanctified, might "be preserved blameless," not during the death-struggle, nor merely a few hours prior to death, but from that identical time forth, "unto the coming of our Lord Jesus Christ," that is, until Christ should come by death and take them to heaven. Are not these inferences sound? Are they not necessary corollaries from the text? Such is the unambiguous voice of the eternal Word. From all this, it is plain, that *after* regeneration, sin, or "unrighteousness," or "filthiness of the flesh and spirit" remains in the soul; not bringing guilt and condemnation, but involving a partial and *subjective* unholiness, and creating the necessity of a subsequent and more efficacious deliverance from its uncleansed pollution. This is a work of grace differing, in many particulars, from regeneration, and denominated in the Scriptures *holiness*, or sanctification.

For the Guide to Holiness

## INCENTIVES TO HOLINESS.

### NO. 2.

7. Another incentive for us to seek and obtain holiness of heart, is the consideration that the gate of salvation will soon be closed. Though it now stands open wide for all, both night and day, and all are invited and urged to become holy, while the gracious state of probation lasts, yet, at longest, it must soon close. "For our life is as a vapor that appeareth for a little time and then vanishes away." And, as soon as life ceaseth, the gate of salvation closes. But salvation is now offered to all. Full redemption is proclaimed to every man. Sanctification and holiness are now set forth upon gospel terms — "without money and without price" — before the whole world. "The Spirit and the bride says, *Come* : and let him that *heareth*, say *Come* : and let him that is *athirst*, come : and whosoever *will*, let him take the waters of life freely." This is salvation from beginning to end, offered to all — offered freely — offered in all its fullness. But the period hastens, when salvation from sin — from all sin — shall no more be proclaimed, no more

offered. Then it will be too late. Christian reader, art thou sanctified? If not, for thy life, present and eternal obtain it *now*.

8. Again we should be holy, and devote ourselves wholly to God, when we consider the price which was paid for our ransom. "Ye are not your own; for ye are bought with a price." And that price is exceedingly precious. "For we are not redeemed with corruptible things, such as silver and gold," but with the precious blood of our Lord Jesus Christ. "He was bruised for our iniquities — the chastisement of our peace was upon him, and with his stripes we are healed." His blood was poured forth for the redemption of the whole world; "For without the shedding of blood there is no remission." Thus the Savior bled, and gave his life for us, that we "might be redeemed from all iniquity." And shall he bleed and die in vain? Never let it be thus, believing one, with thee! The ransom is given, the price is now paid; "therefore, glorify God in your body and spirit, which are his." 1 Cor., 6: 20.

9. Another prominent incentive to holiness, we may here mention, is, that it will efficiently prepare us to love and enjoy God. We are commanded to "love the Lord with all our heart, mind, and strength." But how can we do this? We cannot, unless we are made holy. But "being made free from sin," we not only "have our fruit unto holiness," but we also "love God with all our heart, and our neighbor as ourself." We are prepared, then, in an eminent degree, to enjoy God, both here and hereafter. For godliness has the promise, not only of this life, but the life to come. Our Savior, also, has pronounced a blessing upon all those who are pure and holy. "Blessed are the pure in heart, for they shall see God. To see God, is to enjoy him, whether in his ordinances here, or in that blissful world above, where serephic choirs hymn his praise, and "the spirits of the just made perfect" eternally rejoice. Let us "be holy, even as he is holy," and we shall then love God supremely, and finally enjoy him in beatific vision for ever.

10. We should be stimulated and encouraged to seek for holiness of heart not only because "it is his will, even our sanctification," but because Christ hath faithfully promised it to all who seek and sincerely desire it. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." "Whatsoever ye ask in my name, believing, ye shall receive." "For every one that asketh, receiveth." "Ask whatsoever ye

will, and I will do it." These are the promises of God. They are "exceeding great and precious," for they comprehend all God's will concerning us—even our sanctification. They are faithful and true because what God hath promised he will fulfil; what he hath spoken he will graciously perform. Again he hath expressly said, "I will sprinkle clean water upon you, and ye shall be clean: a new heart, also, will I give unto you, a new spirit will I put within you." Here Jehovah speaks, and his words are sure and steadfast; and what he, in his love and righteousness, hath spoken, his own Almighty hand will do. Let us believe all his promises that we may have a saving application of the merits of the great atonement to our full and complete salvation. "Dearly beloved, having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

11. Another motive that should induce us to become holy is not only the loveliness of its character, but the increasing pleasures, enjoyments and glorious developements of a life of holiness. A life of holiness is a progressive work—ever progressive. Step by step we ascend from "the horrible pit" up to the throne of God. But there is a period when every believer may know he is wholly sanctified to God. And when he is once holy he may still grow in grace. He is then efficiently prepared to live and to grow, to advance and to increase, until he arrive at "the full stature of a perfect man in Christ Jesus." "For the path of the just is as a shining light that shineth more and more, even unto the perfect day." How many blessings does the sanctified Christian here enjoy; and then in prospect he enjoys all those "things God hath laid up for them that love him!" Remember how vast, how multiplied, how noble these blessings are! Yea, how glorious, too, and enrapturing! For we not only enjoy the bliss of those who know all their sins forgiven, but

"We more than *taste* the heavenly powers,  
And antedate that day!"

Christian believer, look aloft, and "remember that the happiness of heaven is not only unmingled and consummate; not only uninterrupted and immortal," but overflowing and boundless. "In His presence is *fullness* of joy, and at his right hand pleasures *for evermore*." Let these considerations induce thee to seek a full conformity to all thy Savior's will.

12. There are numerous and important motives to persuade men to become holy, and to become holy now. The holy Sabbath, the Ministers of grace, the sanctuary of God, and the glorious gospel, all should quicken us to action and diligence, purity and holiness. The holy Sabbath faithfully returns its mild and sweet season of grace, that earthly objects may not engross our thoughts and prevent our preparation for immortality. Ministers proclaim to us the glad tidings of great joy, and point out to us the sure road to heaven. The sanctuary unfolds its doors, and invites us to enter in and be saved. The gospel still shines to direct our feet and to quicken our pursuit of the inestimable prize of holiness, which is before us all. In view of the many blessings God hath already conferred upon us, and the numerous motives set before us to become holy, let us, with all diligence, make our calling and election sure. Our Father hath promised us all things. Let us, therefore, become the rich heirs to all things; for it is our inestimable privilege. "For he is able to save unto the uttermost, seeing he ever liveth to make intercession for us." Jerusalem, awake, arise! Children of Zion's King, claim your purchased blessing. All heaven stands inviting. Now the proffered grace is given, and each may in Christ a hearty welcome find! "Will you be made whole?" Then, in steadfast faith and prayer, cry out—

"Come, Savior, come, and make me whole;  
Entirely all my sins remove!  
To perfect health restore my soul,  
To perfect holiness and love."

*Urbana, O., Jan., 1847.*

I. N. K.

### THOUGHTS ON PERFECT LOVE.

A man may think himself perfected in love when he is not.  
But a man in his senses can never think he has no sinful passions when he feels them.

A man would most certainly discern his sinful tempers, if he did not shut his eyes against the light.

A man may seek perfection, and not know distinctly what it is.  
But in order to gain it, it is necessary he should know its nature.

This salvation he can never gain till he is willing to part with all sin.



## THE AMERICAN PULPIT

Is ably sustained. Among the sermons is one by Rev. David Dyer, of Dorchester, Mass, on "THE DIVINE BEAUTY AND DESIRABLENESS OF HOLINESS." We are permitted, by the editor, to make the following extract:—

*That the possession and exhibition of Gospel holiness is an expression of Divine beauty.*

WHAT this gospel holiness is, we find plainly presented in the word of God. There it is taught both by the direct assertion of the Spirit, and by the example of the saints. It is possessing the mind that was in Jesus Christ. It is loving God with all the heart, the soul, and strength. It is putting off the old man which is corrupt according to the deceitful lusts: and putting on the new man, which after God is created in righteousness and true holiness. It is doing all things to the glory of God.

Would you know the separate features of this moral beauty? It is "that wisdom, which is from above, and is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." It is that purity which loathes sin, and avoids "the appearance of evil." It is that humility which exclaims, "If thou, Lord, shouldest mark iniquities, O Lord who shall stand?" It is that meekness which is patient under injuries, and receives with cheerful submission "the ingrafted word which is able to save the soul." It is that filial submission which says to God, "Not my will but thine be done." It is that devotion which finds its meat in doing the will of God. It is that moral sympathy which "rejoices with them who do rejoice, and weeps with them who weep." It is that manly energy which "keeps under the body and brings it into subjection," and "walks worthy of the Lord unto all pleasing." It is that heavenly ardor "which presseth forward towards the mark for the prize of the high calling of God in Christ Jesus."

Amidst all the beauties which surround us, there is none so striking nor attractive as this; neither is there any so beautiful or enduring. This is beauty which assimilates the man to God,—which attracts the admiration of the angelic hosts, which delights and animates the friend of Christ, and compels the wicked to depart in shame.

Behold the individual who is clothed with it, and though he may be humble, obscure, and the inhabitant of a lowly cottage, yet there you

see one who through grace has conquered himself; who is the victor of the world, and who has triumphed over the hosts of hell. There you behold one whose aspirations are heavenly, whose aims are godlike, whose character is transparent, whose love is pure and diffusive, whose compassion embraces a world, and who is filled with the Holy Ghost. His influence is great. His virtues are esteemed by angels and men; and his name and works will be long embalmed in the grateful recollections of mankind. For though limited and finite, he is the representative and living symbol of all the fullness and beauty of God.

Look at this by contrast. What constituted the beauty of Joseph? his royal apparel, or his godlike virtue? When did he appear the more lovely? When resisting a powerful temptation, or when riding in the chariot of Pharaoh? When did Moses display the greater beauty? Was it as he participated in all the grandeur of the Egyptian court, or as he affectionately entreated Israel to follow obediently the divine commands? When did David appear in greater grandeur? when he conquered Goliath, or when from deference to a divine command he would not hurt his persecutor Saul, because the king was the Lord's anointed? Was it when leading his people to victory, or when presenting to them a striking example of piety, and urging them to liberality and steadfastness in the ways of God? What constituted the real glory of Solomon? Was it his wealth and the splendor of his court, or his meek and fervent piety? When was that glory more apparent? as he humbly and earnestly sought wisdom from above that he might righteously govern his kingdom, or when showing to the Queen of Sheba his riches, the number of his attendants, and the magnificence of his palace? When did he appear in more real grandeur? was it when offering prayer at the dedication of the temple, or when sacrificing with his idolatrous wives to heathen gods? When did Daniel exhibit the greater beauty? was it in filling the chair of state, or because of piety in going with heavenly composure to the lion's den? When did the Apostle Paul appear more truly great? Was it as he sat at the feet of Gamaliel, or as he reasoned before Felix of righteousness, temperance, and judgment to come? Was it as he went with authority to Damascus to persecute the saints, or as he said to his sorrowing friends, What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the sake of the Lord Jesus. Which, think you, in these cases, shone with greater beauty; that which sprang from the evil heart, and accorded with the habits of the world, or that which originated in piety and bore a resemblance to God? There cannot be

a doubt. The latter always has, and always will, beautify and ennoble its possessor; and the more he cultivates it the more extensive will be his influence and the more lovely his character. This it is which is more precious than rubies, and not to be compared with any thing we can desire. This it is which will give life to the soul and grace to the neck. This it is which adorns the head with an ornament of grace, which secures favor and good understanding in the sight of God and man, which makes the path to shine more and more unto the perfect day, and which delivers to the soul a crown of glory that shall never fade away.

This moral loveliness is an expression of divine beauty. It does not spring from man's corrupt heart. It is not congenial to the tastes of his unholy soul. It is not generated by blood, by birth, by education, or religious habits. It springs from God. The Christian has no beauty, no holiness, but as Jesus imparts it to him. He reflects it because God has put the Holy Spirit into his heart, and written divine laws upon his mind. But for this he would still be destitute of holiness, and the slave of sin. Do you see an individual whose soul, in all its dispositions, purposes and aims, beats in accordance with the will of heaven; who delights in the holiness and perfections of God; who receives with devout gratitude and unqualified submission the whole word of God; who would not have it altered in a single particular if he could; who mourns his numerous imperfections, and hungers and thirsts after righteousness; who sighs and cries for the abominations of the land; whose moral pulse throbs with spiritual compassion for his fellow men; who labors and prays for the extension of the Savior's glory; who esteems it his highest honor and his greatest joy to serve and please the Lord; whose affections are fixed on things above, where Christ sitteth at the right hand of God; and who is pressing on to the heavenly Jerusalem; in that individual you behold an expression of divine beauty. There the presence of God is seen. There the beams of the sun of righteousness are displayed. True, they are not reflected as by the saints above, but still they are there. That individual is a representative of Jesus. His soul is in communion with God. He dwells in God and God in him. As the stars are illuminated by the sun, and the drops of morning dew become resplendent by its beams, so the Christian becomes beautified by the possession of the Savior's spirit. This it was which gave the early disciples such power over the enemies of the cross. This compelled the foes of Jesus to honor his cause. This constrained them to admire the fortitude, the patience, and the kindness of

the saints, even when enduring grievous afflictions for his sake. And this it is which has given the true believing church such extensive influence in every age. All true Christians reflect, in a greater or less degree, his presence. Their spiritual existence is the product of his power and love. Their moral courage and decision are the expressions of his strength. Their graces are the fruits of his spirit. Their hope of glory is the indication of his residence in their hearts; and their purity of character is the reflection of his beauty and holiness. Still, it is only a faint reflection; a new born infant reflecting the matured and glorious parent; a dew drop reflecting the sun. But they are going on to perfection. They are advancing in the knowledge of the Son of God; unto a perfect man; unto the measures of the stature of the fullness of Christ. Soon they will more perfectly and visibly reflect the beauty of the Lord in a brighter and eternal world.

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For the Guide to Holiness.

EXTRACT FROM THE DIARY OF A LITTLE ONE.

THERE are two characters I cannot sympathise with—First, the *sinner*, who does not seek and serve God, because sentence against an evil work is not executed speedily; and second, the *backslider*, who acknowledges that he sought the Lord through fear of his wrath and endless punishment, runs well for a season, and then, by his conduct, says he sees no beauty in Christ, his commands are grievous—the way too narrow—the path too straight—and soon turns again to the weak and beggarly elements of the world; preferring the bondage of *sin* to the glorious *liberty* of the sons of God! The first reason why I cannot sympathise with them is, I have not so learned Christ; and the second is, because of the first command given me after I found Christ, “As ye have therefore received Christ Jesus the Lord, so walk ye in him. The fear of endless punishment was never an incentive with me to seek the Lord. Nor has it been, since, to keep his commands. I sought him because I loved him, tremblingly fearing I should meet with a repulse; always thought it would be the greatest honor that could be conferred on me, to have a seat and name with God’s people, and my greatest pleasure would be to love, serve, and obey him, and render a cheerful obedience to all his righteous commands.

It is now thirty years since I became so in love with Christ in the Christian, and the Christian in Christ — that I resolved to seek and strive, with all my ransomed powers, and to give myself no rest until this Savior was *my* Savior, and the Christian's God *my* God. I sought him with all my heart, and in that hour found him; and I found him to be what I had so fondly anticipated, "The fairest among ten thousands, and the one altogether lovely!" His ways I found to be ways of pleasantness, and all his paths peace, prosperity, and love. The yoke which he placed on me, and which I was to wear as a token and pledge of my fidelity and love, has always been easy and delightful, and all his burdens light.

I have never had occasion to be jealous, or to complain in the least of the absence, or requirements of this blessed Jesus. He has never left or forsaken me, since the day he first visited me; nor required me to do a single duty without giving me ability to perform it; and, for my consolation, has given me the strongest assurance, that, so long as I keep his commands and the livery he gives me, clean, white and unspotted, I shall abide in him, and his word and spirit shall abide in me. Sometimes I have had great fears and jealousies over myself; often fearing the reason I did not reflect more light from the Son of Righteousness, was because my garments were not white and unspotted.

These jealousies did not arise from any want of love I felt to my Savior, or that his commands had become grievous, as this has never been the case, (Glory to God!) The more I know and learn of his character and attributes, the more I love and adore him. (Hallelujah!) When he first took possession of my heart, I thought I could never enjoy any more or greater bliss this side of heaven. His name, and every letter of the name J-e-s-u-s, was so sweet and precious, that I would not read a book, however interesting, that had not the name of Jesus often found in it. But, O praise the Lord Jesus! what I then felt, and enjoyed, was only a little earnest of what I have since realized—a little rill, compared to a place of broad rivers and streams, Hallelujah! Glory!

The query has often been presented to my mind, "If Christians do reflect Christ's image, and manifest his spirit, in their looks, words, works and ways, and are indeed Christ's representatives, as those were who led me to Christ, why are not sinners pointed to the Lamb of God, and saved now, the same as I and thousands of others? Oh, I fear it is because self, the world, and the flesh, are presented, and the cross, with Christ crucified on

it, kept back and behind them. I believe if the Church should "come up out of the wilderness leaning on her beloved," (what a lovely representation of the union between Christ and Christians and their dependence on him) the times of refreshing would soon come from the presence of the Lord, and the shouts of hosannas in the temple would soon drown the cries of the few who have so long been crying between the Porch and the Altar.

March 14th, 1847.

For the Guide to Holiness

EXPERIENCE.

"HAVING obtained help of God, I continue unto this day," and have a good hope, through grace, of a blissful immortality beyond this vale of tears. At the age of twenty-seven, God for Christ's sake, gave me an evidence that all my sins of youth and riper years, were *freely pardoned*; and that I was one of his children. The work of pardon, or justification by faith, is a great work, and should never be lowered down, or forgotten. The *evidence* of that work is not always *clear*, and is sometimes *lost*. It was so in my case. At times I had a tolerably clear evidence of my acceptance with God, and few, or no doubts remaining. At other times, it seemed to be all a work of my own, or but imaginary. I had the remains of a sinful, unbelieving heart; was often tempted, and was sometimes led astray by the devices of Satan. This brought me into trouble. Then my confidence was gone, and I loathed, I abhorred myself as in dust and ashes before God.

I believed, theoretically believed, in the doctrine of *entire sanctification*, as revealed in the Bible. I felt, and at times *deeply* felt, that I was not what I *should* be. And it appeared to me that I should be of little or no use in the world, as I then was; and it was doubtful about my ever reaching heaven. My time was *most-ly* employed in reading the Bible, and in the *strict* performance of Christian duties, though not a minister. Sometimes I felt happy, and *shouted*; and sometimes I felt miserable, and doubted the *entire* work. I had no desire to give up, and go back into the world; but I wanted to be a Christian, a Bible Christian, "an Israelite indeed, in whom there is no guile."

For this I sought, by fasting and prayer; and I thought I was willing to make any sacrifice, and perform any duty, could I but

be a Christian in the *higher sense*. About this time, a mother in Israel, who had professed and enjoyed the *blessing of perfect love* many years, said, with an expression and an emphasis that I shall never forget, "Br. Bent, *don't be a dwarf in Israel—go on to higher attainments.*" This was not without its influence upon my mind. Soon after this, I selected a retired spot, to pray *particularly* for the blessing I so much desired. This I visited some two or three times a day, for two or three successive weeks; and as well as I knew how, asked God to sanctify my soul. I have no recollection of any special divine manifestations, till Saturday evening before the commencement of a camp-meeting, that was to be holden in Readfield. I had just returned from the class-meeting, and sat in the parlor, thinking of my situation, as a professed follower of Christ. Said I to myself, "When Christ was upon earth, he went away by himself, kneeled down upon the cold ground, and prayed; and I should do like him." The sun had just sunk behind the western hills, and the full moon was shining in all her brightness, when I, in imitation of the Savior, went out into the field, kneeled down, and asked God to bless me. I soon felt that I was overshadowed by the Almighty, and that holy oil was poured upon me in rich abundance. I had, as intimated above, often prayed for the work of grace to be deepened in my heart; I had almost as often been afraid of the power. I had erroneously supposed that there must be, at least, a temporary suspension of the use of the bodily functions, or, that one must *lose his strength* in order to be sanctified. Life to me was strict, and I was afraid that I should die in going through that mysterious operation; therefore, when I felt the power, and it seemed that God was about to do the work, I *started, was afraid*, and all was over for that time. But now I was not afraid of the power of God, and have never been afraid of it since; but my heart says, "Let it come, in all its richness." When I arose from my knees and went to the house, I felt well. I felt that God was in me, and all around me; and that *he was holy*. These holy, happy feelings continued with me through the night, which I passed without much sleep. I had something better to do. Sometimes I could hardly tell whether I was in the body or out—whether I was in heaven or on earth. But while I lay, I *praised and prayed*; I felt that all was full of God, and *God was love*. I said little or nothing about my feelings, and indeed I knew not what to make of them. However, I concluded that God had given me a clear evidence of my justification, and was preparing me for the work of sanctification, which he had already commenced in my heart. Probably, with these

views and feelings, I went to camp-meeting, praying *every moment* while on the way. The first view of the place was delightful, and the cry of my soul was, "Sanctify me while here." Much of the preaching was to that point, and I listened with pleasure and profit. I was a good hearer. I soon found that I was in good company, and that I had good help, especially the help of sister C——, one of the excellent of the earth. I prayed much in the tents and in private, and was willing to be *slain* in any place, and remain slain for any length of time that God should please, could I but be made right.

On Wednesday, I think it was, I said to the above named good sister, "What more *can* I do? I have prayed again and again—I am willing to give up all, and do any thing that God requires." She replied, "Perhaps the work *is* wrought, only believe." That moment I believed, was emptied, and was filled. I felt that God was as near me as the air I breathed, and sweet peace was all around. I then had the *evidence* of a work, which I now think, had previously been wrought. However, it is possible that I had received a new and more abundant baptism of the Holy Ghost. I had been happy with an evidence of justification, and had felt to serve God; but I was now swallowed up and lost in the ocean of God's love. There was a richness and a sweetness, that tongue or pen cannot express. The fear of man, which had often brought a snare, was gone. I felt that I was upheld by God, and my tongue was loosed to speak forth his praise. I could say,

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers;
My days of pain shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

At the close of the day I retired, in feeble health, with damp clothes and feet; but *all was well*. While I lay upon my back, with my eyes closed, it seemed to me that heaven was open, and that light and glory inexpressible beamed forth from that holy place. The truths of the Bible, too, appeared like "apples of gold in pictures of silver," and I *then*, for the *first time*, felt that I *must* preach, and that God would help me.

OREN BENT.

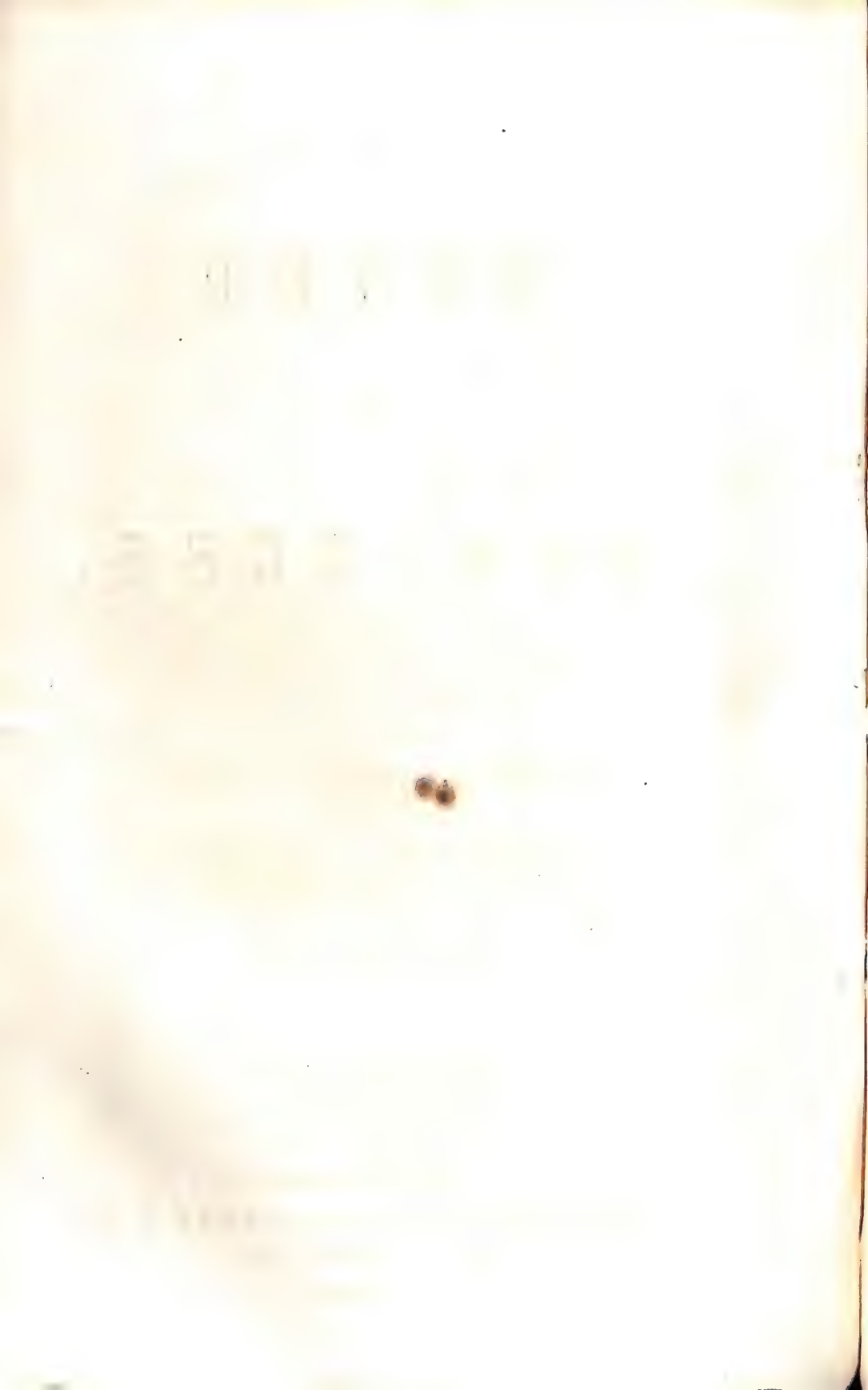
East Poland, Me., April 4, 1847.

THE
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TO
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INDEX TO VOL. XII.

From July, 1847, to January, 1848.

A Pilgrim's Progress, - - -	110
Affections, - - - - -	144
Blessing regained, - - -	92
Best News, - - - - -	104
Christian Contentment, - - -	71
Comforts by the Way, - - -	33
Christian Holiness—time of its re- ception, - - - - -	54
Christian described, 57, 106, 134	
Christian Experience, - 124, 131	
Chris. Holiness—how attained, 77, 99	
Christian Holiness—what it is, 25	
Drops, - - - - -	24
Doctrine of Imperfection consid- ered, - - - - -	40
Divine Protection, - - - - -	120
Extract, - - - - -	70
Extract from a Letter, - - -	114
Enoch, - - - - -	126
Experience of a sanctified soul, 142	
Fletcher, - - - - -	1
Form of Consecration, - - -	15
Forget your injuries, - - -	39
Fullness of Christ, - - -	42
Gibson, Mrs. - - - - -	59
Guide to Holiness, - - - - -	85
Help to Self-Examination, - -	17
Keep thyself pure, - - - - -	116
Letter to a venerable brother, 11	
Letter from an Indian youth, -	37
Law of Providence, - - - - -	73
Love of Christ, - - - - -	129

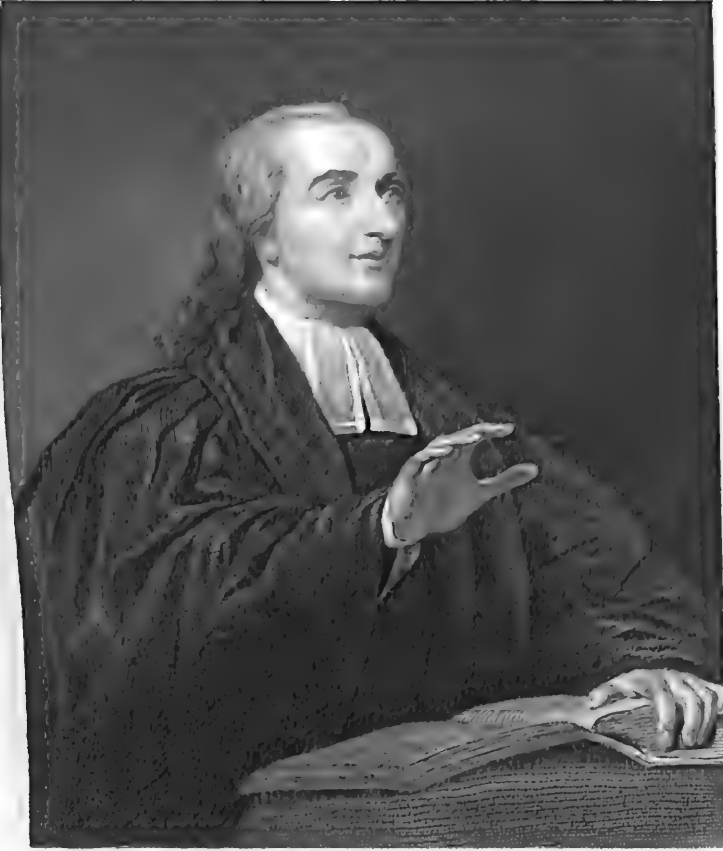
Madam Guion, - - - - -	45
Ministers should be holy, - -	89
Necessity of self-examination, 83	
Obedying God, - - - - -	21
Outward manifestations of holiness, 49	
Pen of Iron, - - - - -	36
Prayer, - - - - -	88
Prayer of Hannah, - - - - -	94
Power of personal holiness, - -	118
Rules for holy living, - - -	16
Revival of holiness, - - - - -	139
Singular prayer, - - - - -	13
Spiritual Rest, - - - - -	31
Secret disciples, - - - - -	35
Sublime extract, - - - - -	67
Simple faith, - - - - -	82
Thy will be done, - - - - -	17
Thoughts on holy living, - - -	97
Thoughts from Leighton, - - -	103
Thoughts on holiness, - - - - -	121
Thoughts from Fletcher, - - -	138
Walking with God, - - - - -	24
We would see Jesus, - - - - -	44
POETRY.	
Prayer, - - - - -	20
Love, - - - - -	43
The land of God, - - - - -	69
He giveth his beloved sleep, 72	
Sacramental Hymn, - - - - -	96
Hope, - - - - -	137
Exhortation to holiness, - - -	144

INDEX TO VOL. XIII.

From January, 1848, to July, 1848.

Are you a Christian, - - -	72	Offering of praise, - - -	70
Christian character, - - -	19	Objections, - - -	116
Christian described, - - -	30	Our past and future, - - -	137
Christian holiness—how preserved, - - -	33	Personal experience, - - -	82
Cause of gratitude, - - -	47	Relation of the entire subjection of the human will to the extinc- tion of desire, - - -	25
Conflicts and victories, - - -	55	Spirit of a sound mind, - - -	29
Deep affliction, - - -	124	Smith, Rev. John - - -	51
Experience, - - -	40	Sin and humility, - - -	59
Explanations of the religious state described as union with the will of God, - - -	49	Sanctification—how presented, - - -	118
Fisk, Rev. Dr. - - -	1	Specific confession, - - -	132
Good work in Africa, 61, 76, 106		Tempted like as we are, - - -	21
God sees through all pretences, - - -	92	To parents, - - -	46
God is light, - - -	136	Travelling incognito, - - -	60
Holiness—Experience, - - -	101	Tendencies and dangers of pride of intellect, - - -	73
Holiness the strength of the church, - - -	130	The Guide, - - -	94
Joy in holiness, - - -	126	Thoughts on holiness, - - -	121
Law of Providence in relation to simplicity of spirit, - - -	15	Thou shalt not tempt the Lord thy God, - - -	128
Light of experience, - - -	45	Walking in darkness, - - -	38
Letter to my dear mother, - - -	112	Way of holiness, - - -	68
Memoir of W. G. Crocker, - - -	67		
Narrow way, - - -	86	POETRY.	
No true rest out of God, - - -	97	Invitation accepted, - - -	24
		Humility, - - -	86
		Present experience, - - -	104
		Press on, - - -	115
		God is my rock, - - -	120





THE METHODIST MAGAZINE





GUIDE TO H O L I N E S S .

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For the Guide to Holiness.

FLETCHER.

BY REV. DANIEL WISE.

AMONG trees there are some more stately, more beautiful, and more fruitful, than the rest. It is the same with men. It is equally so in the church of the Living God.

JOHN WILLIAM DE LA FLETCHER, or as he is more generally named, JOHN FLETCHER, was such a man and such a Christian. He was a stately, a beautiful, a fruitful tree in the mountain of the Lord's House. He was one of the extraordinary men of his age. In intellect, he was a giant among men. In *spirituality*, he was a saint of the highest order—a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.

Mr. Fletcher was a native of Nyon, in beautiful Switzerland. He was born September 12th, 1729, of parents who, with their ancestors, were of the highest respectability.

In very early life, he gave evidence of the possession of distinguished natural ability. His progress, both in his primary studies and at the University of Geneva, secured him a high reputation, both for ability and scholarship. And when he left the University, his rare mental powers, his thoroughly cultivated mind, his pure, classic taste, and his ripe scholarship, awakened in the minds of his friends large expectations of his future greatness. A scholar so ripe, a writer so elegant, a thinker

so profound, they thought could hardly fail of producing a powerful impression upon the world. In a worldly sense, they were disappointed. In a spiritual and higher sense, their largest anticipations were more than realised; for, as we shall see hereafter, Mr. Fletcher attained the summit of human greatness on earth—a conformity to the image of his Creator.

The history of superior men is usually marked by peculiar Providences. They pass unhurt through dangers where others perish; their preservation is frequently a striking comment on that word of God, which pledges that his angels shall have charge over the persons of the saints. Thus Wesley escaped from the fire while yet a child, as by miracle; Clarke from being drowned, Newton from a hundred deaths by sea and land, and our endeared Fletcher, on several occasions, was saved from an early death only by the strong hand of God. Once, while fencing with his brother, he had his side pierced with a sword, so deep that he carried the scar to his grave. At another time he was lost at night, in an open boat, upon the lake of Geneva, and but for the ringing of the city bells, must have perished. Once he fell from a high wall, and but for a bed of mortar on the spot where he fell, must have been instantly killed. On no less than three occasions, when bathing, he had the most hair-breadth escapes from drowning; the last of these escapes amounting to a miracle; for he was submerged among the piles which supported a mill, on the Rhine, for the space of twenty minutes, and came forth unhurt! Surely a special Providence watched over the life of this remarkable man.

Mr. Fletcher's father desired his son, above all things, to enter the church and to adopt the ministry as his profession. By a strange taste, for so serious a youth, Mr. Fletcher preferred the army to the church. The reason he assigned for this choice was characteristic. He said that his views of the duties of a minister were so exalted, that he considered himself unfit to labor for God in so lofty a sphere.

But all his efforts to procure a commission in the army were unavailing. The Providence of God thwarted him at every step. At last he went to England, where he was invited to become tutor to the two sons of Mr. Hill, of Tern Hall, Herefordshire. Here he remained for more than five years. At the expiration of this period, he met the wishes of his father, and at the same time, obeyed the convictions of his own heart, by entering the ministry. He was ordained a deacon of the church of England on the 6th of March, 1757, and on the following Sabbath he was set apart as a priest. By the influence of his friend, Mr. Hill, he was shortly after presented to the vicarage of Madely, which he conscientiously retained until his death.

With these brief notices of the *outward* life of this good man, we proceed to examine his inward experience, and to trace his spiritual history from the point where he appears as the babe in Christ to where he attained the full stature of a man in Christ Jesus.

From his earliest childhood, Mr. Fletcher was uncommonly serious. He possessed great quickness of conscience, a passionate fondness for the Scriptures, and was entirely free from the usual vices of boyhood and youth. When he reached the years of manhood his *moral* character was spotless. Still, with all his morality and religious feeling, he was not a Christian until after he entered the twenty-fifth year of his life.

He was awakened under a sermon preached by a Mr. Green. That memorable discourse convinced him that he was ignorant of the nature of saving faith. The feelings produced by this conviction were painfully severe. "*I never had faith,*" was the bitter cry of his heart. He saw that never having had faith, he had *always* been a sinner before God. The discovery was the more painful because it was unexpected. He writhed and groaned, and prayed and wept, and was at times almost reduced to despair. For several days he found no consolation. At last the struggle terminated in victory, under the following circumstances :

He dreamed that Satan had overcome him in a powerful temptation. He awoke in extreme agony. He approached the throne of grace, detesting himself with a most perfect self loathing. While in prayer, his faith grew strong. He rose from his knees in a state of unwonted cheerfulness. He found himself powerful to resist temptations. Sin stirred in him all the day long, but he was always able to overcome it in the name of the Lord. By this mark, he felt himself to be indeed a new creature. He rejoiced, but was not satisfied. He plead for a brighter manifestation of God's love to his soul. One day, as by faith he saw his adored Savior hanging and bleeding on the cross, these lines came with divine energy to his heart —

" Seized by the rage of sinful men  
I see Christ bound, and bruised, and slain :  
'Tis done—the martyr dies !  
His life to ransom ours is given,  
And, lo ! the fiercest fire of heaven  
Consumes the sacrifice.

He suffers both from men and God,  
He bears the universal load



Of guilt and misery !  
 He suffers to reverse our doom,  
*And lo ! my Lord is here become*  
*The bread of life to me.*

From that hour his soul was free, his confidence strong, his joy in Christ great. From henceforth he knew nothing among men save Christ. He never looked back. His soul never knew a *wilderness state*. He literally obeyed the apostolic exhortation, to leave the first principles of the Gospel of Christ and go on to perfection.

Two things are apparent from this account of his conversion : first, that it was unaccompanied by any extraordinary manifestations ; and secondly, it was an eminently sound conversion.

I have called attention to the first of these points, because many sincere Christians think that a high degree of sanctification must be preceded by a *peculiar* experience of the blessing of regeneration. Mr. Fletcher's experience shows this opinion to be a mistake. *An unusual cheerfulness* was the first fruit of the Spirit in his heart. He did not even *fully* recognise the presence of the WITNESS at first. It was not until he inwardly perceived the existence of a new power to control sin, that he entered into the *heartly* and *cordial* belief of his adoption into the family of God. The faith by which he received the adoption was emphatically a weak faith. It was strengthened by the confirming testimony of his own spirit, and then waxed mightier and mightier, without ever relaxing its hold on the great atonement.

The *soundness* of his conversion may be seen, not in the vividness of the light which shone upon him, nor in any peculiar frame and feeling ; for these did not exist ; but in that incontestable evidence—HE HAD CONSCIOUS POWER OVER SIN !

Having laid this sure foundation, Mr. Fletcher did not pause to indulge in any self-complacent feelings, nor sink into an anti-scriptural contentment with his spiritual state. He *immediately* sought a clearer manifestation ; and he speedily obtained it. Nor did he rest here. He resolved to be a *complete* Christian. He set himself most unalterably about the work of gaining a perfect likeness to Jesus Christ. This was the one grand idea of his life.

It is saying much, but I think not too much, to affirm that no man (at least in modern times) ever gained a nearer resemblance to the dear Redeemer, no man ever displayed more of the spirit of heaven while in the flesh than did the devoted John Fletcher. Let the following testimonies to this assertion be carefully examined.

Speaking of him as he appeared while superintending, for a short pe-

riod, the Countess of Huntington's College, at Trevecka, in Wales, Mr. Benson, his biographer, says :

"Here it was that I saw, shall I say, an angel in human flesh ? I should not far exceed the truth if I said so. But here I saw a descendant of fallen Adam, so fully raised above the ruins of the fall, that though, by the body, he was tied down to earth, yet was his whole conversation in heaven ; yet was his life, from day to day, hid with Christ in God. Prayer, praise, love, and zeal, all ardent, elevated above what one would think attainable in this state of frailty, were the element in which he continually lived. \* \* \* Every heart caught fire from the flame which burned in his soul."

While travelling in the South of France, for his health, he made a visit on foot to see the Protestants who lived in the Sevens mountains. On the way, he solicited shelter for the night at the cottage of a papist. At first he was refused, but finally was entertained. Such was the earnestness and devotion of his spirit there, that the cottagers were astonished. They had never seen such piety before. The next day the man reported among his neighbors, that he had nearly refused to admit a man into his house, WHO PROVED TO BE RATHER AN ANGEL THAN A MAN.

Mr. Wesley, in speaking of his holy temper and conversation, said : ONE EQUAL TO Mr. Fletcher I HAVE NOT KNOWN, no, not in a life of fourscore years."

Mr. Fletcher, in a letter to Charles Wesley, gives a striking picture of his glorious spiritual state, in these words :

"Thank God, I enjoy *uninterrupted* peace in the midst of my trials, which are sometimes not a few. Joy, also, I possess—I thank God, I feel myself in a good degree dead to praise and dispraise. I hope at least, it is so, because I do not feel that the one lifts me up, or that the other dejects me."

Mr. Benson describes him as he appeared during a severe attack of illness, and when his stay on earth seemed to be very short, in the following strong language :

"His immortal prospects became more enlarged and transporting, his conversation was correspondent to the grandeur of his views ; his whole appearance was that of a man already clothed in the wedding garment. There was something in his deportment, upon these awful occasions (i. e. in seasons of great weakness) which reminded me of the transfiguration of his Master upon Mount Tabor. His meditations have been frequently accompanied with so much visible delight, such an ecstatic glow has diffused itself over his whole countenance, and his eye has



been directed upward with a look of such inexpressible sweetness, that one would almost have supposed him at such seasons conversing with angelical spirits on his approaching dissolution, and the glory that should follow."

Another witness of his manner and conversation in sickness, describes him, as saying, when speaking on his favorite theme — *the gift of the Holy Ghost* :

"We must not be content to be only cleansed from sin ; we must be filled with the Spirit."

"What," asked a friend, "is to be experienced in the full accomplishment of the promise."

"O," said he evidently referring to his own experience, "What shall I say ! All the sweetness of the drawings of the Father ; all the love of the Son ; all the rich effusions of peace and joy in the Holy Ghost ; more than ever can be expressed, are comprehended here ! To attain it, the spirit maketh intercession in the soul, like a God wrestling with a God."

Speaking of his inward exercises, he once said to a friend : "In the beginning of my spiritual course, I heard the voice of God, in an inexpressibly awful sound, go through my soul in those words — "If any man will be my disciple, let him deny himself."

Describing a subsequent experience, he said : "I was favored, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with him ; so that whether I was there in the body or out of the body, I cannot tell."

A gentleman who called to see him in this same sickness, remarked : "I went to see a man that had one foot in the grave ; but I found a man that had one foot in Heaven."

These passages from Mr. Fletcher's History, are intended to exhibit him on those lofty heights of Christian attainment whereon he dwelt the greater part of his spiritual life. His were not incidental raptures or occasional flashes of enjoyment. They were rather always existing and always growing. From his conversion he enjoyed peace with God. This peace grew with his faith and his faith seemed ever on the increase while he lived. There is no mark of spiritual declension in his history.

Nor was Mr. Fletcher remarkable only for the depth of his inward experience and the ardor of his devotional feelings. He was, in a *peculiar* sense, the possessor of *every grace* of the Holy Spirit. His HUMILITY was not merely uncommon ; it was excessive. His ancestry, his connections, his talents, his learning, his popularity, failed to excite a proud emotion. Like Paul of old, he counted all things loss for Christ. His PATIENCE was unruffled. The most bitter and malevolent persecution could not excite his temper, the sharpest assaults of defamation

could not call forth a hasty word ; the severest affliction did not extort a complaint. If ever he appeared moved in any degree, it was when rebuking sin. Then indeed he was, as it were, a sharer of his Master's indignation against wickedness, and some who could not understand the difference between a holy and a sinful indignation, may have thought him impetuous, or, rather, impetuous on some occasions.

Mr. Fletcher's BENEVOLENCE was unbounded. The highest statements on this feature of his character would not be extravagant. He gave all he had to the poor. He suffered privation ; he denied himself painfully for their sakes ; in a word, he was equal to Mr. Wesley in this particular.

His CHRISTIAN AFFECTION was equal to the other elements of his character. He loved sinners with a most tender compassion. His labors, which were so frequent and earnest as to be almost extravagant, and which literally wore out his body, and the greater part of which were *voluntary*, over and above the *claims* of his parish, are satisfactory evidences on this point. Then, his attachment to his Christian friends amounted to fondness. Nor did he limit it to those of his own faith and order. His love leaped higher than creeds and modes of church government ; they formed no barriers to his noble spirit ; he looked within all church enclosures, and wherever he found a heart stamped with the image of his adored Lord, he loved it deeply and truly.

In these outlines of Mr. Fletcher's character and attainments, we have followed the concurrent testimony of his contemporaries and acquaintance. There is no room to doubt but that he was the almost entirely faultless man we have described him to be. If he had any fault, it was an excessive humility, by which he undervalued himself, and restricted his sphere of influence. It may therefore be profitable to inquire *how* he reached those lofty pinnacles of experience, so seldom attained by professing Christians. That FAITH was the grand instrument — the effectual means — of course no Christian will doubt. Mr. Fletcher was a man of extraordinary faith, and therefore he was a mighty man of God.

Still, to the aspiring believer, the question will return — *how* did he attain to this faith ? We answer, by a path which lies open to the weakest babe in Christ ; BY UNCEASING PRAYER.

That a habit of momentary, incessant prayer, was the distinguishing characteristic of this holy man, is at once apparent to every reader of his history. But for this, he had never excelled in piety. From the hour of his conversion, he daily spent hours in intimate communion with God, sometimes devoting whole nights to this delightful duty. Whether he was travelling or visiting, or in whatever business he was occupied, his heart was ever sending up its petitions to Heaven. He carried every



question of difficulty to God, and once, when under severe trial, so vehement and constant were his outbreathings to God, that the wall before which he knelt was discolored by his breath. He carried this same spirit into the families he visited. Prayer and praise continually went forth from his consecrated lips.

These prayers were never *formal*. His spirit always wrestled with God, and consequently they always brought down a present blessing. At times, he was so carried away in his devotions, that "the fashion of his countenance has been changed, and his face has appeared as the face of an angel." He often obtained very remarkable answers to prayer. The following is a very striking example:

Walking one day in the country, he saw a crowd gathered at the door of a house; "What is the matter?" he asked.

"A poor woman and a child lie dying," was the reply.

He went in and found them indeed in a dying state. He exhorted the crowd which filled the room, and then said: "Christ is able to raise the dead; he is also able to save you from sin! Come, let us ask him to save them and you."

He prayed with great liberty. The child's convulsions ceased; the mother became easy and strong. The people stood amazed at the sight. While they stood speechless at what their eyes witnessed, he withdrew unobserved. When they recovered from their astonishment, and missed him, they said one to another, "Who could it be?" and some replied, "certainly, it was an angel!"

Here, then, is the secret of Mr. Fletcher's superiority: *he was incessantly praying*. To this habit he also joined a diligence which never wasted a moment; a constant study of the Scriptures, and a self-denial that amounted to abstemiousness in living, and to a rigid control of every bodily appetite. Thus laboring for the bread of life, how could he fail of being filled?

Let the Christian who desires the unction, the spirituality, the enjoyment, the purity so richly possessed by this departed saint, only employ the same means; and he will be gratified. God is no respecter of persons. What he did for Mr. Fletcher, he is equally willing to do for all. But that impartiality requires him to exact the same conditions. Prayer, diligence, reading the Scriptures, self-denial, and above all FAITH in God, will elevate the lowest, the most depraved of God's creatures, to the same height of blissful purity as that attained by Mr. Fletcher.

As a preacher, he had few equals. Mr. Wesley describes him as superior to the celebrated Whitefield; he says, comparing him with Whitefield: (and Wesley was no mean judge,) "He (Fletcher) had a more striking person, equal good breeding, an equally winning address,



together with a richer flow of fancy, a stronger understanding, a far greater treasure of learning, and above all, a more deep and constant communion with the Father, and with the Son, Jesus Christ."

It is also quite certain that his preaching attracted great notice. Not only in his own quiet parish of Madely, but in the various parts of England and Ireland which he occasionally visited in company with Mr, Wesley. So also in his native country, and in France multitudes flocked to hear the Word of God from his holy and eloquent lips. It is true his remarkable faithfulness offended many, and caused his exclusion from the pulpits of dead churches; but whoever felt offended at his plainness, none could deny him their meed of praise as a preacher of distinguished ability. He was also eminently successful in winning souls to Christ.

Mr. Fletcher was married somewhat late in life to a saint almost as eminent in piety as himself, Miss Bosanquet. In no part of his experience does his piety shine with a purer lustre than in this marriage. He was as spiritual and devotional on the day of the ceremony as at any period of his life. If possible, his faithfulness to God was increased by this connection, and many of his friends, who thought the marriage state unfavorable to an exalted piety, were convinced by his example of the error of their opinion. In marriage as before, holiness to the Lord was written on his whole character. The same remark is equally applicable to his sainted wife.

While Mr. Fletcher excelled in holiness as a Christian, and in talent and usefulness as a minister, he was also a very superior *writer*. His Portraiture of St. Paul, his masterly work on *Original Sin*, called "*An Appeal to Matter of Fact and Common Sense*," and his unequalled "*Checks*" to Antinomianism, are his principle writings. They are remarkable for logical acuteness, strength and purity of style, sweetness of spirit, and cogent reasoning; while the "*Checks*" display a keenness of polished wit unequalled in polemical controversy. His works will always live, and, great as was their influence in rescuing the truth and purity of the gospel from the pollutions of Antinomianism at the time they were written, we firmly believe they will, in some future age of the church, perform a still greater service for the cause of God. Who knows but God has prepared them to be a bulwark against the practical Antinomianism of a coming age.

As might be anticipated, so holy a man died a desirable death. His final sickness was short. On the 7th of August, (1785) he officiated, in a very weakly state, for his beloved people at Madely church,—on the 14th he was in Glory!

During his sickness, he exclaimed one day to his wife, "O Polly,

my dear Polly, God is Love. Shout, shout aloud! I want a gust of praise to go to the ends of the earth. But it seems as if I could not speak much longer. Let us fix on a sign between ourselves." Then tapping Mrs. Fletcher twice with his finger, he added, "Now I mean God is Love. And we will draw each other into God. Observe! by this we will draw each other into God."

He often made this sign after he became speechless.

When his strength had failed, his speech had left him, and the chill of death spread over him; when he could scarcely lift his fingers, his devoted wife bent over him and said,

"My dear creature, I ask not for myself, *I know thy soul*; but for the sake of others; if Jesus is very present with thee, lift thy right hand!"

That feeble right hand was lifted up.

"If the prospect of glory sweetly opens before thee, repeat the sign!"

Again was that thin right hand raised on high. A moment after, he threw it up as if he would reach the top of the bed. After this, sitting upright between two pillows, his head inclining slightly to one side, his countenance calm and triumphant, without one visible mark of death upon it, he remained for twenty-four hours like a person in a quiet sleep. That sweet sleep was not succeeded by either groan or struggle. His soul passed away in triumph, and the "weary wheels of life stood still."

Thus after a life of fifty-six years, and a ministry of more than twenty-five, did this eminently holy man enter the paradise of God.

If the reader cannot possess the talents of Mr. Fletcher he may enjoy an equal degree of piety. True, Mr. F. was extraordinary as a Christian. Yet that all others are not like him is their own fault. The provisions of grace are eminently impartial, free, open alike to all. Were they sought by all as they were by Mr. Fletcher they would be as abundantly shared by all. Would that we might be prevailed upon to exert an equal diligence in the strife after eternal life.

NOTE.—The foregoing article is, of course, based chiefly on Mr. Benson's Memoir of Fletcher,—a book, by the way, which every lover of Holiness should own.

D. W.

God has given us two hints what heaven is to be:—First, we are to see Christ; and, secondly, we are to be like him.

For the Guide to Holiness.

DEAR BRO. KING:—Hoping to subserve the cause of holiness, the following letter is placed at your disposal. It sufficiently explains itself, and it is not improbable that there are many “*good old members*” of the church unwittingly standing in the position of the aged brother to whom this letter was addressed—serious stumbling-blocks in the way of seekers after holiness. This dear old brother has, however, become a lover of the doctrine, a professor of perfect love, and now delights to recommend it everywhere. Sister Palmer’s “*Way of Holiness*” was his most valuable human aid, but he always acknowledges that he was aroused to the importance of the subject by the following

### LETTER.

\* \* \* \* \* Oct. 6, 1844.

MY DEAR AND VENERABLE BROTHER:—I have desired of the Lord that I might be so directed in this communication, that his dear name may be glorified and our souls blessed; and I trust I have been directed of the Spirit in my decision to write to you. We are so constituted, socially, intellectually, and morally, as to exert an influence—sometimes a *vast* influence, over others; eternity only will reveal to us its extent and its consequences. We are *religious* beings as well as social and intellectual; and God has, to a great and unlimited extent, connected our present happiness, and the happiness of our posterity, with our own faithfulness in observing his commands. The pathetic exclamation of his ancient servant is in point—“O, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever!” What an inheritance to leave to one’s children! I tremble lest *my* unfaithfulness and disobedience should entail curses upon my offspring. But the consequences of our words, and acts, and spirit, are not restricted in their influence to our own families. Like the swelling wave, which, started here, goes on widening and extending until it breaks on the distant shore, so the influence of our conduct extends through society, and down through time to the latest generations. O, how will the light of eternity astonish us by exhibiting the potency, for good or evil, of those words or actions that we had regarded as so trivial!

But, my dear and venerable brother, I did not intend to enlarge thus upon a subject that you have perhaps contemplated often during your



pilgrimage; these thoughts rush upon my mind with overpowering force.

My object is to call your attention to a particular instance in which your influence is injuriously affecting the cause of our divine Master. I know you will be filled with horror at the thought of the mere possibility of the truth of this, and I believe you are yourself unaware of the facts; nor, indeed, did I know them, till a recent conversation with one of our sisters revealed it. I was talking with sister V—— on the subject of holiness. She acknowledged the *obligation* of personal holiness, of an entire consecration of ourselves and our all, our faculties and affections, to God. She confessed that a state of entire sanctification appeared to her *supremely desirable*; and she *believed* that, while God required of her a *perfect offering*, he was willing and ready to accept, and cleanse, and sanctify it. She even felt that she could make, now, the *dedication*, and henceforth “reckon herself dead indeed unto sin, and alive unto God through Jesus Christ our Lord;” but she could not feel courage to *confess* a faith in the *present* efficacy of the atoning blood saving her to the uttermost. I advanced various scriptures to show the importance and necessity, if we would enjoy the blessing and honor God, and be useful to others, of magnifying his grace by an humble, but open, fearless profession of his work in us, and our faith in him. But, said she, I have heard old brother R—— say that he *never liked to hear one profess the blessing* — that he *always* looked out for breakers when persons professed to enjoy sanctification. I felt that my efforts were at once paralyzed. “What!” thought I, “Uncle R., that dear old brother, who has so often and so long advocated the cause of God, and cheered us by his precept and godly example, now *unwittingly* a stumbling-block in the King’s highway! What! that long-tried Methodist, now exerting an anti-Methodist influence on the subject of one of our distinctive and peculiar doctrines! *O, it cannot be.*”

I cannot doubt that my dear brother will be pained, more, if possible, than I was ever, at the thought of his being a stumbling-block to others; and still I am compelled to fear that brother L—— and others, in Y—— are now, in this matter, quieting their consciences, by endeavoring to throw responsibility off of themselves. O, my dear brother! you will, I am sure, *desire* to repair this injury, but *how will you do it?* Shall I here quote the zealous exhortation of the prophet? He says, “Go through the gates, prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people” — “take up the stumbling-block out of the way of my people.” *How will my dear brother repair this evil?* The cause of Holiness is the cause of God. The doctrine of Holiness, of entire, of present sanctification, is

emphatically the doctrine of our church. *This cause requires witnesses.* While Methodism is, in too many instances, compromising its principles and coalescing in spirit with the formalist and the world, is it not important that our old *standbys* should "lift up a standard for the people?" How our dear brother R.'s influence would tell in this vicinity, yea, and in the annals of eternity, if zealously exerted in the cause of gospel holiness! Do, beloved brother! let it be seen, *for our encouragement, and for God's glory*, that you are a staunch advocate for the Methodist, the Bible doctrine of *holiness to the Lord!*

But I have extended these remarks more than I intended; let the importance of the subject be my apology. Perhaps you will feel grieved with me. I pray you, do not; I dare not refrain; and if you think I err, forgive me and pray for me.

Your affectionate brother in the Lord,

\* \* \*

For the Guide to Holiness.

## A SINGULAR PRAYER.

A short time since, while engaged in conversation with a pious mother, she stated the following incident: Her little son, who was about nine or ten years of age, engaged in prayer with her, one day, and when doing so, he asked God to send *arrows of affliction* to the hearts of his unconverted friends, among whom there was, probably, not one who was not well acquainted with the theory of salvation. The pious mother remarked that she was somewhat surprised at such a singular expression, but could not help saying Amen to it. For some days after the narration of this incident it hung about my mind, and gave rise to some profitable reflections. I thought of the many times I had heard old professors of religion pray God to send arrows of conviction to the hearts of gospel-hardened sinners, and never, 'till now, did it occur to my mind that such a petition was improper, it not being expressive of the thing desired, because such persons were, and had been for a long time, convicted of the truthfulness and importance of religion; hence it seemed like mocking God to persist in asking for what he had already granted. On this account, the little boy's petition that God would send arrows of affliction to such already convicted hearts, was one evidently suggested by the Holy Spirit. If any thing would penetrate the proud, the hard, the indifferent heart, this would be most likely to do it.



By this means the King of Israel was arrested in his wanderings from God. He says, "Before I was afflicted, I went astray, but now I have kept thy word." Again, "It is good for me, that I have been afflicted that I might learn thy statutes." A host of witnesses to the truth of this sentiment might be given; but this must suffice. The writer does not mean here to encourage persons to presume by their prayers to "deal damnation" or affliction "on all they deem their foe," or the foes of God, any further than the Holy Ghost shall lead them to do it in the spirit of love. Again, I thought of the simple, yet singular expression of the child, as indicating the fact that God does in a special manner, through the operations of his Spirit, often reveal unto babes many sublime sentiments which he hides from the worldly wise and prudent, and felt something of the importance of remembering the Savior's declaration that "except ye be converted and become as little children ye cannot enter the kingdom of God." I felt, also, as I seldom, if ever, did before, the importance of having our petitions to the throne of Heaven inspired by the Holy Ghost, that they might always be appropriate and expressive of the things desired. We should not then be wearied with the same set of formal phrases, from day to day, and from week to week, as many now are. There would be a freshness and vigor which would thrill the soul and scatter divine light through every part, and sanctify the whole."

O that God would thus clothe our petitions in "thoughts that breathe and words that burn," and make our hearts the "fit temples for the Holy Spirit to dwell in."

B. S.

*West Poultney, May 16th, 1847.*

DEAR BROTHER KING:—The following "Form of Consecration," "Rules," and "Questions for Self-Examination," were furnished me at my earnest request, by a devoted and deeply experienced Christian, for my own private use. Under the conviction that they may be made a blessing to others as they have been to me, I have obtained permission to transmit a copy to the Guide, hoping it may find a place in its pages.

J. F. Y.

"Know that the Lord thy God He is God, which keepeth covenant and mercy with them that love Him and keep his commandments; and if thou wilt love the Lord and serve Him, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his com-

mandments, his judgments, and his testimonies,—then shall thy light break forth as the morning, and thy righteousness shall go before thee : the glory of the Lord shall be thy rearward, and He shall guide thee continually, and thou shalt be as a watered garden, and like a spring of water whose waters fail not.”—*The Word of God.*

## FORM OF CONSECRATION.

Eternal and ever-blessed Lord, deeply impressed with the solemnity and importance of the step I am taking, I humbly crave and implore divine assistance.

In obedience to the word of inspiration and the dictates of conscience, and desiring to occupy a position where I may receive and enjoy the precious blessings and privileges so graciously provided and freely offered to those who enter into and keep covenant with thee, *I present myself to thee a living sacrifice, with full confidence in thy truth and faithfulness and firm reliance in the virtue of the atonement*, for acceptance.

Feelingly alive to my utter unworthiness of any favor at thy hand, and desiring nothing so much as to be thine, and *thine altogether*, I solemnly, and willingly, *fully* surrender and consecrate to thee all that I am, and all that I have, *soul, body and spirit*, my time, talents and influence, together with my worldly possessions, all to be resolutely employed in obedience to thy commands, *as long as I live*,—holding all in readiness to know, to do, or to suffer thy holy and righteous will.

Helpless of myself, I look to thee for aid, and trust in the assurance, “*My grace is sufficient for thee.*” Yielding thus my *all* to thee, I nothing claim or have as my own, but, being brought into covenant union with the sovereign of the world, I have thy promise that my wants shall be supplied. Condescend, O my Father ! to use me as an instrument of thy service, and number me with thy “*peculiar people.*” Sprinkle me ever with the purifying blood of thy dear Son, transform me more and more into his image, impart to me, through Him, all needful influences of thy Spirit, and let my life be passed under the approving smile of thy gracious countenance, as my father and my God. And when the solemn hour of death shall come, and heart and flesh fail, be Thou my confidence and strength. Sustained in Thy everlasting arms, may I triumph over the “*King of terrors,*” and receive an abundant entrance into the kingdom of thy glory, to go out no more forever. And to thee, O Father ! to Jesus, the Mediator of the new covenant, and to thy Holy Spirit, be eternal glory. Amen.



## RULES FOR HOLY LIVING.

"If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."—Rom. 8: 13.

1. Religion shall be my chief concern, and the business of my life.

2. I will begin each day with God, by consecrating myself anew to His service.

3. In resuming my daily cares, I will endeavor to aim at the glory of God.

4. I will improve my time to the best of my ability.

5. I will observe *three stated seasons each day* for private devotion.

6. When I have the privilege, I will peruse some of the word of God *on my knees*.

7. I will watch over myself with godly jealousy, carefully inspecting my thoughts, motives, and desires.

8. I will practise self-denial in various ways, and fast each week, as health and circumstances permit.

9. I will resolutely oppose all inclination to fictitious and unprofitable reading.

10. I will, when possible, punctually attend the stated means of grace, ready and willing to bear the cross.

11. I will pay strict regard to truth.

12. Inclination shall in no case prevent compliance with known duty.

13. As far as circumstances shall permit, I will do to others as I would they should do unto me.

14. I will observe plainness and simplicity in dress, avoiding useless expenditure and ornament.

15. I will shun idle and unprofitable conversation and foolish jesting.

16. I will join no association likely to injure my religious influence.

17. I will take no recreation that I may not in the name of the Lord.

18. I will neither make nor attend large "tea parties."

19. I will be scrupulous in observance of the Sabbath day, and enter the sanctuary prayerfully and seriously.

20. I will endeavor, by divine grace in all things, to be exemplary, that my influence may be a savor of life unto life.

21. I will close each day with self-examination and prayer, and will not suffer myself to close my eyes in sleep in a state of condemnation before God.



A HELP TO SELF-EXAMINATION.

"Ponder the path of thy feet, and let all thy ways be established."

Question 1. Did I rise this morning with a grateful sense of the goodness of God?

2. Did I offer myself anew to Him in consecration?
3. Did I do it thoughtfully, as in the presence of duty?
4. Has the reading of the Scriptures profited me?
5. Have I been firm and resolute in doing my duty?
6. Has no part of my time run to waste?
7. Have I governed my thoughts well?
8. Have I indulged no wrong tempers or dispositions?
9. Have I improved opportunities for doing or getting good?
10. Have I been strong in faith towards God?
11. Have I seen the goodness of God in little things which have a tendency to disquiet me?
12. Have I been resigned to the will of God as indicated in His providences?
13. Have I been much in prayer?
14. Has my life corresponded with my profession?
15. Have I held sweet communion with my Savior?
16. Have I met and overcome temptation?
17. Have I knowingly done any thing to grieve another?
18. Have I broken any of my "Rules?"
19. Do I close this day with gratitude to God, and a consciousness of His favor and approbation?
20. Do I feel a firm unwavering confidence in God as my Father and my God?

For the Guide to Holiness.

"THY WILL BE DONE."

"*Thy will be done*," is the appropriate motto of the believer. It ought always to be legibly written on his banner as it waves in the air. No testimony more appropriate can be borne to the world. This is the motto he ought always to carry with him to the closet—it is the lan-

guage taught by the Savior himself. In prosperity we ought carefully to remember, "Thy will be done." Let this also be our consolation in adversity. It is the will of God, and I will suffer the pain, endure the cross. "We do not here pray," says the accomplished Watson, "that God may do his will, nor merely express our acquiescence in what he wills; but that what God wills ourselves and all men to do may be done by us on earth as it is done in heaven by the angels; that is, rigorously and with delight, perfectly, and with constancy. The model of our obedience is thus the elevated one of unfallen and unsinning angels, all whose principles of obedience ought to exist in us." \*

The question here arises, "What relation does this doctrine of regeneration sustain to our future progress in *holiness*?" It seems in the passage quoted from the Lord's Prayer, to have an intimate connection with the incipient stages of Christian life, and the establishment of the kingdom of God in the soul. Must we embrace this doctrine and walk by it in our progress toward the completion of holiness, or is there to be some other principle that shall guide us unto that blessed state? I am aware that very different views are entertained on this subject. There is a class who expect to "perfect holiness" by some peculiar manifestations and enlightenings of the Divine presence. The most striking peculiarity of their religious character is found in the fact that they are seekers after sudden illuminations—flashes of light on the soul. As we retrace the history of piety in the church, we find a sprinkling of this kind of devotion all the way down to the time of the apostles. These are the persons who, rather than labor to do the will of God, sit still to see the salvation of God, making of this a virtue even. They are desired, indeed, to make progress in the Divine life, but they expect to do so by a kind of miracle. These, if I may be allowed the comparison, are our dwellers in lands of religious romance. They see wonderful sights, and their history is but a tale of surprising manifestations. By some strange mutation of fortune they expect to be placed in possession of spiritual sceptres and treasures, curious fortresses, and castles impregnable. These are they who would attain to the heights of Zion without first walking through the vale with the old Pilgrim. There is an interest attached to their story. It is a true luxury to walk amid such splendid creations, or rather revelations. Who does not love to luxuriate in some like fairy land of the spirit world? The creations of fiction and the trappings of romance are possessed of splendor; but then they are only fictions. The religious man, who depends on his manifestations and wonderful experiences, though all may be real at

\* Watson's Exposition, Matt. 6: 10

times, will feel at other times that all is but romance—that there is more of the fancy than of God in the matter. As he turns over the pages of the Bible, he will find nothing of the kind there. And as he further reads, he will be fully impressed that the Christian is not to be perfected by any such means. These may be the means by which the disciples of Mahomet, or any other false teacher, may expect to be perfected in their faith; but not so with the Christian learner. Like the *ignis fatuus* these appear, when the curtain of night is thrown around their minds, but all vanish when the sun shines in his brightness. Certainly there is a kind of manifestation a holy soul will have of the things of God. The secret of the Lord will be with them that fear him. But it is not to this class that I refer; but to those who expect to be brought to that exalted state *by* these revelations.

There is still a second class who expect to be perfected by a strict use of means, and they seem to have arrived at the conclusion that these means are fully competent to attain the desired blessing. The idea, too, of the particular form of that blessing is fixed in the mind, as well as the method by which it is to be attained. With these preconceived opinions, they begin to pray and to read, but make little progress towards the goal. It may be the heart becomes colder and more stupified by the very process. Now it seems to me that both these classes, though they hold the fragments of the truth, have abandoned the great idea, or one of the great ideas. The former, though resigned, it is not to *do* the will of God, but to let God do his own will. The second class have struck out a plan by which God is to work, and though they labor and pray, they are deficient in resignation to the will of Christ. Does not every great blessing come to us through resignation? If we are willing to be just what God would have us, to possess those thoughts and perform those acts he requires, shall we not advance in holiness? Shall we not find this the grand starting point? I have felt this in my own experience, at least. I have been confirmed in the opinion by the experience of those who have lived most eminently pious. Bramwell, Carvosso, Stoner, and Mrs. Rogers, were all eminent for their resignation to the will of God. We see the same grace in John Fletcher and his devoted companion. No one can read the life of Mrs. F. but he must see how conspicuous was her resignation. She only asked what the will of God might be. Take a brief extract from her private journal—"Nothing so tends to the soul's sanctification as a constant abandonment and resignation of the whole soul, with every concern, into the hand of Jesus; I feel such an insight into the love, faithfulness and wisdom of Christ, as I cannot describe. O, the security I see in aban-

doning my soul to him! It is glorious indeed." The same thought has frequently been conveyed by such expressions as "the annihilation of my will," "sinking out of self," and the like. Mrs. Fletcher very forcibly expresses the sentiment, in another place, in the following form: "Being taken into Christ as a drop of water into the ocean, I lose myself in him, and find in him my all, for time and eternity."

Well then may we sing,—

"What cannot resignation do?  
It wonders can perform!  
That powerful charm—*thy will be done!*  
It lays the loudest storms.

[ June 8, 1847.

A DISCIPLE.

### PRAYER.

There is an *eye* that never sleeps,  
Beneath the wing of night;  
There is an *ear* that never shuts,  
When sink the beams of light.

There is an *arm* that never tires,  
When human strength gives way;  
There is a *love* that never fails,  
When earthly loves decay.

That *eye* is fixed on seraph throngs  
That *ear* is filled with angels' songs;  
That *arm* upholds the world on high;  
That *love* is throned beyond the sky.

But there's a *power* that man can wield,  
When mortal aid is vain —  
That eye, that arm, that love to reach —  
That listening ear to gain.

That power is *prayer*, which soars on high,  
And feeds on bliss beyond the sky.

TRUTH AND LOVE.—I am sure truth never lost any thing by being spoken in love. I am of opinion that a principal reason why we are not more of one mind, is that we are not more of one heart. How soon they who feel heart to heart, begin to see eye to eye! The way to think alike is first to feel alike; and if the feeling be love, the thought will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren would love one another.—*Dr. Nevins.*



## OBEYING GOD.

WHEN God says, "Sun, shine in the skies!" the sun directly answers, not in words, but in deeds, "Here am I to do my Maker's will, to light up earth and heaven with my glory, to gild all things with gold, and to make the whole creation rejoice."

When God says to the moon, "Appear!" the moon replies, "Here I am with my silver light, to scatter the darkness and render the night lovely."

When God says to the stars, "Shine forth!" they instantly answered, "We are thy servants and gladly do thy bidding. Already we are in the skies, and there will we keep watch till thou givest us leave to retire."

Thus do the sun, and the moon, and the stars, obey their Almighty Maker.

When God says to the spring, "Come forth with thy flowers!" does she tarry, or refuse to answer? No. "I come," says the spring. "Here are my greenest leaves. Here are my freshest flowers, wherewith to beautify the earth. The snow-drop is in the garden, and the primrose on the bank and in the coppice."

When God says to the summer, "Gladden the earth!" the answer of summer is this: "At thy voice I spread my influence abroad; the birds are warbling, the flowers are blooming, the trees are blossoming, and nature is rejoicing."

When God says to the autumn, "Withhold not thy fruits." "They are here!" is autumn's reply. "The bush is laden with berries, and the trees with fruit, and the fields are waving with golden grain, ready for the sickle of the husbandman."

When God says to the winter, "Where art thou, and where are thy storms?" "They are abroad at thy command," replies winter. "Frost has bound up the earth and the waters; snow has covered the ground, and the wings of the howling wind are flying through the air. Who shall stand before thy cold?"

Thus do spring, summer, autumn and winter, obey the command of the Holy One.

And shall the sun with his glory, the moon with her beams, and the stars with their light, obey their Maker? Shall spring with her flowers, summer with his blossoms, autumn with his fruits, and surly winter with his storms, gladly hasten to do the commandments of the Lord, and thou refuse to obey him?

## THE CHRISTIAN'S REQUEST.

WORDS BY MRS. MARY H. MAXWELL.

MUSIC BY GEORGE O. FARMER.

1. Grant, grant me but this boon I pray, When life's dark dream is o'er— To  
 2. Here on a dark and roll-ing tide, A waste of wa-ters de-ar— One

join the nev-er-ceas-ing lay, . . . . On  
 star a-lone must be my guide, . . . . One

that im-mor-tal shore—Where an-gels plume the tireless wing, A-  
 hand my bark must steer—While I up-on the stormy deep, My

mid the bloom of end-less spring. Where angels plume the tire-less wing, A -  
long and weary night-watch keep. While I up - on the storm-y deep, My

mid the bloom of end - - less spring.  
long and wea - - ry night - watch keep.

3. But through the clouds I oft behold,  
The Seraph wings unfurl —  
The stream that laves its bed of gold —  
The gates of radiant pearl,  
I list to heaven's unnumbered choir—  
The harp, the lute, the golden lyre.

4. Then let the angry surges swell  
To billows cold and rude—  
Ah, not forsaken do we dwell,  
In ocean's solitude—  
The bark by winds and waters driven,  
Shall gain at last the port of Heaven.



## WALKING WITH GOD.

How blessed are all who walk with God! Their spiritual enjoyments, to carnal minds unknown, vastly transcend the highest delights of mere sense. Religion also sweetens all their lawful *earthly* good, and gives it a peculiar relish. Health, food, rest, retirement, friends, and whatever else, are enjoyed the best by those who use them all with a single eye to the glory of God: and even afflictions lose much of their keen edge, and are often welcomed as gracious and salutary dispensations, where God is truly enjoyed. In this world, the pious are not left without many expressions of God's favor and love; but in regard to the world to come, it hath entered into no human mind to conceive how vastly more blessed they shall be, and that for ever and ever. None "serve God for nought;" for "in the keeping of his commandments there is great reward." "Blessed is every one that feareth the Lord, and that delighteth greatly in his commandments." Such are blessed with the sensible favor, support, guidance, and protection of the Most High, and with a satisfying hope and earnest of glory [everlasting]. Our happiness rises in proportion to our devotedness to God. Without religion we cannot but be unhappy; and the not being so earnest and faithful as we should be, after having known the salvation of God, deprives us of much enjoyment, and exposes us to a miserable and ruinous fall. "Watch and pray!"

## DROPS.

THE ocean is composed of drops. Small in themselves, but united they cover two-thirds of the globe and bear on their bosom treasures untold. Despise not small things. A word alone may mean nothing and effect nothing; but a union of words carries joy or grief to a thousand bosoms. So small a word as "we"—a little drop only—might remain glued to the tongue through life and produce no good effect. But unite it to a few more words, such as "will do good," and suiting the action to the words, what may it not produce? Ten thousand hearts may leap with joy at the sound. Precious drops to millions! Are their hearts full of pain and sorrow? Speak—we will do them good—tears give place to smiles—pain departs at the sight of joy, and a world of happiness is born in a day. Precious drops! we repeat. Cherish and scatter them. Like the dew that refreshes the flowers, they will be drawn to heaven by the Son of righteousness, to be exhibited when your account is to be squared at the last day.



# GUIDE TO HOLINESS.

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For the Guide to Holiness.

CHRISTIAN HOLINESS—WHAT IT IS.

HAVING shown, in the previous number, that Christian holiness, or sanctification, is not justification, nor regeneration, I now proceed to show, as clearly as I shall be able, what it is. In doing this, I do not claim to be wise above what has been written. I shall draw my views wholly from the Scriptures—that unerring and eternal fountain of light and knowledge. Like Mary, I would ever sit at the Master's feet, and look up to him for instruction. I venerate antiquity, with its inexhaustible stores of knowledge; and I cheerfully acknowledge the authority of the writings of the learned and pious, both living and dead.—But in a matter of so much importance as the soul's sanctification, I desire to know what God says. In the blessed Bible he speaks with unambiguous voice, and needs no interpreter.

“This is the Judge that ends the strife,
When wit and reason fail;
My guide to everlasting life,
Through all this stormy vale.”

In what, then, does the holiness, or sanctification, revealed in the
VOL. XII.

Bible, and made the privilege of Christians in this life, consist? So far as I am competent to answer, I reply, in the three following things :

1. Entire self-consecration to God.
2. Being cleansed from all unrighteousness.
3. The full baptism of the Holy Ghost.

1. Entire self-consecration. This work is indispensable. It is also our own act ; being aided by God's preventing grace. It differs from the consecration we make at regeneration, in two respects. 1. We have a more *distinct* and *correct* view of the deep depravity of the soul—our entire moral impotency—our high gospel privilege, and the vast claims of God upon us. 2. We made the consecration when converted—prior to regeneration—being yet unrenewed and unholy. But prior to sanctification, we consecrate ourselves to God in view of receiving this great blessing, being in a regenerate state, and therefore being *comparatively* holy. In the former case, the act proceeded from an unholy heart, incapable of a holy act ; and in the latter case, it proceeded from a *relatively* holy heart, capable, through grace, of a *relatively* holy act. Now, that this act of entire self-consecration to God is the first step in Christian holiness, or sanctification, is abundantly obvious from the Scriptures. In the Hebrew Scriptures, the word meaning *to sanctify* is *kadash*, and means, according to Gesenius, both *to cleanse*, and *to consecrate*. This word is used to denote the consecration of Aaron and his sons to the priest's office. Moses was directed to "sanctify them, that they may minister unto me in the priest's office."—Ex. 28 : 41. That is, they were *set apart* for this exclusive work. The same word is used in the Hebrew Bible, in this sense, in various places, especially in reference to the dedication of altars, temples, troops for battle, the people of Israel, and sacred mountains. In the Greek New Testament, the parallel word is *agiazō*, having, also, the two-fold sense of *to make clean*, and *to consecrate*. See Robinson's Greek and English Lexicon. It is often used in the New Testament, *to consecrate*, or *set apart to a holy use*—having this tropical sense because, in the Jewish ritual, this was a chief object in all their purifying lustrations. It is used in this sense respecting the consecration of Christ for the work of atonement.—Says the beloved disciple, "Whom the Father hath *sanctified* and sent into the world."—John 10 : 36.—Also, saith the Savior of himself, just before his betrayal and crucifixion, "For their sakes, I *sanctify* myself."—John 17 : 19. In both these passages, the word means, not to cleanse, but to set apart, to devote, to dedicate to a special work, to consecrate. It is clear, then, that in the original Scriptures, the term *sanctify*, with its various inflections, is used in the sense of *dedicate*, or *consecrate*. Hence David

said to the priests and Levites, "Sanctify yourselves."—1 Chron., 15 : 12. That is, "dedicate yourselves to God." This great work all Christians must do, who are seeking holiness. It must be done without reserve, in view of persecutions, and in humble dependence on God. The language of the soul must be,—

"Take my soul and body's powers,
Take my memory, mind and will :
All my goods, and all my hours,
All I know, and all I feel ;
All I think, or speak, or do—
Take my heart, and make it new.

"Now, my God, thine own I am,
Now I give thee back thine own ;
Freedom, friends, and health, and fame,
Consecrate to thee alone ;
Thine I live, thrice happy I !
Happier still, if thine I die."

2. The second step in Christian holiness, or sanctification, is to be cleansed from all unrighteousness by the blood of Christ. This idea of *cleansing* is fundamental in the Holy Scriptures. It is a central idea—like the sun in the firmament, dispensing light and glory throughout the circuit of the heavens. This is the primary sense of the term *sanctification*. The following Scriptures clearly prove the reality of this work of cleansing from all unrighteousness, as well as its glorious extent: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you."—Ezekiel 36 : 25. Here is a radical cleansing—removing all *filthiness* and *idols*. The element is clean water, symbolical of the pure blood of Christ. Is not this a thorough work? Is any unholiness left? Also says David, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Ps. 51 : 2. Here, too, is a thorough washing and cleansing; leaving no iniquity nor sin to pollute the soul. Add to this Paul's words, "Let us cleanse ourselves from all filthiness of the flesh and spirit."—2 Cor. 7 : 1. Here soul and body are cleansed from every taint of sin. Again, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13 : 12. Here we have the object and ignominy of Christ's suffering, his people's entire sanctification, and his precious blood as the efficacious means. In harmony with all this, says John, "The blood of Jesus Christ, his son, cleanseth us from all sin."—1 John,

1:7. After this, does any sin remain? Remember the Apocalyptic curse pronounced against all such as add to, or *take away*, either the words or *sense* of Scripture. Once more; the devout David prays, "Wash me, and I shall be whiter than snow."—Ps., 51: 1. Is not the whiteness of snow a type of spotless purity? The apostle also records the great object of Christ's death, and shows it to have been, "That he might sanctify and cleanse it (the church) with the washing of water by the Word; that he might present it to himself a glorious church; not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph., 5: 26, 27. How varied and strong is this language. Does it not contemplate a perfect ablution from sin, and entire purity of spirit, soul and body? What else can it mean? It is a cleansing so complete as not to leave a "spot," nor "wrinkle, nor any such thing." Finally: says John, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—John, 1: 9. Here are two distinct blessings; 1. Forgiveness of sins, including regeneration; and, 2. Sanctification; subsequent in its reception, and effected by a heavenly cleansing in the laver of Christ's purifying blood." This cleansing, too, reaches "all unrighteousness," or the remains of corrupt nature, the original infection of inbred sin; while the first blessing embraces only forgiveness of actual and condemning sin. Now, then, look at this array of Scripture. Every text is clear and direct, and has a voice of its own.—Each one is a sun, full orb'd, and shining in his strength. Their convergent beams pour a focal blaze of light upon unprejudiced minds, and shut us up to the conclusion that the second and important step in the work of sanctification, or Christian holiness, *is to be cleansed from all unrighteousness, or filthiness of the flesh and spirit, by the all powerful blood of the Lamb.* Does any one ask how this is done? I am frank to confess I do not know. Further I do not desire to know. Many have lost the blessing by pausing here and trying to solve this heavenly mystery. "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The *manner how* the Holy Spirit regenerates and sanctifies the soul, is above all human comprehension. We cannot see the wind, but we can both feel and see its effects, in the waving forests and nodding harvests. So we cannot observe nor explain the operations of the divine Spirit on the soul; but its effects we can feel with a conscious and captivating distinctness, and its fruits we can discern in the life and conversation. With vain philosophy we have nothing to do; but with the Bible, every thing. In this celestial chart, this heavenly geo-

graphy of the skies to man, the way to heaven is clearly set down. On every leaf may be traced, in letters of crimson dye,

“There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.”

Be it ours to *believe*, to eat the Word of the Lord, the bread of eternal life, and grow thereby.

3. The third and crowning step in the work of Christian holiness, or entire sanctification, is the baptism of the Holy Ghost. The soul being cleansed, swept and garnished, is now filled with the Holy Spirit. It is an extraordinary infusion of divine life, communicating a conscious dominion over sin, a sense of death to it and life to God, a heavenly boldness, a pure flow of divine love; exalting Christ, casting down self, and lifting the soul above the world. It is a teaching, guiding, empowering, and animating Spirit. It is the conscious inhabitation of the Holy Ghost; giving powerful victory over temptation, fear that hath torment, and death, with its corruption and worms. It is the holy comforter, dwelling in the soul, resuscitating its languishing powers, melting the heart of stone, refining its dross, and strengthening it with might in the inner man. It is a thought worthy of consideration, that each of the three persons in the adorable Trinity has had a special work to do in the salvation of this revolted world. The peculiar dispensation of the Father may be said to extend from the creation to the advent of Christ; though Christ existed then also, as the burden of prophecy, and as concealed under types and shadows, as well as the Holy Ghost. Yet God the Father, in a peculiar sense, walked in Paradise, dwelt among his ancient people, appeared to Moses, thundered on Mount Sinai, and filled the ancient tabernacle, amidst the thousands of Judah. But in the fullness of time, Christ, the second person, came—led a life of humiliation, traduction, ignominy, and expiated a world's guilt on a malefactor's cross. This was peculiarly his dispensation. But at his ascension, he said, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”—John, 14:16. And this is “the Comforter, which is the Holy Ghost.”—John, 14:26. So that this is emphatically a dispensation of the Holy Ghost. He is as truly on this earth, walking up and down these hills, and coming up into our houses, as was Jesus Christ among the Jews. Thousands, too, who look back and condemn the Jews for rejecting Christ, and feel that they would have received him, are no less stubbornly and blindly resisting the mission of the divine Comforter.—

He comes to many a heart embraced, like the Jews, in the covenant of promise, but is not received in His true character,—the character of an almighty agent, sent down from heaven to baptize believers with an extraordinary outpouring of his divine influence, as on the day of Pentecost, as well as to awaken and regenerate sinners; but being rejected, turned aside to others. This special baptism of the Spirit is clearly taught in the Scriptures. John the baptist said, "He shall baptize you with the Holy Ghost and with fire."—Matt., 3:11. The apostles and others, on the day of Pentecost, "were all filled with the Holy Ghost."—Acts, 2:4. "On the Gentiles also was poured out the gift of the Holy Ghost."—Acts, 10:45. "What! know ye not that your body is the temple of the Holy Ghost?"—1 Cor., 6:19. Christ also breathed on his disciples and said, "Receive ye the Holy Ghost."—John, 20:22. St. Paul found certain disciples at Ephesus, and said to them, "Have ye received the Holy Ghost since ye believed?"—"And when Paul laid his hands on them, the Holy Ghost came on them."—Acts, 19:26. This baptism of the Spirit gave them power from on high. It is the finishing work of holiness, or sanctification. It is the privilege of believers now. Without it, we gasp for breath; but with it, we inhale vital air, and great spiritual life.

"O that it now from heaven might fall,
And all my sins consume;
Come, Holy Ghost, for thee I call,
Spirit of burning come.

"Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

Such is Christian holiness, or entire sanctification. How does this doctrine magnify the riches of Christ, and fill believers with joy unspeakable and full of glory!

THE only sure mark a man can have that he walks closely with God, is an abiding consciousness of his pardoning favour. *This* the Christian feels in his own breast. An enthusiast may take it for granted that he has it; but he feels it not. Some feel for a little while a persuasion that God hath forgiven their sins, but do not retain it. This is not enthusiasm; but as it is the witness of the Spirit, it is lost by returning to sin.

For the Guide to Holiness.

SPIRITUAL REST.

"Ye shall find rest to your souls."

WHAT a fullness of meaning there is in that little word *rest*! The laborer, toiling all the day to earn his bread by the sweat of his brow, retires at evening, and stretching his weary limbs upon his couch enjoys sweet *rest* in balmy sleep. The mariner, tossed to and fro upon the mighty ocean, contending for months with winds and waves, finally reaches his port in safety, and there, in the bosom of his family, he *rests* from all his toils. So the student, the teacher, and the faithful minister; they all have their seasons of toil and anxious care, and their times of pleasant refreshing rest.

But if natural rest is so precious, how much better is spiritual rest,—the rest of the soul. How delightful to rest from a guilty conscience, from the plague of inward corruptions, from the fear of death and the dread of the judgment day!

But where is this rest to be found? It is not in *wealth*, however abundant; for the immaterial spirit cannot be satisfied with material substance. Can houses and lands, fruits and money, supply the wants of an immortal mind? And, moreover, we must soon be separated from these. Our Lord tells us of one who said to his soul, take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years. But God said unto him, thou fool, this night thy soul shall be required of thee! It is not in the *honors* of this world; for the more these are possessed the more they are desired. We read of Haman, who told his friends of all the things wherein the king had promoted him,—how he had set him above all his princes, and that Queen Esther would have none present at her banquet with the king but himself; yet, said he, all this availeth me nothing while I see Mordecai the Jew, sitting in the king's gate. It is not in *worldly pleasure*, for this dazzles but to deceive, and allures but to destroy. Solomon tells us that he gave himself to mirth and pleasure, and so far from being satisfied therewith, he said of laughter, it is madness, and of mirth, what doest thou? It is not found in *beautiful situations* and *splendid scenery*, for the eye is never satisfied with seeing, nor the ear with hearing. The same wise man tells us that he made him great works,—builded houses, planted vineyards, gardens and orchards, and that whatever his eyes desired he kept not from them. And yet when he looked upon all he had wrought, behold, all was vanity and vexation of spirit! Neither is it found

in *intellectual attainments*, the refinements of education; for these, though far above sensual pleasures, do not reach the case, do not satisfy the spiritual wants of the soul; and we know that much study is a weariness to the flesh, and of making many books there is no end.

But if this rest is not found in wealth, honor, pleasure, beautiful scenery, or intellectual attainment, where shall we seek for it, how shall we attain unto it? Without doubt, we may answer, it is to be found in knowing, loving, and enjoying God, the great First-cause, the source of intelligence, the soul of the universe, and the glory of the heavenly world. In receiving Jesus Christ whom he has sent, sitting at his feet with Mary, leaning upon his breast with the beloved John, and counting all things loss for his sake, with the devoted Paul! Here is *rest* indeed! *rest* worthy of a rational soul, of an immortal spirit; *rest* that is abiding, increasing, and that will endure for ever. Here the understanding is enlightened, the conscience is disburdened of its guilt, the will is sweetly lost in the will of God, the affections are set upon things above; Christ takes up his abode in the soul, and sweet communion is enjoyed with the Father, Son and Holy Ghost.

This is nearly allied to the rest of angels,—of the spirits of the departed in heaven, and of our first parents in paradise. It is the rest of Enoch, who walked with God, of Abraham, the father of the faithful, of David, the sweet singer of Israel, and of that disciple whom Jesus loved. Yea, it is the rest which the devoted Fletcher, the sainted Fisk, and the beloved Summerfield enjoyed. O, my soul, thou art called to the enjoyment of this rest! Choose thee this good part which shall not be taken from thee. It shall be mine, I will seek no other. “Lord, evermore grant me this rest.”

“O that I could for ever sit,
With Mary, at the Master's feet!
Be this my happy choice;
My only care, delight, and bliss,
My joy, my heaven on earth be this,
To hear the Bridegroom's voice.”

New Jersey.

S. T.

If enthusiasm be imagining ourselves to be in the favor of God, or inspired by Him, when we are not; it will follow, that every man who has felt his sins forgiven becomes an enthusiast when he hopes he is still in the favor of God, though he has lost the sense of his love.

For the Guide to Holiness.

COMFORTS BY THE WAY.

BROTHER KING:—About one year ago my Christian experience was published in the "Guide;" I also became a subscriber, and can truly say that each number has been a feast to my heart.—May its influence continue to increase until the whole world shall be blest with its hallowed principles. It has often, during the past year, been suggested to my mind to write another piece for that invaluable work. I know the effort is a good one, and altho' I feel my weakness, I am encouraged in the strength of my master to perform my duty and leave the result with him. Writing will relieve my own mind of a weight of responsibility which I feel resting upon me.

Happy would it have been for me if I had given myself up wholly to God when I first enjoyed his justifying favor; and had then known my privilege of living a holy life—a life of faith, and of realizing continually the efficacy of that blood which cleanses from all sin. How many doubts and fears, how much gloom and sadness would I have escaped. I enjoyed enough of the power of godliness in a justified state to *sustain* me under the most trying circumstances. But since I have enjoyed a sanctified state I have been *triumphant*. I feel that I have the victory through Jesus Christ my Savior. My doubts and fears, and gloom and sadness, have given way to living faith, confiding love to heavenly light and joy in the Holy Ghost. Hallelujah! Glory be to God for ever. My Savior was indeed very dear and precious to my heart when I first felt his pardoning love. But O! infinitely more so since he has blest me with a sacred nearness with himself, surpassing any thing of which I ever had conceived, and has permitted me to rest in his bosom and feel his gushing blood applied to my heart by faith; while he is giving me the sweetest assurances of his sympathy and love. O! happy state for one who has been tossed and driven upon the ocean of adversity, afflicted and distressed, amidst the scoffs and frowns of a persecuting world. O! what a sweet refuge I have found. A rest from passion, a rest from fear and care and unbelief. 'Tis faith in Jesus—faith in the glorious atonement which he has made, that

"Lays the rough paths of nature even,
And opens in the breast a little heaven."

I will add a few extracts from my diary:—

Sept. 27, 1846. During the last five or six weeks I have been

unusually blest. My consolation has been deep and full, and my peace has flowed as a river. My faith has been strong and unwavering, and my heart has been glowing with that "perfect love" which "casteth out fear." I attended a camp-meeting, where the power of God was most strikingly manifested. A universal solemnity seemed to pervade the assembly. Sinners were convicted, mourners were comforted and made to rejoice, believers were sanctified, and a mighty wrestling prevailed for full redemption and complete victory over sin; while loud hallelujahs arose from those who claimed the blessing, and felt that the blood of Jesus had cleansed their hearts from all sin. Glory be to God, my own full heart often overflowed from a deep sense of what the Lord had done for poor unworthy me. The honor bestowed upon me by my Heavenly Father fills me with wonder, and sinks me into the depths of humility. O! what am I, that I should be so peculiarly honored and blest. To God be all the glory.

28th. I still feel that my Heavenly Father is with me, and that he is still guiding my feet in the ways of truth and holiness. I feel that he has a work for me to do. His strength is made perfect in weakness, and I am made the object of his unbounded love and condescending goodness. O! the riches of his grace! how deep, how full, how wide. What glorious perceptions are brought to my mind through the rich provision of the gospel. I am filled with consolation.

29th. Although I have been so eminently blest, and have enjoyed so much deep and sweet communion with my Heavenly Father, and have realized the cleansing efficacy of the blood of Jesus, and have felt that I enjoyed a sanctified state, yet I am conscious that I have only entered upon the borders of that lovely inheritance. The cares and perplexities of life no longer distract me; yet I do feel that they occasionally draw away my mind from that object where all my affections are centered, and where I would have my thoughts always absorbed. I desire to feel a continual sinking into the will of God; to have a consciousness that I please him in all I do and say, and think and feel. Lord help me. I know that I am not sufficient for these things in my own strength. But thy grace is sufficient. The Holy Spirit will help my infirmities. The blood of Jesus cleanses and will keep me clean, while I confide in him as my *present, complete* Savior. Amen.

Should I be permitted to sojourn long in this wilderness, you perhaps will hear from me again.

A CHRISTIAN PILGRIM.

Lexington, Ky., July, 1847.

For the Guide to Holiness.

SECRET DISCIPLES.

WHEN our blessed Lord tabernacled in the flesh, there were many whose judgment was convinced, and whose hearts were made to feel that he was the true Messiah; yet, notwithstanding this, they feared to confess their faith in him lest they should suffer persecution. The parents of the blind man whose eyes Jesus opened, were of this description. They feared to confess Christ, lest they should be put out of the synagogue. See John 9: 21, 22. Many of the rulers also believed on Jesus, but did not confess him for the same reason. See John 12: 42. Joseph and Nicodemus are particularly named as disciples of this description; but after the Savior's crucifixion, to their praise be it spoken, they took a more bold and honorable stand for their divine Lord and Master. See Mark 15: 43. John 19: 38, 39, 40.

The object of the writer on the present occasion is to ask attention to the duty and importance of overcoming a man-fearing spirit as being a slavish spirit, and one that "bringeth a snare." Such a spirit is fraught with evil and only evil, and that continually.

Every secret disciple is more or less influenced by this fear of a something, they may hardly know what; sometimes it is one thing, and sometimes another.

No man can be truly said to fear God, or enjoy gospel freedom and salvation from sin, who occupies the ground of a secret disciple. It is a settled question that "no man can serve two masters." But how many there are who vainly strive to serve God, the world, and self, alternately and together, and at the same time hope that all will be well in the end. O, miserable living! It is to be feared that many of this class will finally miss of heaven, and find their everlasting portion with hypocrites and unbelievers.

Now, then, is the time "to lay up a good foundation against the time to come," and to "wash our robes and make them white in the blood of the Lamb." To do this, we must be bold, and openly active in the cause of our blessed Redeemer, "shewing our faith by our works" and being always ready for every good word and work. "Holiness to the Lord" should be the motto on every Christian's banner. This banner, too, should be kept unfurled and carried into all the avenues of life as a watchword and beacon to others. By this means we may

be enabled to go from strength to strength and from conquering to conquer.

“Wicked self must be denied,
Passion, envy, lust and pride.”

Then shall we no longer be in bondage to the fear of man, or of death itself, but through grace will soon finish our earthly course with joy, and hear the welcome plaudit of “Well done good and faithful servant, enter thou into the joy of thy Lord.” To the secret, inactive disciple it can never be said, “Well done good and faithful servant,” for such ones never were faithful, never served God with all the powers of body and mind as commanded and required to do.

Dear reader, these broken thoughts are submitted to your candid consideration by their humble author, with the earnest desire that God’s blessing may attend them.

B. S.

JULY, 1847.

THE PEN OF IRON.

BOLD STROKES OF TRUTH.

WHEN Bishop Latimer was on his trial he at first answered carelessly. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was careful what he said.

There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. “The sin of Judah is written with a pen of iron, and the point of a diamond.” It graves deep its records on the imperishable tablets of eternity—a record of every thought, word and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that every day we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant.

The widow’s son, who saw it, became a painter, and years after succeeded in placing a painting of that scene where the oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled, and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the painting

hung up about him, so that he would always see the portrait of himself with the evil passions expressed on his countenance, and himself in the very act of wickedness, he would be wretched. Such a picture gallery there is; and in eternity the sinner will dwell in it; for every feature and every liniment of the soul, in every feeling and act of wickedness, is portrayed imperishably, and will be exhibited to the gaze of the universe forever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait on whom they shine. We are all living in the sunshine of eternity, which is transferring to plates more enduring than brass, the exact portrait of the soul in every successive act with all its attendant circumstances.

Interesting to the antiquarian, is the moment when he drags out from the sands of Egypt some obelisk, on which the pen of iron, and the point of a diamond, have graven the portraits, the attitudes, the dresses, and the pursuits of men who lived and died three thousand years ago. But none can utter the interest of that moment when from the silence of eternity shall be brought out tablets thick-set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, oh transgressor, you must meet the record of your sin in eternity.—*N. E. Puritan.*

LETTER FROM AN INDIAN YOUTH.

THE following letter was written by a pious Indian youth,—a student at the Wesleyan Seminary at Albion, Michigan,—to the wife of Rev. Reeder Smith, Agent of the Institution and Superintendent of the Indian Department, on their leaving for Boston.

The society in Boston "For the Propagation of the Gospel among the Indians in North America," appropriate one hundred dollars per year, for the benefit of this youth, who was selected from among the Chippewas, near Saganaw, and by them named Samuel Kirkland. The letter, to be sure, is not on the subject of entire consecration, yet we think the manifest piety, and the rapid improvement of one year's education, will be highly pleasing to our readers.

WESLEYAN SEMINARY, ALBION, JUNE, 1847.

I take this opportunity to inform you of my health; it is very good, for me, at present, and I have prosperity in my studies this present

time. I am very glad of it, also, in religious matters. When I pray, I am very happy in my heart and in my soul. I love to worship our Savior Jesus Christ. Because he loves me, I give him all my heart—all my soul; because that is the reason he died in the world to save my soul; and I will pray as long as I live in the world. Another thing I wish to tell you: when I first saw the missionary I did not like him, because he wanted to preach to us; I did not want to hear to his preaching, that time, when I was in the paganism and darkness—ignorant, worshipping idols which made by hand of man; I did not know this was wrong way, because I was ignorant. That time the missionary he come again to try to preach to us; I thought I would go and hear him preach; I did so; he preached about Jesus, about crucified Jesus, to be come, saving our souls. He said, "My dear brother and sister, if you believed whatever I say, your soul shall be saved, and you shall be happy in your heart." This is the language of the missionaries. I did believe what he said; while I was believing, I begin tremble and fall down on the ground. God he converted my soul. I was very happy.

Since that I been pray great deal. I think I am one of the children of God. When I hear the missionary preach, my tears begin run down on my cheek, because I believe God. I feel in my heart that I wanted to help him to preach among the poor native Indians—I desire I loved to do so. I hope God he will give me his blessing, and power, and liberty to be able to speak his words. We Indians are going to school here; when we are done going to school here, we will go from the W. Seminary to our relative Indians to tell them about Jesus. Another thing I wish to mention. Last fall, when I was in the camp-meeting, I saw brother Rev. Reeder Smith. He came in our camp-meeting and he preach to us. We were much please to hear him. He preach quite interesting preaching. That time he spoke to me about school; he said, "Do you want go to school?" I answer him, "Yes, sir." Again, he spoke; he said, "Will you try be a good boy again?" I answered, "Yes, sir." Afterward he told me, "You may come to school;" and I did so. When I got in Wesleyan Seminary, he give me new name—Samuel Kirkland. Also, we have very excellent school; I loved very much our teacher, Miss E. A. Smith; she very excellent teacher; she teach us very good indeed; and we have Bible class. Brother Rev. Reeder Smith's wife* is our teacher in the Bible class. Last Sabbath, during the Bible class, my tears began run down on my cheek. She describe to us about Joseph, when he was in the Egypt. He was great

* This is the lady to whom the letter was written. It is a well-deserved compliment, though in the simplicity of the youth it was not probably designed as such.

man that time his brothers sold him to slavery ; then he become great man because he was love to worship God. During the famine he was in the Egypt, and his brothers came down in the Egypt to buy food ; he told them they must come with their youngest brother. Those brothers did so. But Joseph, when he saw his youngest brother, he was weep ; he was so happy, his tears run down on his cheek—he could n't refrain his weeping ; just as the way with me during the Bible class—my tears run down on my cheek—I could n't refrain my tears. I called great interesting classes, but I extremely sorry you are going way ; I wish you would teach us whole year ; I hate it to have you go way : I love such interesting classes. You tell our Christian friends to Boston that we expect to preach Jesus when we are done go to school ; and I very thankful for what they have done for me, and provide place for me where I can learn to read and spell and write. Do pray for us and all our Indian brothers and sisters. I have no more to say, but to thank you very much for all you have done for us, and pray God will bless all Boston people. Loving you, and brother Rev. Reeder Smith, much for your goodness to us Indians, I subscribe myself your Christian brother,

MAME-ZHAH-SUNK,
OR
SAMUEL KIRKLAND.

FORGET YOUR INJURIES.—He is unwise and unhappy—extremely so—who never forgets the injuries he may have received. They come across his heart, like dark shadows, when the sunshine of happiness would bless him, and throw him into a tumult, that not easily subsides. The demon of hate reigns in his bosom and makes him of all accountable creatures the most miserable.

Have you been injured in purse or character ! Let the smiling angel of forgiveness find repose in your bosom. Study not how you may revenge, but the best way to return good for evil. It was the constant habit of Bishop Boulter to forgive all who injured him, and he always enjoyed peace of mind. After his death, the following lines were written by one of his friends. They are no less beautiful than true :

Some write their wrongs in marble ; he more just,
Stooped down serene and wrote them in the dust ;
Trode under foot, the sport of every wind,
Swept from the earth, and blotted from his mind—
There buried in the dust he bade them lie,
And grieved they could not 'scape the Almighty's eye.

THE DOCTRINE THAT MEN NEITHER CAN NOR WILL BECOME PERFECTLY HOLY IN THIS LIFE, CONSIDERED.

TAKING up this point where we dropped it in our last paper, we first remark that a sentiment so prevalent and so effective as the one above stated, ought to have its foundation thoroughly searched out. If it be in the Bible let us know where. Let us see its "local habitation."

Moreover if it be there, it is there for some object or purpose. We may with propriety ask what this object appears to be ; or no particular object being intimated in the Bible, we may ask, What can we conceive it to be ?

Is the object this—to limit and regulate our expectations, and thus act upon the degree of effort we shall make, or upon the spirit with which we make it ?

To what we suggested on this point in our last, we add a few words now. It has been held and taught by men whom we highly esteem, that the Bible doctrine is—None will ever become perfect till they reach heaven. The economy of the gospel system contemplates and provides for nothing more—for this, and this only. The precepts were designed to encourage efforts as long as we live—with the distinct understanding, however, that no perfect obedience is to be expected short of heaven. The promises are to have their complete fulfillment then and there, only.

On this system each precept enjoying perfect holiness, might have closed with the clause—"None will ever obey this till after death ;" and each promise of grace to help might have specified where and when only this ample grace should be given, namely, in the perfect state of heaven. "If any man lack wisdom let him ask of God ; he giveth liberally"—in heaven. "My grace is sufficient for thee"—after the body is laid in the grave, and its temptations and infirmities annoy thee no longer. By which "exceeding great and precious promises, we become partakers of the divine nature."—only, however, after our souls have reached heaven. "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word"—in heaven only, to perfection ; "that he might present it to himself (to be made) a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish"—a certain indefinite portion of this work always remaining, however, to be done in heaven.

The emendations requisite in this last cited passage, to make it coincide with the dogma in question, suggest to us to ask *when* precisely perfect sanctification does take place ? Is it instantaneously,

in the moment of transition from earth to heaven? Then how should the "church be sanctified and cleansed *with the "washing of water by the word?"* Or is it after the soul enters heaven? Still we ask, what "word" and what "washing of water" are the specified means? And how long is it after the soul enters heaven before she is prepared to be "presented" to Christ as a bride to her husband? But time and space forbid us to follow out these queries farther.

(4.) The entire system providing for only an imperfect holiness in this life must have had an object. Was this object to keep Christians humble? So we have often heard it more than intimated. If this be the true reason, then why should it not be yet more applicable in heaven itself by how much the greater is their holiness, and the more universal? Does holiness of heart so naturally beget pride that too much of it or too much effort to attain it creates real danger? Will it be said that too much simple, child-like faith in God, is perilous to one's humility, or that being filled too much with the Spirit is of course a dangerous state?

Again, the Bible does often warn us against pride and sometimes forewarns us of its *causes*. Does it locate these causes in the Spirit of God, or in the flesh of man? in being spiritually-minded, or in being carnally-minded? in having too much faith, love, and holiness, or in having too little?

Yet again, where do we find these warnings against the danger of pride accruing from too much holiness, or too much faith and zeal for holiness? Are they in fact appended precisely where they are most needed—viz. to those "exceeding great and precious promises?" Do we there read—"Ask what ye will, and it shall be done unto you," only, lest ye be ruined by pride, I shall still bestow my grace sparingly and still leave some sin unsubdued till you are safe in heaven? Do we in fact find such limitations, made for such a purpose?

Finally, we put the question in the general form;—In what manner and in what connection is this dogma taught, viz. that no man shall ever avail himself of these provisions for sanctification, so as to overcome all sin? Is the affirmative on this point ever denied? Is it any where affirmed that the gospel promises are intrinsically too limited, or that the promised grace is too scanty; or even that no man through all time will ever in fact exercise such and so much faith as to realize the fulfilment of whatever is promised?

Pushing similar inquiries in reference to the *precepts* on the subject of holiness, we ask,—Will it be claimed that they do not really intend to enjoin sinless life? or is it claimed that the Bible re-

veals it as a universal fact that no man can, even with grace obtained, fully obey them? or is it asserted that no man ever will?

Now, for ourselves, we are not aware that the promises or the precepts of the Bible are thus qualified, or, as we might express it, are thus counteracted and nullified in their moral power. Within our knowledge it is not the case that those who have denied both the fact of entire holiness in this world and the practicability of the attainment, have ever produced the evidence in any such form as we have been suggesting.

On the contrary, they have relied mainly if not solely on the testimony of certain general statements respecting the sinfulness of man as a race,—statements which contemplate man in an unconverted state, and as not availing himself *at all* of the provisions of grace for sanctification. How, then, can such statements be deemed to be testimony that all the race, *with* all possible aid from grace, must be evermore sinning during all the present life? Is it so very clear that the Spirit of inspiration ever intended to affirm universal sinfulness, under the reign of grace and despite of its utmost efficacy to renew and sanctify the heart? If the latter had been the intention, surely it were an easy matter to have made the declaration most easily intelligible, specific, and indisputable.

Such being the state of the case respecting the dogma in question; the testimony in its support being so irrelevant; the lack of relevant and explicit testimony being so entire; and the antecedent probability against its truth being so cogent; we are constrained to regard it as really baseless.

A dogma so pernicious in its tendencies, ought to be forever exploded. O! were its influence utterly effaced from the heart of the churches, then might we hope to see the promises and precepts of the gospel pertaining to personal holiness resume their legitimate sway. Then might the whole church feel the pressure of obligation to be holy as God is holy, and the encouragement of those ample promises by which we may indeed become partakers of the divine nature. O! when shall this once be?—*Oberlin Evangelist*.

THE FULLNESS OF CHRIST.—There is not a want in the sinner, but there is a corresponding fullness in our blessed Redeemer. Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is the sinner thirsty? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beautiful robe. Is he

blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and his ears shall be unstopped to hear the voice of uncreated harmony speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Is the sinner longing for rest? Let him come to Christ, and he shall have sweet repose. Is he trembling under the apprehension of future wrath? Let him come to Christ, and he will find that there is now, therefore, no condemnation to them which are in Christ; for, according to the Scriptures, "Being justified by faith, he shall have peace with God, through our Lord Jesus Christ."—Yes, no matter what may be the sinner's wants, or woes, Christ is suited to his case, in all things. Only, therefore, let him come to Christ, and he shall be made rich and happy throughout all time, and throughout all eternity. Assuredly, then, it is the sinner's interest to come to Christ.—*Rev. D. Baker.*

LOVE.

"YES! I will always love; and, as I ought,
Tune to the praise of love my censeless voice;
Preferring love, too vast for human thought,
In spite of erring men, who cavil at my choice.

Why have I not a thousand, thousand hearts,
Lord of my soul! that they might all be thine?
If thou approve,—the zeal thy smile imparts,
How should it ever fail! Can such a fire decline?

Love, pure and holy, is a deathless fire;
Its object heavenly, it must ever blaze;
Eternal love, a God must needs inspire,
When once he wins the heart and fits it for his praise.

Self-love dismissed;—'t is then we live indeed,
In her embrace, death, only death is found;
Come then, one noble effort, and succeed,
Cast off the chain of SELF, with which thy soul is bound.

Oh! I would cry, that all the world might hear,
Ye self-tormentors, love your God alone;
Let his unequalled excellence be dear,
Dear to your inmost souls, and make him all your own."

MADAM GUION.

WE WOULD SEE JESUS.

I would see Jesus in prosperity ; that its fascinating light may not lead me to a dreadful precipice ; but that his good Spirit may whisper to my heart the noble inducements Christians have to devise liberal things. "What am I, O Lord, that thou shouldst put it into my heart to do these things, when the earth is thine, and the fullness thereof? Is it not thine own which I return unto thee?"

I would see Jesus in adversity, because he is a friend born for such a state, because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and earth, and easily can arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentle reproof—that I may not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because, he healeth all my diseases. He alone dispenses the balm of Gilead ; he alone is the Physician there.

I would see Jesus in ordinances, for what are ordinances, destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shows himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land ; his people sit under his shade with great delight ; his fruit is pleasant to the taste. They say continually in ordinances, "Make haste, O my beloved ; be thou like a young hart upon the mountains."

I would see Jesus in social intercourse, for what are the charms of friendship? what the refinements of taste? what the pleasures of conversation? Are they not unsatisfying and delusive, unless sanctioned by the grace of this Redeemer?

I would see Jesus in my own heart, as the lord of its affections, of its purposes, of its hopes and fears ; the author of its existence and happiness.

I would see Jesus in death, as the Sun of righteousness, whose beams in the darkest moments can spread light and healing. would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and death." Arise, O thou wearied follower of the crucified Lord, and enter into thy rest.

I would see Jesus in glory, for what is heaven itself without him? But when we shall see him as he is, *then we shall be like him*, and be forever happy in his presence.—*Evangelical Magazine.*

MADAME GUYON.

THE excellence of this sainted woman is extensively known in the Churches, and we doubt not it will be a source of gratification to the more ardently pious, to know that Dr. Upham has prepared her life and religious opinions and experience, for the public. The work is published by the Harpers in two 12 mo. volumes, of about 400 pages each. It contains, also, some account of Fenelon.

The following extract, it will be seen, refers to her experience not long before her death :

The following statements, which are to be found near the close of her Autobiography, will give the reader an idea of the state of her religious feelings at this period. "*In these last times*, if I may so express myself, I can hardly speak at all of my inward dispositions. The reason is, that my state has become *fixed* ;—simple in the motives which govern it, calm in its reliance on God, and without any variation. So far as *self* is concerned, it may be described as a profound annihilation. I see nothing in myself, nothing of the natural operation of the mind distinct from the grace of God, to which I can give a name. All that I know is, that God is infinitely holy, righteous, and happy ; that all goodness is in him ; and that, as to myself, I am a mere NOTHING.

"To me every condition seems equal. As God is infinitely wise and happy, all my wisdom and happiness are in him. Every thing which, in the state of nature, I should have called my own, is now lost in the divine immensity, like a drop of water in the sea. In this divine immensity the soul sees itself no more as a separate object : but it discerns every object in God ; without discerning or knowing them as such *intellectually*, but by faith and by the affectionate feelings of the heart. God is not only in the soul itself, constituting its true life, but is in every thing else. Viewed in relation to the *creature*, every thing is dark ; viewed in relation to *God* every thing is light ; and God will always enlighten and guide those who are truly his, so far as is proper and of real advantage. My soul is in such a state, that God permits me to say, that there is no dissatisfied clamor in it, no corroding sorrow, no distracting uncertainty, no pleasure of earth, and no pain which faith does not convert into pleasure ; nothing but the peace of God which passes understanding, *perfect* peace. And nothing is of *myself*, but all of God.

"If any persons think there is any good in me, separate from God, they are mistaken ; and, by indulging in any such thoughts, they do injury to the Lord whom I love. All good is *in* him, and *for* him. The

greatest satisfaction I can have is the knowledge, that *he is what he is* ; and that, being what he is, *he never will or can be otherwise*. If I am saved at last, it will be the free gift of God ; since I have no worth and no merit of my own. And in the deep sense that I am nothing of myself, I am often astonished that any persons should place confidence in me. I have often made this remark. Nevertheless, in this, as in other things, I have, and can have, no will of my own. I must do what the Lord would have me do. Although poverty and nakedness belong to me in *myself*, yet God helps me to answer and instruct those who come to me, without difficulty. Appropriate words, such as the occasion requires, seem to be given me by that Divine agent who rules in my heart. As I seek nothing for myself, God gives me all that is necessary, apparently without seeking or studying for it.

“ I feel much for the good of souls. It seems to me that I should be willing, in my own person, to endure the greatest sufferings, if it might be the means of bringing souls to the knowledge and love of God.— Whatever wounds the church of God wounds me. Deeply do I desire her prosperity. He whom my soul loves keeps me by his grace, in great simplicity and sincerity of spirit. I have but one motive, — that of God’s glory. And in this state of mind, I possess what may be called a freedom or enlargedness of spirit, which elevates me above particular interests and particular things ; so that, in themselves considered, and separate from the will of God, such particular things, whatever they may be, and whether prosperous or adverse, have no effect upon me, but my mind entirely triumphs over them.”

Among the last letters which she wrote, was the following to her brother, Gregory de la Mothe ; a humble and pious man, connected in some way with the religious Order of the Carthusians. Between this brother and Madame Guyon there seems to have been a strong mutual confidence and affection.

“ Blois, —, 1717.

“ My dear Brother,

“ The letter which you had the kindness to send me was received in due time. In the few words which I am able to return in answer, permit me to say :—separation from outward things, the crucifixion of the world in its external relations and attractions, and retirement within yourself, are things exceedingly important *in their time*. They constitute a preparatory work ; but they are not the *whole* work. It is necessary to go a step further. The time has come when you are not only to retire *within* yourself, but to retire *from* yourself ;—when you are

not only to crucify the outward world, but to crucify the inward world; to separate yourself absolutely and wholly from every thing which is not God. Believe me, my dear brother, you will never find rest any where else.

"The time of my departure is at hand. For a considerable time past, I have had it on my mind to write and tell you so. If you can come and see me, before that last hour arrives, I shall receive you with joy. When I am taken from you, be not surprised, and let not your heart be troubled. Whatever may happen, turn not your eye back upon the world. Look forward and onward to the heavenly mansions;—be strong in faith;—fight courageously the battles of the Lord.

"I remain, in love, your sister,

"JEANNE M. B. DE LA MOTHE GUYON."

The following letter, addressed to one of her religious friends, was written, like the preceding, in the year of her death, and probably only a few weeks before that event.

"Blois, —, 1717.

"To —.

"I can only say at present, my dear friend, that my physical sufferings are very severe, and almost without intermission. It is impossible for me, without a miraculous interposition, to continue long in this world under them. I solicit your prayers to God, that I may be kept faithful to him in these last hours of my trials.

"Last night, in particular, my pains were so great as to call into exercise all the resources and aids of faith. God heard the prayer of his poor sufferer. Grace was triumphant. It is trying to nature; but I can still say in this last struggle, that I love the hand that smites me.

"I remember that, when I was quite young, only nineteen years of age, I composed a little song, in which I expressed my willingness to suffer for God. My heavenly Father was pleased, for wise purposes, to call me early to this kind of trial. A part of the verses to which I refer is as follows:—

By sufferings only can we know
The nature of the life we live;
The trial of our souls, they show,
How true, how pure, the love we give.
To leave my love in doubt would be
No less disgrace than misery.

I welcome, then, with heart sincere,
The cross my Savior bids me take:

No load, no trial is severe,
 That's borne or suffered for his sake :
 And thus my sorrows shall proclaim
 A love that's worthy of the name.

"Repeating my request for an interest in your supplications, I remain,
 "Yours, in our Savior,

"JEANNE M. B. DE LA MOTHE GUYON.

The following appears to have been written to an ecclesiastic, in whose religious character and labors she had great confidence and hopes.

"Blois, —, 1717.

"Dear and Reverend Brother in Christ,

"I have had a great desire that your life might be spared. Earnestly have I asked it of the Lord, if it were his will, because it seemed to me to have a connection with the progress of his work in this world. In respect to my own situation, all I can say is, that my life seems to me to hang on a slender thread. I make no account of its continuance ; although I know well that God can raise me up in a moment, if he has any thing further for one who accounts herself as *nothing*, to do here in the world. If my work is done, I think I can say, I am ready to go. In the language of the Proverb, I have already 'one foot in the stirrup,' and am willing to mount and be gone, as soon as my heavenly Father pleases.

"I take the liberty to send through you my affectionate salutations to our friend B. and his family ; and, in behalf of all our common friends, it is my earnest prayers that God would be all things to them. Let us all say with one accord, *ADVENIAT REGNUM TUUM ; Thy kingdom come.* Sometimes this kingdom, in consequence of the prevalence of wickedness among men, has the appearance of being at a distance. But the darkness of the times does not extinguish the light of faith. In his own good time, God will put a stop to the torrent of iniquity. Out of the general corruption, he will draw a chosen people, whom he will consecrate to himself. *Oh, that his will might always be done !* This is all we can desire.

"I will close with only adding, that it is impossible for me to express the regard and love which our friends in this place have for you.

"Yours, in our common Lord,

"JEANNE MARIE B. DE LA MOTHE GUYON."

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

THE OUTWARD MANIFESTATION OF HOLINESS, VARIOUS.

It is evidently not the design of the Spirit of God, in its operations on our moral natures, to alter essentially our physical or moral constitutions, though doubtless it exerts a correcting influence upon them. Neither does it effect the general intelligence or educational habits of the subjects of its divine influence, any more than to dispose them to use, in the best possible degree, the facilities and opportunities afforded them. It will not be necessary to attempt to show that it does not make a great mind of one of ordinary capacity, a learned man of him who before was ignorant, nor a healthy person of one of feeble constitution.

In this connection we need only remark, that the Spirit of God, in carrying forward the purification of the heart, has a great variety of outward expressions. That it does not manifest itself in the same manner in the experience of every person; perhaps it would not be too much to say, that in *every* holy person there is some peculiarity of outward evidence of the progress of holiness within, as there is in every person some distinguishing *natural* trait of character. And all this existing in perfect consistency with a general resemblance in the external phase of holiness, making the "self-same Spirit," in its work upon the heart.

1. The outward manifestation of holiness is modified by the natural constitution. Let us consider, in illustration of this remark, the case of a person, of an ardent, impulsive nature. Before his conversion, he

is, what is called, a stirring, reckless man, never neutral, but always fully committed in whatever question or enterprise is before the community. Such a man will be in politics an active partizan, in moral enterprises strong in the statement of his position, and severe upon all who differ from him. If afflicted, he is violent in his expressions of grief; if prosperity attends him and he rejoices, he is equally unqualified in his demonstrations of joy. He does every thing under the stimulus of strong emotion. It is his nature, susceptible of correction and modification, but as unsusceptible of essential alteration, as the features of his face.

Let us refer to the case of another of very different constitution. He is cool and calculating; in his business he may make mistakes, and great ones it may be, from over caution, but he never acts rashly. He may be a decided politician, but he weighs every point, and expresses himself moderately, however deep his convictions of the truth of his opinion, or however tenaciously his subsequent adherence to them. In sorrow, he has but few outward signs of his feelings, save, perhaps, the deep furrows of his countenance, though every fibre of his heart be wounded. His joy is equally unobtrusive in its developments.

In every department of active life, we find striking examples of these opposite temperaments. Among religious men, Luther and Melancthon are examples. Of the warriors of our revolution, Putnam and Washington, and among our Statesmen, Patrick Henry and Franklin might be cited.

If the remark already made is true, that holiness does not alter, but only modifies and corrects the natural constitution, then we should not expect that persons of these different temperaments, were they to come under the operations of the same degree of divine grace, to act and feel in precisely the same manner. And such is actually the case. The first character brought forward in these remarks, will retain the same ardent feelings as before, though enjoying the highest attainments in holiness. His expressions of his *peace* in believing and *joy* in the Holy Ghost, will be warm, perhaps, and noisy, but they will never be incoherent or inconsiderate. They will not be the bluster of mere impulse, but the overflowings of a soul which God has made susceptible of the strongest emotions, even under holy influences. It is worthy of remark that the loud shout of praise of *such* men under *such* influences, is chastened and subdued—there is a depth and mellowness about it which fans the inward fire of his equally pious brother of the phlegmatic temperament, and recommends the piety of its author to the confidence of even those who would not act rightly in imitating his example.

The opposite character, whose feelings move more slowly, presents to the world, at least, nearly the same exterior, in times of great declension in religion, and in times of revival,—when his own devotional feelings are active, and when like, others, he has actually hung his harp upon the willows. Doubtless *he* is conscious of very different emotions—he rejoices and is sad, is comparatively upon the mount and in the valley of depression and darkness, but he has no very marked outward signs, by which the passer-by detects his state.

These statements, we believe, are verified in every denomination and among all classes of Christians; so that the facts cannot have escaped the most casual observer.

2. The outward manifestations of holiness are modified, also, by difference of education. The cultivation of the mind disposes, undoubtedly, to a preponderance of the reflective powers, the powers of thought and inquiry, over the feelings; not that it removes the feelings, but lessens their control over their possessor, and thus modifies the outward acts. But we do not refer mainly to literary training, when we speak of education, but to those influences from numberless sources, such as parental and family relations, circumstances of riches or poverty, religious or irreligious instruction, which form the character so differently as to make it a different subject for the operation of the Holy Spirit. In illustration of our meaning, we will refer to a few extreme cases.

A young person who has been a Sabbath school scholar, and thoroughly instructed in the theory of divine truth, will not, when made holy, be likely to show its effects in the same manner, that a person will, otherwise identical in character, whose religious education had been entirely neglected. There will be, no doubt, a composure of manner, a calm assurance in the one, which will contrast with the surprised, excited feeling of the other, arising partly from the newness of the truths to the latter, now for the first time presented forcibly to his mind.

Take again the case of two persons, the one educated by religious parents, with judicious management, and the other left uneducated in moral duties by irreligious and profligate parents. These circumstances alone, would give to the expression of the holy feelings, a distinction as marked as their education had been diverse.

This point is well illustrated in the outward manner of the slaves of our southern States, under the renewing power of the Holy Spirit.—While we readily conclude that many of them may mistake natural excitement for spiritual emotion, yet those whose lives show a settled and well-tried principle, often evince a violence of feeling, and a dependence upon outward circumstances, which could not characterize them had

they been Sabbath school scholars of New England. We might multiply illustrations, but it will be unnecessary. There is not a prayer-meeting nor a revival that does not afford demonstrations of these views.

3. The outward manifestation of holiness is modified by the progression of religious experiences. The young convert shows its operations differently than when, after the lapse of years, the grace of God has subdued and chastened the natural temperament. The heart that experiences the sanctifying power of the Spirit, will evince it no less efficiently and no less in accordance with God's will, when that sanctified state shall have matured into a clearer knowledge of divine things, and the reception of more of the Holy Spirit, though it will not be the same in the incidents of its development.

The same principle is shown in a very different kind of experience, namely, that of the backslider. When he was converted, there was *one* kind of expression, perhaps of ecstasy of joy. He backslides, and after years of sinning, is renewed, and expects, as he throws himself upon the mercy of the Savior, the same kind of *feeling* and the *same manifestation*. But God does not thus deal with him; the returning backslider is not the sinner in his first penitence, and the difference in his moral state will modify the *manner* with which the Holy Spirit will operate upon him.

The same remark may be made concerning those who, having experienced the blessing of perfect love, and having lost it, are again restored to its enjoyment. The outward manifestation of the restoration are not the same as those of the first bestowment, evidently because the education and temperament have undergone a great change. Yet it is not uncommon for persons seeking a renewal of the blessing, to make the mode of its former development, the standard of its renewed operations, and thus they refuse to submit, for a while unconsciously, perhaps, to God's order of things. It seldom, if ever, happens, that the outward manifestation in the two cases, is identical.

We shall not be understood by the above remarks, to intimate, that there is any difference in the nature of the inward work; for however different the temperament, education, or religious state, it is the "same spirit," though there be "divers operations."

A practical inference drawn from the above, is, we think, that we should not judge one another, as Christians, by modes of expression, or characteristic frames. What if a brother be vehement in his exhortations or prayers, it does not prove him destitute of intelligent and consistent piety, any more than it proves he has an extraordinary spiritual unction. It may be the Spirit's manner of utterance through *him*.—What if another brother pray with a slow utterance and feebler voice,

it does not prove him either a back-slider, or lukewarm, any more than it proves him sanctified. The peculiar modification of the instrument, its capability of giving out high or low, loud or soft sounds, proves nothing concerning the mind which breathes its life-giving power into it. *These* are incidents connected with holiness, which we often magnify into essentials. Let every Christian use his own gift, speak with his own voice, and in his own manner. Such is evidently God's will.

Z. A. M.

Since writing the above, I have been delighted with the perusal of the following parallel between Fletcher and Brainerd, by the eloquent pen of Robert Hall.* The reader will perceive that it is a statement and a beautiful illustration of the sentiment set forth in the preceding article.

Z. A. M.

"The Life of Fletcher, of Madeley, affords in some respect, a parallel, in others a contrast, to that of Brainerd; and it is curious to observe how the influence of natural temperament varies the exhibition of the same principles. With a considerable difference in their religious views, the same zeal, the same spirituality of mind, the same contempt of the world, is conspicuous in the character of each. But the lively imagination, the sanguine complexion of Fletcher, permits him to triumph and exult in the consolatory truths and prospects of religion. He is a seraph who burns with the ardors of divine love; and spurning the fetters of mortality, he almost habitually seems to have anticipated the raptures of the beatific vision. Brainerd, oppressed with a constitutional melancholy, is chiefly occupied with the thoughts of his pollutions and defects, in the eyes of Infinite Purity. His is a mourning and conflicting piety, imbued with the spirit of self-abasement, breathing itself forth in 'groaning which cannot be uttered;' always dissatisfied with itself, always toiling in pursuit of a purity and perfection unattainable by mortals. The mind of Fletcher was habitually brightened with gratitude and joy for what he had attained; Brainerd was actuated with a restless solicitude for further acquisition. If Fletcher soared to all the heights, it may be affirmed, with equal truth, that Brainerd sounded all the depths of Christian piety; and while the former was regaling himself with fruits from the tree of life, the latter, on the waves of an impetuous sea, was 'doing business in the mighty waters.' Both equally delighted and accustomed to lose themselves in the contemplations of the Deity, they seemed to have surveyed that Infinite Object under different

* Hall's Works, Vol. II., p. 412.

aspects; and while Fletcher was absorbed in the contemplation of infinite benignity and love, Brainerd shrunk into nothing in the presence of Immaculate Purity and Holiness.

"The different situations in which they were placed, had, probably, considerable effect in producing or heightening their respective peculiarities. Fletcher exercised his ministry in the calm of domestic life, surrounded with the beauties of nature; Brainerd pursued his mission in a remote and howling wilderness, where, in the midst of uncultivated savages, he was exposed to intolerable hardships and fatigues."

For the Guide to Holiness.

CHRISTIAN HOLINESS—TIME OF ITS RECEPTION.

HAVING, in the last two numbers, treated of the nature of Christian holiness, I now proceed to consider the time of its reception. It is a question of some moment, and respecting which the Christian world is not perfectly agreed, whether entire sanctification is wrought *instantaneously* or *gradually*. Mr. Wesley says it is *both instantaneous and gradual*. This is no doubt true.—But the sense in which it is gradual needs explanation. As I have never read any thing on this point, I am wholly dependent for light upon the Word of God and my own reflections. The following views may not be entirely satisfactory to all, but they are the best I have, and I trust they will be kindly received, if not fully approved. That many who, from their early education, have had no faith in the attainableness of Christian holiness in this life, have yet gradually and almost insensibly gained this great blessing, I dare not question. That many others also, firmly believing in the practicability of attaining this extraordinary grace in this world, but yet, having never sought it as a *distinct* blessing, have nevertheless *gradually* and *finally* received the unspeakable attainment of perfect love, it is equally preposterous to doubt. Both these classes may not be able to point out the precise time and place of their receiving this great salvation; yet they now unquestionably have it. In their case, the work was *progressive* in one sense, while in another it was *instantaneous*. To illustrate: a regenerate person goes to God in prayer and faith, and gets blest. By watchfulness, and reliance on Christ, he retains the precious grace. He goes again, and again gets blest. This course he steadfastly

pursues for years, daily growing in grace, gradually dying unto sin, and living unto God, until finally he reaches the heights of Pisgah, overlooks the promised land, in all its outstretching loveliness, and by degrees comes into the sweet belief that sin no longer has dominion over him, and that through infinite grace he is cleansed from all unrighteousness. Now, in view of the whole time from regeneration to the finishing work and conscious possession of entire sanctification, the blessing of holiness was received gradually. But consider another point. Each accession of this grace, during this whole interval, was received *instantaneously*, as the fruit of faith and prayer. Such a person has obtained, it may be, a thousand approximate degrees of sanctification at as many different times, but each degree was received *at once*; for in each case of communion with God, his language was—I HAVE BEEN BLESSED.—Respecting all such cases, we have this to affirm: the work of sanctification is gradual, in the sense that it is received at different times and in different progressive degrees, during the lapse of months, or even years. Yet it is *instantaneous*, in the sense that each climatic degree is received *at once*, in answer to prayer and faith. Hence the work may be both progressive and instantaneous. According to your faith so it will be unto you.

But while this is readily granted—because no doubt true—yet it must be confessed that, in our humble judgment, both the will of God and the conditions of grace are such as to warrant the belief that the great blessing of Christian holiness may all be attained *at once*. This is agreeable to the Scriptures. It is the glorious privilege of every Christian: *for this is the will of God, even your sanctification*; and that is not *gradually*, but *instantly*. In this day of the Mediator's power, each in humble dependence on the Redeemer, and in unshaken confidence that it will be done, may look up and say—

“ My dying Savior and my God,
Fountain for guilt and sin,
Sprinkle me with thy precious blood,
And cleanse and keep me clean.

Wash me, and make me thus thine own;
Wash me, and mine thou art;
Wash me, and not my feet alone,
My hands, my head, my heart.”

That the entire blessing of sanctification may be received *instantaneously*, is the opinion of that clear and profound writer, Richard Watson. He says, speaking of powerful faith in pleading the promises—“To this faith shall the promises of entire sanctifica-

tion be given, which, in the nature of the case, supposes an INSTANTANEOUS WORK IMMEDIATELY FOLLOWING UPON OUR ENTIRE AND UNWAVERING FAITH." Theo. Inst., p. 547, (in one vol.) In harmony with this, says Mr. Wesley—"Look for it then every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith.—And by this token you may know whether you seek it by faith or by works. If by works, you want something to be done first, before you are sanctified. You think, I must be, or do thus, or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, *then expect it now*. It is of importance to observe that there is any inseparable connection between these three points—Expect it by faith—Expect it as you are—and *Expect it now*! To deny one of them is to deny them all. To allow one is to allow all. Do you believe we are sanctified by faith? Be true then to your principle, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead but Christ died. And if you look for it as you are, then expect it now. Stay for nothing; why should you? Christ is ready; and he is all you want. He is waiting for you: he is at the door! Let your inmost soul cry out—

‘Come in, come in, thou heavenly guest!
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love.’”

In the light of these plain and direct extracts, how any one can imagine that Watson and Wesley did not hold and teach the *instantaneousness* of entire sanctification, I cannot possibly divine. No supposition can be more absurd. Add to this that all the promises are objects of present trust, unless restricted to future time. “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” Does this conditional promise authorize us to expect pardon *at once*, and not gradually? So also does it encourage us to look for entire sanctification in the same way. “This is the confidence we have in him, that if we ask any thing according to His will, He heareth us.” Now this is the will of God, even our sanctification. Hence, if we ask for this great blessing, confessing our sins, we may draw the inference that he hears us. Yes, he hears us *now*, and we *have the things we ask of him.*” The ability and abounding willingness of Christ to do the whole work *at once*, cannot be doubted. The union of the soul and body interposes no insuperable barrier to its *instant* accomplishment, and all

heaven resounds with new joy to see it cut short in righteousness. Hence, though entire sanctification may, in some cases, be *progressive*, as explained in the first part of this article, being gradually received in a succession of *instantaneous* degrees, yet it is the will of God, and the teaching of the holy Scripture, as well as the writings of the pious dead, that it may be received *instantaneously*,—or *all at once*—as the fruit of wrestling prayer and victorious faith. Also, after this, there is constant progress, in the intensity and maturity of every Christian grace—like a thrifty shrub, progressively expanding into a spreading oak. This is the life of faith, the patience of the Saints.

For the Guide to Holiness.

THE CHRISTIAN DESCRIBED.

BY REV. R. W. ALLEN.

THE Christian is one who has given all for Christ. Every other dependence for salvation has been relinquished. He has felt the force of the truth: "There is no other name given under heaven among men, whereby he can be saved." The world, with all its sinful pleasures, vain amusements, unholy associations; with all its wealth, honors, and maxims, is given up as not affording any ground on which to depend for salvation. Self, too, is abandoned with all human attainments; and reason, with all its power, achievements and boastings, is regarded as altogether insufficient to save. Christ is taken as "all in all." On him he unhesitatingly and unreservedly depends for salvation. He has felt deeply the truth, so often found in the Scriptures, that without Christ there is no hope for the sinner, no salvation, no heaven. The following sentiment, so strikingly expressed by the poet, has afforded him great encouragement:

"Lo! th' incarnate God ascending,
Pleads the merit of his blood;
Venture on him, venture freely;
Let no other trust intrude:
None but Jesus
Can do helpless sinners good."

Having thus given all for Christ, by faith in his atoning merits, he has experienced a deep, genuine, and radical change—a change in the

inward and outward life. This change is spoken of in the Scriptures, in a great variety of phraseology ; and no one, it would seem, can carefully mark its various Scriptural expressions, without being impressed with its importance and greatness.

He has been justified, or absolved from all the guilt of personal or actual transgressions. How this justification was obtained, and one of its blessed results, is set forth by St. Paul as follows : " Being justified by faith we have peace with God through our Lord Jesus Christ." Speaking of the forgiveness of sins, he says, " We have redemption through his blood, even the forgiveness of sins." Being justified or forgiven, he has become " reconciled to God." Amity and intercourse between him and God is effected. Once an " enemy to Him by wicked works," now a " friend to God." Now he can say in truth—

" My God is reconciled,
His pard'ning voice I hear :
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And, Father, Abba, Father, cry."

He has been regenerated. This took place at the time of his justification, and while the latter placed him in a new relation, the former brought him into a new moral state. He has now become a " new creature—old things having passed away, and all things become new." His heart has been radically changed. The principles of holiness have been implanted within him. He now loves God supremely, serves him as his highest end, and delights in him as his chief good. This change is described in Scripture as being " born again," " born of the Spirit," as a new creation, as being " quickened," as putting " off the old man with his deeds," and putting " on the new man," &c. O, blessed state ! The regenerate soul is often heard to exclaim—

" O what a blessed hope is ours !
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day ! "

In connection with his justification and regeneration, he has been *adopted* into the family of God. He has become a son in the divine family. " Behold," says John, " What manner of love the Father hath bestowed upon us that we should be called the sons of God." The manner of his adoption is thus expressed : " He hath sent forth the Spirit of adoption unto your hearts, crying, Abba, Father." And being

admitted to the relation of a child, he becomes entitled to the child's inheritance. "And if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Glorious privilege! Who would not belong to the family of heaven! God for our father, and all the redeemed for our brethren!

The Holy Spirit now dwells in his heart. This is one of the glorious results of that change of which we have been speaking. The promise of the indwelling Spirit is thus expressed: "Christ hath redeemed us from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive *the promise of the Spirit* through faith."—"Because ye are sons, God hath sent forth *the Spirit* of his Son into your hearts." Peter also connects, as an immediate result of our justification, "The gift of the Holy Ghost." Paul says, "Being justified by faith," "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This habitual indwelling of the Holy Spirit is the operating cause of all Christian comfort and holiness. It gives the Christian power over sin. "Sin no longer has dominion over him," and he walks, "not after the flesh, but after the Spirit." He now experiences great peace of conscience. All distrust, fears, and painful anxieties, are removed, and the heart filled with a grateful sense of his boundless love and redeeming goodness. "The peace of God, that passeth understanding," fills his heart and mind. He has a joyous hope of heaven. He "abounds in hope through the power of the Holy Ghost," and "rejoices in hope of the glory of God." This Spirit is the "earnest of his inheritance until the redemption of the purchased possession unto the praise of his glory." How sweet the language:

"My hope is full: O glorious hope
Of Immortality."

(To be continued.)

MRS. GIBSON.

THE following Experience we have copied from the memoirs of "Mrs. Gibson, late of Newcastle-upon-Tyne, England," a work not republished in this country, we believe. The copy we have, (loaned us by a valued friend,) was sent to England for, a little more than a year ago,—2d edition. An extract from the author's preface will give the best idea of the design of this work: "The author has endeavored to make such selections from the papers and letters of Mrs. Gibson as might exhibit her progress in divine and human knowledge; her attainments of

Christianity in its *vital* power; the influence of religion in the discharge of her personal and relative duties, the spiritual exercises of her evangelical, vigorous and rational piety; and the tranquilizing and sustaining power of faith, in the calmness with which she closed her life in the vigor of her days."

"The biography of a female moving in a comparatively private life, furnishes little incident; but it has one advantage over the records of those great characters who fill so large a space in the eye of history, that imitation is more practicable. The example here exhibited, embodies those duties which are the substantial business of life."

The author is the Rev. Francis A. West, brother of the writer of those "Sketches of Wesleyan Preachers" which graced the columns of the Christian Advocate and Journal, of N. Y. We would earnestly recommend the readers of the Guide to purchase a copy of this excellent book.

G. W. H.

CONVERSION.—TAKEN FROM A NOTE TO A FRIEND.

With feelings of deep humiliation, I confess that religious impressions were graciously vouchsafed to me at a very early age. The first remarkable ones I remember were when I could not be above four or five years of age, under a sermon preached to children on an Easter Monday, in the Orphan House, to which I was taken by a lady, now an ornament to the Methodist Society. I remember then weeping at the relation of a Savior's sufferings for sinners, which, when reason was more mature, I have frequently heard recounted with indifference. These impressions, however, in time wore off, as I probably did not, for many years afterwards, hear any sermon that I could understand; and though I was occasionally blessed with the instructions of the lady before mentioned, yet the wickedness of my heart prevented any permanent effects from resulting. And though I have at times, ever since hearing that sermon, been the subject of repeated, and often powerful convictions, yet my good resolutions, being made in my own strength, were like the morning cloud and the early dew which goeth away. And here I cannot omit remarking, that though the period I have been describing was but childhood, yet my sins were not the consequence of childish heedlessness, but of premeditated wickedness. I was always a thinking being, fond of reading, and not delighting in the common amusements of my age. This rendered me more accountable. I then knew all this, yet I went on—stifling convictions, and quenching the Spirit of God. In this manner I lived, until, in my fifteenth year, I was sent to finish my education at York, and there I even lost the little grace I had. It was a fashionable school; to be fitted for shining in the gay world

was the grand object there. The *form* of religion was attended to, as a thing necessary to be got over, but its *spirit* was never thought of. The only two times I ever was at the theatre were at York; yet, with all the charms of novelty, it failed to delight me. The still, small voice of conscience disturbed my enjoyment. I was miserable, and sat in expectation that judgment would overtake me in the very commission of the sin. Even as an amusement it did not suit my taste; and I thank God I have never seen a play performed since. I was now out of reach of the kind friend whose admonitions had been so useful to me; and the impression of guilt was soon erased from my mind. Pride was my besetting sin at that time, and much of its power is yet unsubdued. About four years ago I was introduced to a slight knowledge of Scott's writings, from which, especially his 'Force of Truth,' I derived considerable religious instruction. Since then I may in a peculiar manner be said to have sinned against conviction; but I have lived on, endeavoring to reconcile two services which I now find irreconcilable—that of God and the world.

"O that I had been humble and willing to learn that from the word of God, without my own painful and sinful experience. The mercies that have been bestowed upon me in the way of Christian friends alone are incredible, and my iniquity is unbounded. Was ever grace so manifested.

"I might tell of many more mercies—mercies boundless as my sins; to recount them all would be impossible. Nearly two years ago, I became acquainted, under the divine blessing, with Miss M—. Her life was useful to me; her death, how much more so? The Almighty, in his infinite wisdom, saw that nothing less would bring me to Him, and render me willing to be saved in this way. That has in some measure brought me to a sense of my lost estate, and given me a humbling view of my own depravity and the exceeding sinfulness of sin. May the same power give me deeper and deeper humility, that I may have a sight of my own utter unworthiness!

"It is now about sixteen years since I heard the sermon before alluded to, during which time I may surely be said to have been always learning, yet never coming to a knowledge of the truth. For the last three years, I have been seeking to enter in at the strait gate, and have not been able. I now begin to feel that I must pray for grace, to be more in earnest to strive to enter in. I never until now, felt willing to give my whole heart to God. I always made a reserve for the world. I am now ready to ask, 'What must I do to be saved?' and humbly and sincerely desirous to be taught."

Here we have a deep and thorough repentance marked rather

by abasement of soul for secret and heart sin, and habitual indifference to religion, than by pungent guilt of outward transgressions.

On the evening of Wednesday, January 27, 1819, she appears to have retired to her own room, full of the meltings of a broken heart, and resolved at once, and fully, to pour out her heart before God, and to venture her soul upon those precious promises of salvation and peace which are laid upon the mercy-seat, for the comfort of all who came by Christ, the living way into the holiest. She looked not, however, for pardon, but only for the joy of grief; not to be put among the children, but to be permitted to kiss his feet. This retirement closed her long night of legal fears, and ushered in that heavenly light, which shone more and more unto the perfect day. The following extract from her too brief journal will show the wonderful change in her feelings.

"January 27, 1819. Bless the Lord, O my soul! and all that is within me, bless his holy name! I have this day been enabled, by grace, to feel that I have an interest in the blessings of redemption; this day I have been practically taught that God is LOVE, unbounded love. O God, my heart is fixed; I will sing and give praise. Lord uphold me! for without thee I can do nothing!"

A letter which she wrote to a female friend, a fortnight after her deliverance from bondage, will give the *process* of that deliverance.

"There was no outward exciting cause: no one passage of Scripture in particular was impressed upon my mind. It was an answer graciously vouchsafed to fervent prayer. Since the removal of my dear Miss M —, I have been greatly exercised about divine things. The evening after her death, perhaps the first time from the bottom of my heart, I entreated the Lord earnestly, and in great bitterness and deep humiliation, that He would make me wholly devoted to Him; that he would create in me a clean heart, and renew a right spirit within me. Since then I have been enabled to pour out my heart in prayer, and have waited upon him with more earnestness than formerly, and have searched the Scriptures more than heretofore. In this way I went on mourning for my sins, praying for the influences of the Holy Ghost, and feeling a degree of hope.

"On Sunday the 24th, I received the Lord's Supper, with earnest prayer that it might prove a refreshing ordinance. On the Monday and Tuesday, I felt considerable liberty in prayer. A friend loaned me "Fletcher's Address to Earnest Seekers of Salvation," and I had read a few pages in it with much comfort, when on Wednesday evening, whilst pleading the promises in prayer, I felt my unbelief removed, and my heart filled with joy and peace. My

Savior convinced me that my crimes were not too great to be washed away by His blood. Like the satisfied apostle, I was then ready to exclaim, "*My Lord and my God.*"

"The season of gracious visitation to me is written with indelible characters on my heart, and the review of it has often refreshed and encouraged me when faith was weak, or love growing cold, or temptation fierce. The spot on which I received it, is sacred in my eyes.

"I knew not then what justification was, but I believed this was a work of God, yet I knew not whether ever another had experienced such an one."

Miss Gibson was educated an Episcopalian, we infer; although the author says, "her manifest bias, when she first began to study religion, was Calvinism."

"Immediately Satan would have persuaded me that it was all delusion, but the Lord enabled me to hold fast whereunto I had attained, until I compared my experience with Mr. Fletcher's clear, Scriptural, and experimental account of it in his '*Address*;' every sentence of which agreed with and confirmed my experience. I can express what I felt in no way so well as, '*Old things are passed away; behold all things are become new.*'"

Of the nature and reality of the Divine Witness, Mrs. Gibson was graciously instructed by that spirit who is promised to all believers in the various characters and offices which he sustains to the church of Christ. She had felt in a moment, the spirit of bondage succeeded by the spirit of adoption; and that at a time when she knew nothing of the doctrine as set forth in the creeds of our churches; and when she did not even perceive, that if any man have not the spirit of Christ to free him from condemnation, and attest that he is now a child of God,—and as a spirit of life and power to enable him to fulfil the law of righteousness,—he is none of Christ's. The Lord accomplished in her the things she looked not for. Thus, her doctrinal views on this point were not derived from the school of *education*, but from experience; flesh and blood had not revealed these things to her, but her Father who is in heaven. In the same school she learned, that power over sin is no longer retained than whilst we maintain our union with Christ; that faith in his blood, which originally frees us from the curse of the law, is the bond of our union, and therefore the medium of our constant reception of the spirit of Christ, both as a comforter and sanctifier. Mrs. Gibson experimentally knew, that "faith in the atonement is as much the turning point of a new character, as it is the turning point of a new hope; and it is the very point in the history of every Christian believer, at which the

alacrity of gospel obedience takes its commencement, as well as the cheerfulness of gospel anticipations."

Mrs. Gibson clearly saw that it was her privilege to keep the law of love—to have the love of God perfected in her—so to walk in the light as to have fellowship with God, and to *know* that the blood of Jesus Christ his Son cleanseth from all unrighteousness; and thus writes to a friend:—

"The doctrine of sanctification was quite new to me, until mentioned by a dear friend, who shortly after died suddenly, though not until after she had experienced this grace. I then know nothing of religion by personal acquaintance, though I loved it, inquired after it, and was being prepared by the spirit of the Lord to be made a partaker of its blessed influence. My mind had not, however, been warped by the reasonings of men on this point, and the doctrine seemed to me so plain, so Scriptural, so consonant with the liturgy of that church of which my dear Miss M—and myself were both members, that I acquiesced in it as soon as it was propounded to me. When, by the death of that friend, the Lord brought me to himself, and placed me among his children,—when I was longing to apprehend all that for which I was apprehended of Christ Jesus—this high privilege was again set before me, by my dear and valued friend, Mr. Warren. In about two years after, I was justified, having, during a great part of that time, been most earnestly seeking the blessing; I believe I was enabled so to yield myself up to the Lord, as to 'be dead indeed unto sin, but alive to God through Jesus Christ our Lord.' The spirit of God witnessed the work, with a clearness not to be disputed. I felt not that emptiness of self, and those longings after the fulness of God, which cannot be described. I cannot exactly say how long this state of things continued. Sometimes when I remember that I was almost unfitted for the ordinary avocations of life, being scarcely able either to eat or to sleep, I am ready to doubt whether, at least so far as excess of feeling is concerned, it could last for any length of time. Be this as it may, through *ignorance of many things connected with this doctrine*, and some *unscriptural expectations concerning it*, my faith wavered, and I gradually lost the confidence of it; still, however, I was enabled to retain a degree of knowledge and of power which I never before had. At various periods during the last three years, I have believed that I had the witness of this blessing; but never as I had it at first. My faith has often wavered through the inconsistency of some, the unbelief of others, as to the attainability of this grace, and the fewness of those who even profess experimentally to know any thing of it. This was inexcusable in me. My mind has, during that time, been so occupied with other feelings, that it was not

sufficiently at liberty, for attaining of retaining the blessing. I can, however, testify that the *very hope is purifying*; and that my religious experience has ever risen or fallen with my views on this point. I think I am now grounded in the belief of it.

"I THINK I see more and more the necessity of keeping before us the true Scriptural standard of religion; not measuring ourselves by ourselves or by others, but by that only safe rule. I feel in myself a continual tendency to depart from it, and I see myself continually coming short of it. Nature and Satan would often persuade me that there is another way, a pleasant road to the kingdom.

"I THINK my dear,—if there is any mark of growth in grace in me, it is that of an increase of charity. This has been painfully and slowly learned by an increased acquaintance with our fallen nature. The views I have had of my own evil heart have been a chief source of this knowledge. I trust it has wrought in me some little degree of humility also, and a desire to abstain from rash judging and rash speaking. O, to be found faithful in a little! Feeling as I do, the imperfection and nothingness of all my performances, how precious is that all-atoning blood in which they and I may be washed continually, and presented acceptable before God. O, to be more deeply acquainted with all the healing, purifying, vivifying power of the gospel. I think I desire this; and I hope I can, with humble thankfulness say, that I do prove somewhat of it from day to day; and that I feel little union of spirit with any but those who seek to walk in the narrow, the most excellent way.—Our earthly erring nature is so easily inclined the wrong way, that I feel a great need to keep as far as I can from what would draw it aside after vanities which do not profit.

EXTRACTS.

"Jesus hath many that desire his crown, but few that partake his cross," says Kempis. "This is true at all periods of the church's history; but never more than in a day of much religious profession and much worldly conformity."

"Whether perfection ever be our attainment or not," says Dr. Chalmers, "it ought always to be our *aim*. For it were selfishness, under the guise of sacredness, to sit down in placid contentment, with the single privilege of justification. It is only the introduction to higher privileges."

"It is of great importance, especially in the outset of a religious life, to get right views of doctrine. They have a powerful bearing on experience and practice. It may seem to some to be

of little moment what their creed is ; and so it would, if *notions* were every thing in religion. But it is the practical tendency and results of doctrines that make them important, and make it needful that professing Christians should know the grounds of it, and embrace it in conviction and examination ; otherwise they will be liable to be tossed about by every wind of doctrine, and lie at the mercy of every specious arguer respecting the most fundamental truths. But let nothing divert you from the experimental part of religion. If our creed were as correct and scriptural as that of an apostle, unless we felt these truths as well as knew them, we are unsaved."

A LETTER.—FROM THE SAME WORK.

My dear Friend :—I rejoice to find, both from your conversation and your notes, that you continue in earnest about the progress of the work of grace. This is well. It excites my gratitude. It should doubly excite yours. The more you praise God for what he has done for you, the more will your love to him expand, and the more will your faith in him be increased for the continuance and perfecting of that work. You are quickened by the spirit of his grace. You desire more sensibly to apprehend the testimony. But beware of what Mr. Fletcher calls "spiritual Judaizing."—Remember that the spirit is sovereign in his operations. "Let him as he listeth, blow." You "know that you have passed from death unto life ;" be not anxious for any *mode* of Divine manifestation or attestation of that glorious truth. I think you will be in danger of grieving the Holy Spirit, if you indulge in anxious desires, even on this subject. The resignation of the will to God, is as necessary in spirituals as in temporals. Seek the sanctifying grace of the Spirit. Seek it as an instantaneous, seek it as a gradual, and continual, and never ending work of the Spirit. Be thankful for every, the least degree of it ; yet be calmly, believingly expecting the largest measures of holiness. In such a state you will always be safe, and always progressively happy. I do not mean in raptures ; the health of the soul consists not in these. Like the health of the body, it is consciously and delightfully enjoyed by those who possess it ; but it is a calm enjoyment, not a state of feverish excitement which wears itself out. In this world, religion is not merely to be sought for its own sake, and for our enjoyment, but to fit us for the whole range of the duties of life. Were it possible for us to be always in extacies, it would be unsuitable for our present condition, and would unfit us for many of the positive duties of life,—to say nothing of the danger of our being "exalted above measure," thereby falling into pride, the condemnation of the devil. See II. Cor., 12.

I think it probable, from what I know of your natural disposition,

that the Lord may see fit to lead you* in a very silent, gradual way. Leave that with him; pray for patience with yourself. You have by many acts of faith received the Word of Life, casting your soul upon the merits of the death of Christ for justification; now continue relying upon him; not withdrawing your confidence, but resting in it, and exercising through faith the life and strength imparted to you through your union with Christ; not questioning every moment whether you have faith, or whether you are in Christ, but exercising that faith in the performance of every duty as it is presented to you; above all, exercising it upon the written Word, and according to the written Word; receiving every part of it at once as a Divine testimony.

Perhaps that which sometimes restrains you from speaking, and through a want of simple faith you are condemning yourself for not having spoken, may have been a dictate of the Divine Spirit. But our hearts are deceitful. We know this, and through weakness, Satan gets an advantage over us. A single eye is what we need most. Indeed, if we have this we have all. God engages for the rest. But, my dear C., it is through a discipline of circumstances, and often of errors of many kinds, that we are instructed. We are feeble flesh and blood. We commence Christianity as babes. True, we have all our spiritual senses, so to speak, as a babe has, when born, every external sense and member that it will ever have; but they are not exercised, and they must grow and be strengthened gradually before the works of maturity can be accomplished by it. I am thankful to see my beloved babe possessing these in infant perfection. If it were to lose its appetite, I should feel alarmed. You will apply this.

A SUBLIME EXTRACT.

THE following is the sublime *bravura song* of Jean Paul Richter. It presents in a striking light the infinity of God's works, and fills the mind with noble conceptions of the power and wisdom of the great Creator of all things.

"God called up from dreams a man into the vestibule of heaven, saying: 'Come thou hither, and see the glory of my house.' And to the servants that stood around his throne he said: 'Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his heart—the heart that weeps and trembles.' It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or

farewell, they wheeled away into endless space. Sometimes, with solemn flight of angel wing, they fled through Zaharas of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through sleepy film; by unutterable pace the light swept to them, they by unutterable pace to light; in a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed.

"To the right hand and to the left, towered mighty constellations, that by self-repetitions, and answer from afar, by counter positions, built up triumphal gates, whose architraves, archways, horizontal, upright, resting, rose at altitude, by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body: depth was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as thus they toiled over abyssmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand.

"Then the man sighed and stopped; shuddered and wept.—His overladen heart uttered itself in tears, and he said: 'Angel, I will go no farther. For the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave from the persecution of the infinite; for end I see there is none.' And from all the listening stars that shone around, issued a choral voice, 'The man speaks truly; end there is none, that ever yet we heard of.' 'End there is none?' the angel solemnly demanded. 'Is there indeed no end? And is this the sorrow that kills you?' But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to heaven of heavens, saying: 'End is there none to the universe of God? Lo! also there is no beginning.'"

THE devil seldom, or never can persuade a child of God that he is deluded, or an enthusiast, till he has first, in some measure, at least, forgotten a pardoning God.

From the Pittsburgh Christian Advocate.

THE LAND OF GOD.

FROM THE GERMAN.

THERE is a land surpassing fair,
By holy pleasure owned,
Nor hate, nor strife approaches there,
For love is there enthroned.

Nor hearts are there to gloom a prey,
Nor sorrows e'er annoy,
The darkness yields to shining day,
And pain to perfect joy.

No lamentations there are known,
But songs alone are heard;
Nor lust of power itself hath shown,
Nor envy ever stirred.

Sweet gratulations there abound,
Each welcomes each to heaven;
Their better portions all are found,
Their griefless mansions given.

God's glowing glories all adorn,
With bliss-inspiring rays;
And blooms one endless vernal morn,
Hallowed with endless praise.

The Pilgrim, worn with toil below,
This holy rest attains,
And changes then his notes of woe,
To heaven's enchanting strains.

Oh! when, delightful land of God,
Shall I thy plains survey?
How long, full weary on the road,
Must I the sight delay?

Glad would I yield each earthly toy—
Lay off my fleshly load—
And fly to thee, my rest, my joy,
Delightful land of God!

For the Guide to Holiness.

BROTHER KING:—I forward you, for the pages of the Guide, an extract from the letter of a devoted Christian friend. I received it a few days since, and although designed for my private perusal, I thought that others might be also profitted in contemplating the principles of holiness which it reveals. To my own soul it is a delightful and profitable repast. May God make it such to your readers, should you see fit to publish it.

B. S.

Aug. 1847.

EXTRACT.

“I believe there is a particular calling and place for every individual to occupy, and there he alone can do what God has commissioned him to do. If I judge correctly, no one has a right to enter any path, pursue any kind of business, or change his relations to society, without first learning the will of the Lord. There is meaning in the course pursued by holy men of old, in being unwilling to go up against their enemies, till they had learned the will of God. Though he does not now speak so directly as then, yet I believe he does more so than we at all times allow. We have far too little faith; we think we pray believingly, when we ask the Lord to ‘open our eyes that we may behold wondrous things out of his word;’ and yet, when our eyes are opened, fearfulness has taken hold of us, and we start back from the revelation, as not of God, because, forsooth, they are so strange, or contrary to our experience, or different from what we have learned, or it may be because the church does not teach so; as if we could understand the way, the mind, the purposes of the Lord so as to dictate or decide on what are ‘wondrous things;’ at the same time admitting we expect to be led, if led of God, in a way that we know not of. O, when shall we cease to be inconsistent with our convictions and our prayers? If we will but submit, yes, submit to God our whole being, really willing God should fulfil his promise to us, that ‘He will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye,’ there would be no real difficulty about knowing the will of God as revealed by his Word, Spirit, or Providences. O, let us but renounce self wholly, cease from man, look to Jesus this moment, doing just what we are this moment convinced is best, judging by the light we this moment have, believingly,—no cavilling,—I do feel all will be well. O, that is too loose a rein to give! Ah! is it? Then know there is a will of

your own yet. It is a hard work to cut the ropes and let the vessel go, trusting in an unseen hand to hold the helm and guide the bark, but this we must do if we would know the whole will of God concerning us. If the clouds look squally or token a tempest, no fear, though the vessel seems to be sailing wrong, yet all is right,—the pilot knows. O, here is a place where we may find rest, floating on the bosom of the ocean of God's love as revealed in his exceeding great and precious promises. Pray for me that I may never dwell by the dark, tempestuous and dangerous shores of unbelief, but know the blessedness of him that unceasingly trusts and confides all in the hands of the ever living God. I do bless God that he has revealed a little of it to me. O, to know more, to be qualified to guide precious souls into the way of simple faith,—where they can breathe freely, and be no longer slaves, but free, and know that all, yes, whether sunshine or cloudy, seem favorable or unfavorable, smooth or rough, all are paths that bring peace.

“Yours, in Christian Affection,

“_____.”

CHRISTIAN CONTENTMENT.

CHRISTIAN contentment is opposed to murmuring against God, to distrustful and distracting cares, to covetous desires, to all mental anxiety about earthly things. It is a quiet temper of mind, relying upon God's merciful providence, and gracious promises, both of support and of the things which are necessary for us. This reliance is grounded upon certain principles of divine truth;—as, that we brought nothing into the world, neither may we carry any thing out;—that this life was given us to seek a better;—that these earthly necessities are given us to preserve this life;—that all besides food and raiment are not necessary; that God careth for his people, knowing they have need of these things; that if we be godly, and first seek his kingdom, he hath bound himself to give us these things; for godliness hath promise of this life, and of that which is to come. Upon these and similar principles the heart quieteth itself in God, is content with little, attends to the great business of salvation, and for these earthly necessities casteth all its care on God. The devout believer knows that he is but a pilgrim and stranger here, seeking after a better country; and careth not much for earthly treasure, if he can only lay up treasure in heaven, and know for certain, that “godliness with contentment is great gain.”—*Lawson*.

[The introduction to the following lines, we suppose, was not designed for publication; but the circumstances so happily illustrate the sentiments that we insert it.—ED.]

DEAR BROTHER KING:—A few weeks since, a heavy and unexpected trial had befallen me, and a still heavier one was anticipated. My sister, coming into the room in the morning, asked, "Have you slept, dear?" The following was the answer, pencilled in a few moments and handed to her. May we not say with the Apostle, "We are more than conquerors through him that loved us."

For the Guide to Holiness.

"HE GIVETH HIS BELOVED SLEEP."

Yes, I have slept, and bless the grace,
That power to me hath given,
Calmly and patiently to rest,
And put my trust in Heaven.

I thank him that no anguish wild,
It hath been mine to bear;
I laid my burden on the Lord,
And proved his guardian care.

"He giveth his beloved sleep"—
He watches o'er their rest;
Nor fiend nor man can ever harm,
Who lean on Jesus' breast.

Lord, I am thine; and calmly wait
The knowledge of thy will,
Assured that whatsoever it prove
My heart will yet "be still."

Yes, I believe, e'en time may show,
Wisdom with thee doth dwell;
If not, Eternity 'll reveal
"God doeth all things well!"

New York, August.

E. M. B.

THE reason why so many remain repenting sinners so long, is this; God will not justify them till they are more deeply in earnest.

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

ON THE LAW OF PROVIDENCE.

PROVIDENCE is one thing; the *law* of Providence is another. Providence is God's arrangement of things and events in the world; the *law* of Providence is the rule of action which is contained in and which is developed from this providential arrangement.

2. Whatever exists must necessarily exist in connection with something else. And this is just as true of events which exist in time, as of things which exist in place. If God calls into existence certain things and events, and establishes them in their order, which, as a "God of order" he cannot fail to do, he necessarily gives to them their position, their relations, their rights, their influences. All these are theirs: and it is not easy to see how it can be otherwise; although we may properly make a distinction between things and events in some respects.

3. Take an illustration from things which have an animate existence. God has created a worm, and what follows? The fact of its creation involves the fact of a sphere of life. It follows, also, in connection with its existence and its sphere of existence, that it has its rights; rights which are unchangeable as immutable justice, and demand to be respected. Infinite holiness holds its ægis over this weak creature.—The traveller, who sees it crawling in the dust, is obliged to turn aside his foot. He who crushes it without a justifiable cause, violates the

moral order of things, and tramples on the eternal will of the Creator.

4. And it is thus with every thing. Things animate and things inanimate, things in space and things in time, things said and things done, all being and all action, in themselves and in their relations, in their rights and in their influences, form a part of the great system of the facts and arrangements of divine Providence. Man, and all the acts and all the sufferings of which he is the source and the subject, is placed in the midst of this great ocean; this great flux and reflux, like the endless sea, of other men, and other acts, and other sufferings, and is required to be in harmony with it. It is this *requisition*, this rule, existing under these circumstances, which constitutes the *providential law*; a law, operating from the external upon the internal; a law founded in infinite wisdom, just and inflexible in its requirements, just and inflexible in its retributions.

5. The law of Providence, although perhaps not so easily read and understood, is as just and inflexible in its requirements as the law of the Scriptures. If it is a law at all, it cannot be otherwise, because God, who speaks in Providence as well as in the Scriptures, cannot utter voices which in their principles and claims are discordant with each other. If he requires us in his written law to love our neighbor as ourselves, he has also arranged in such a manner the things and relations which constitute his providential law, as to make the same requisition. And it will be found true, under the operation of the divine Providence, that man will and must suffer just in proportion as he comes short of that divine law of love.

He has said, *Thou shalt not steal*. And he has also arranged his Providences in such a manner as to make the same requisition. That is to say, such are the institutions of property, and the relations and duties involved in those institutions, that no person can take the property of another unjustly, without violating the providential law, which has thrown its protection around property, and without suffering a heavy punishment, even in the present life.

Again, God has said, *Thou shalt not bear false witness*. The providential law, which protects character as well as property, makes the same requisition. He who utters a calumny, he who says an untruth against his neighbor under any circumstances or in any degree, violates those providential arrangements which recognize and confirm the value of character. He does a wrong, and in doing a wrong he exposes himself to punishment. The providential law, which he has injured, in holding him up to the contempt of others, and in completing his own

sense of inward degradation and condemnation, exacts from him a just and fearful retribution.

And again, He has said, *Thou shalt not commit adultery*. The institutions and arrangements of domestic life, particularly the marriage institution, is not more distinctly approved and protected by God's written word, than it is by the word of his authoritative but unwritten Providence. Such are the arrangements of Providence, that he who violates the laws of domestic life is smitten, punished, and degraded by the *things that are*. The law of Providence, always present and always operative, sustains the written law.

And again, God has established and recognized civil government.—Although we may well admit that such government is imperfectly administered, it is evidently, as a general thing, approved and authorized by Him. It is a part of his providential arrangements; and the duty of obedience to magistrates, so long as they keep within the line of divine authority, is dictated by his Providences no less than by his Word. The providential and the written law coincide here, as they do in other cases. And he, who breaks the latter, will find himself punished in the former.

One instance more; God has established his church and his ordinances, as a means of enlightening men. They are adapted with great wisdom to the powers of the human mind, to the fact of its gradual developement, to man's fallen condition, and to the great object of his renewal, elevation, and holiness. They are not more a part of his positive and dictated, than of his providential arrangements. They are his chosen means, sanctioned by both forms of appointment, of communicating light; and he, who turns from them, he who disregards or rejects them, cannot fail to suffer.

6. In order the more fully to understand the law of Providence, one or two remarks remain to be made. And one is, that the law of Providence is *limited to the present moment*. The Providences of God are perpetual, but they are perpetual by *succession*. Consequently the *law* of Providence, considered in its personal applications, is limited to the *present time*.

No two distinct periods of time present precisely the same state of things and the same relations of things; no more than the great ocean, in two successive periods, ever did, or ever will present precisely the same position and the same movement of its countless waves. The Providences of the past, illimitable in their range and infinitely diversified in their aspects, have departed with the past, which has ceased to have an existence. The future has not come. The law, therefore, is to be found in what now is.

For instance, the institution of property is a *present* institution. If God in his Providences, by physical changes in the earth or in other ways, should do away with that institution, both the written law against theft and the providential law would be practically annulled, because there can be no theft where there is no property. The law of Providence, therefore, is to be found in the Providences, that is to say, in the arrangements of things and events which *now exist*.

7. This leads to the remark, that the law of Providence is, to some extent, an interpreter of the written law. What has just been said is an illustration. If the Providences of God, in some millennial period of the church, should supersede the institution of property, the written laws, which have relation to the rights of property, would cease of course. And again, God requires us to obey governments; but if the time should come, when the divine law shall be so written on all hearts as to supersede human governments, we should necessarily be released from obligation to obey that which has ceased to exist.

In view of this subject, a number of practical remarks will now be made.

1. And one is, that it is an important part of Christian duty to study God's will in his Providences. We neither know how to act, nor how to feel, without a regard to them. This remark is so obvious in relation to action, that we shall not delay upon it. It is hardly less obvious in relation to feeling. For instance, a near friend dies, perhaps a child or brother. This is an *event in Providence*. The feeling appropriate to it is sorrow; but, when we consider, that, being an event in Providence, it is an event ordered in divine wisdom, the appropriate feeling is not only sorrow, but is sorrow mingled with entire acquiescence and patience. The law of Providence requires this modification of the feeling as strictly and as truly as the written law, so that we may lay it down as a principle, that the law of Providence must regulate, to a considerable extent, not only our outward acts, but our affections. It is Providence which places before us the objects we must love; and what is more, it indicates the degree of our love, and the ways of its manifestation. And on the other hand, the same Providence indicates to us the objects which should excite our disapprobation, and also the degree and manner of our disapprobation.

2. Another remark is this. If we are in full harmony with Providence, we walk in all things humbly and softly, neither too slow nor too fast. The light, which is imparted to us, is given moment by moment. And it is the true light, if our souls are so far renovated into the nature of Christ as to be in a disposition to receive it. It teaches us not only to work for God; but what is hardly less important, to

work with God;—that is to say, in harmony with his own wise and benevolent plans.

3. Again, in acting in accordance with Providence, we do good without doing evil. No matter how desirable a thing may appear to be to us, if the law of Providence stands in our way, it cannot be done. There is, in such a case, what is called a *moral* indistinction from a physical impossibility, because the thing cannot be done without violating other obligations. Therefore, we are to do the good which we are *called to do*, in other words, we are to do the good which Providence allows and requires us to do; and then, and then only, we do good without doing evil. It is desirable, that those who aim at the highest results in religion, should keep this in mind.

Other remarks on this subject may be made at some future time.

A. K.

For the Guide to Holiness.

CHRISTIAN HOLINESS—HOW ATTAINED.

HAVING noticed *the time when* Christian holiness may be attained, I proceed, in this article, to illustrate the *manner how* it is received.—

1. It should be preceded by a firm belief in its attainableness in this life. Without this, no special efforts of faith and prayer will be likely to be put forth for its reception. 2. Christian holiness should be immediately preceded by the most prayerful self-examination, and unfeigned repentance. This repentance is not in view of actual and condemning sin, for this is all freely pardoned at regeneration, so that “there is, therefore, now no condemnation.” Nor is it a mere legal repentance, such as children and malefactors manifest when they relent, simply in view of impending punishment, and not in view of wrong doing, or sin. But it is a repentance in view of a discovered unrighteousness, and original infection, still remaining in the soul. To illustrate the nature of this repentance, the original word—as used in the New Testament—is *metanoia*, meaning, literally, *after-knowledge*, which word is also derived from *metanoco*, signifying, *to perceive afterwards—to have an after view*. A change of mind or purpose, is also a *secondary* meaning, from the fact, that *to perceive afterwards*, seems to imply such a change. Hence, it is clear that repentance is not merely a change of purpose, as some say, but it is *after-knowledge* of the depravity and wickedness of

one's own heart and life, implying godly sorrow and loathing for sin, not in view of its punishment, but its intrinsic hatefulness, and accompanied by a sincere purpose of reformation. Hence, the repentance necessary to be exercised by one seeking Christian holiness, implies, 1. A powerful illumination of the soul by the Holy Ghost and the Scriptures, whereby its uncleansed "filthiness of the flesh and spirit" is exposed, its utter moral impotency discovered, and its total unworthiness revealed. 2. A holy loathing of this inward, though uncondemning "unrighteousness," and original virus. 3. A firm purpose to "perfect holiness," and seek for full redemption in the blood of the Lamb. This gospel repentance is not a mere spasmodical volition, capable of being exercised at any moment, but it is the result of the deep searchings of the Holy Ghost, revealing more fully to the conscience and understanding the soul's hereditary depravity, waking up the whole inner man to the heinous atrocity and vileness of all its past sins, and profoundly penetrating it with a most pungent sorrow and abhorrence of them. To say that this state of mind can be self-produced, is preposterous. It is the work of the Holy Spirit in the soul, producing "groanings which cannot be uttered." All this, too, is necessary to induce a lively consciousness of indwelling infirmities, uneradicated stains, the unbroken dominion of sin, and create a deep sense of the need of entire sanctification. Without such a repentance, or after-knowledge of one's own heart, a person will not be very likely to realize the want, nor seek the attainment of Christian holiness. Close self-examination, prayer, and reading the Scriptures, are also great helps to induce such a desirable frame of mind. 3. Christian holiness must likewise be preceded by a longing desire for its reception. Said the blessed Savior, "Blessed are they that hunger and thirst after righteousness." This intense hungering and thirsting, are essential pre-requisites of entire sanctification. They lead to a more importunate seeking after God. The language of such a panting and longing soul is—

"I thirst, thou wounded Lamb of God,
To wash me in thy cleansing blood ;
To dwell within thy wounds ; then pain
Is sweet, and life or death is gain."

This powerful appetite, begotten of the Holy Ghost, and sharpened to great intensity, prepares the soul to feast on Christ with a greater relish, to renounce all foreign help, and to understand, and practically illustrate, the deep and heavenly meaning of that Scripture, which

saith, "the kingdom of heaven suffereth violence, and the violent take it by force."

4. At this point, Christian holiness is always received by simple faith in Christ. But what is faith? (1.) Faith, in general, is confidence in the veracity of another, or reliance upon the truth of a promise. (2.) Historical faith, is an intellectual assent to the truths of divine revelation. But it is a bare assent, a speculative and inoperative belief. Such a faith is devoid of spiritual life, because unproductive of good works—as "faith without works is dead." Fallen angels, and wicked men, have this faith, and sometimes tremble. (3.) Temporary faith includes, not only an intellectual assent to the truths of Scripture, but also an approbation of them, arising in view of the gratification or promotion of some worldly and selfish end. This kind of faith is illustrated by our Savior in the parable of the sower. It hears the word gladly, receives it joyfully, but having no root, when tribulation ariseth for the Word's sake, it is offended, and withers away. Such a faith is common during great religious excitements. Nor is it strange; for it is said every thing floats in a freset. (4.) The faith of miracles, is a firm reliance upon the truth of a promise concerning any supernatural act, which, if the act be performed by us, is called active miraculous faith; if upon us, passive miraculous faith. An illustration of the former, is seen in the case of the apostle Paul, when he said, "and though I have all faith, so that I could remove mountains." 1 Cor., 13: 2. An instance of the latter, is seen in the lame man at Lystra, who "heard Paul speak, . . . and had faith to be healed." Acts 14: 9. (5.) But gospel or saving faith, not only cordially embraces and approves the whole truth of Scripture, but it is an implicit reliance on Christ alone, for present and eternal salvation. It receives him in all his offices, as a king to govern, a prophet to instruct, and a priest to atone; and renouncing all other aid, trusts alone in his blood and righteousness, whereby the soul reckons itself dead indeed unto sin, but alive unto God. It is sometimes said, that *faith is taking God at his word*. Says that holy man, Richard Cecil, "I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there.' 'Yes, papa!' 'And you seem to be vastly pleased with them.' 'Yes, papa.' 'Well, now throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never

told you to do any thing which I did not think would be for your good.' She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of large beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child,' said I, 'are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what faith is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him, that he means your good.'" See Upham's *Life of Faith*, p. 29. But how is the faith that sanctifies, obtained? (1.) It is produced by the Holy Ghost. It is a saving, illuminating, and relying grace, wrought in the soul by the Holy Spirit, whereby we powerfully and effectually lay hold on Christ, and appropriate the merit of his death to our souls. In this sense, it is the gift of God. Hence the disciples prayed, "Lord, increase our faith." Also, St. Paul calls it, "the faith of the operation (or *energeias*, *energy*, or *inworking*) of God." Col. 2: 12. But the exercise of this grace is our own act. Hence the exhortation, "Believe on the Lord Jesus Christ." (2.) This faith is instrumentally produced by the precious promises and declarations of God in his word. In a very similar way, natural faith among men is induced. A person of veracity, relates to us the current news of the day, the arrival of a vessel, the result of a battle, or the returns of an election. We listen and believe, without a doubt, because the truth of the story is possible, and the veracity of him who relates it, unquestionable. So persuaded are we of the truth of what we thus hear, that we relate it with confidence to others. Hence, natural faith cometh by hearing. So God has recorded in his word, "exceedingly great and precious promises," challenging our faith, in view of the undoubted veracity, and eternal faithfulness of him who cannot lie. Consequently, St. Paul says in his epistle to the Romans, "faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17. Hence the necessity of consulting the Scriptures, and eating the blessed promises. It is well to collect all those which relate to Christian holiness, entire sanctification, or perfect

love; put them into a little book, read them over in deep humiliation and child-like confidence, on your bended knees before an omnipotent God, appropriate them to your own soul, meet the precious Savior in them, plead their present and glorious fulfilment in his all-prevailing name, and there rely and settle down into a calm and patient waiting for the victory. At this point, all the promises, and especially those or that one that has been fixed in the mind more powerfully, begin to glow as if set on fire, being suddenly illuminated by the Holy Ghost, and shine forth in legible and captivating reflection, revealing an undiscovered depth and richness, and eternity of meaning, unfolding the abounding riches of Christ crucified, coming from Edom, with dyed garments from Bozrah, and induce in the soul a victorious persuasion of the truth, a faith that sweetly relies on the blood and righteousness of the Redeemer alone, works by love, purifies the heart, and overcomes the world.

“Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, ‘It shall be done.’”

3. This sanctifying faith implies fervent and effectual prayer; prayer that is *importunate*, and that availeth much, being offered in the spirit of entire consecration, and in humble dependence on Christ. This *importunity of prayer* is an essential fruit of faith. We may learn a valuable lesson on this point, in the 9th chapter of St. Luke's Gospel. Said the disciples, “Lord, teach us to pray.” Then the Savior, after repeating for their imitation, so far as it regards brevity and sentiment, his own inimitable and sententious prayer, illustrates to them the great *importunity* with which they should pray. He represents one of his disciples as going to a friend at midnight, and asking for “three loaves.” But the friend says, “Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.” Now, says Christ, “Though he will not rise and give him, because he is his friend, yet because of his *importunity*, he will rise and give him as many as he needeth. And I say unto you, ‘Ask (*aitcite*, *urge*, *demand*—see Robinson's *Lex.*, p. 21) and it shall be given you; seek, (*zetcite*, *strive after with earnestness and anxiety*—see Robinson's *Lexicon*, p. 353,) and ye shall find; knock, and it shall be opened unto you.” Luke 11: 9. As in this illustration of our Savior, the claims of friendship would not avail to procure “three loaves at midnight,” but *importunity* was necessary, so he who would be cleansed from all “un-

told you to do any thing which I did not think would be for your good.' She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of large beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child,' said I, 'are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what faith is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him, that he means your good.' See Upham's *Life of Faith*, p. 29. But how is the faith that sanctifies, obtained? (1.) It is produced by the Holy Ghost. It is a saving, illuminating, and relying grace, wrought in the soul by the Holy Spirit, whereby we powerfully and effectually lay hold on Christ, and appropriate the merit of his death to our souls. In this sense, it is the gift of God. Hence the disciples prayed, "Lord, increase our faith." Also, St. Paul calls it, "the faith of the operation (or *energeias*, *energy*, or *inworking*) of God." Col. 2: 12. But the exercise of this grace is our own act. Hence the exhortation, "Believe on the Lord Jesus Christ." (2.) This faith is instrumentally produced by the precious promises and declarations of God in his word. In a very similar way, natural faith among men is induced. A person of veracity, relates to us the current news of the day, the arrival of a vessel, the result of a battle, or the returns of an election. We listen and believe, without a doubt, because the truth of the story is possible, and the veracity of him who relates it, unquestionable. So persuaded are we of the truth of what we thus hear, that we relate it with confidence to others. Hence, natural faith cometh by hearing. So God has recorded in his word, "exceedingly great and precious promises," challenging our faith, in view of the undoubted veracity, and eternal faithfulness of him who cannot lie. Consequently, St. Paul says in his epistle to the Romans, "faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17. Hence the necessity of consulting the Scriptures, and eating the blessed promises. It is well to collect all those which relate to Christian holiness, entire sanctification, or perfect

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righteousness," must ask for it, not indifferently and with mere "lip service," but *importunately*, with a holy urgency, like wrestling Jacob, and prevailing Israel. He who would be fully sanctified, must pray "in the Holy Ghost," having his infirmities aided by the powerful intercessions and unutterable groanings of his great High Priest. True faith implies and requires this spiritual fervency, not manifested by physical contortions, but by a powerful and victorious laying hold of the hem of Christ's garment. It cries,

"Depend on him, thou canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail;
Ask but in faith, it shall be done."

SIMPLE FAITH.

"Be not afraid, only believe."—MARK v.: 36.

THE difficulties of religion are not in the understanding. The first problem, salvation by faith alone, is the simplest proposition that was ever placed before the mind of man. It reminds me of a pretty illustration of the childlike simplicity of a Christian's faith, which I once heard in the sermon of a French preacher, Adolphe Monod.

Two children were standing at evening on the summit of a hill, watching the setting sun as it seemed slowly to roll along the bright horizon. "What a way," said the elder, "the sun has moved since we saw it coming from behind that tree!" "And yet you remember," said the young boy, "we learned in this morning's lesson with our father that the sun never moves at all." "I know we did," replied the first, "but I do not believe it, because I see it is not so. I saw the sun rise there this morning, and I see it sit there to-night. How can a thing get all that distance without moving? You know very well that if we did not move we should always remain just where we are upon the hill." "But our father," said the other, "our father told us it is the earth that moves." "That is impossible, too," replied the elder, "for you see it does not move: I am standing upon it now, and so are you, and it does not stir; how can you pretend to think it moves, while all the time it stands quietly under our feet?" "I see all that as plain as you do," rejoined the younger; "I feel the ground quite still under my feet. I see the sun rise on that

side, and set on this side of the heavens. I don't know how it can be—it seems impossible—but our father says it, and therefore it is so."

These simple ones might divide mankind between them, and carry the banner of their parties through the world from first to last, from the gates of Paradise to the judgment seat; there never has been, and there never will be any other division, but they that take, and they that will not take their Father's word. Every page of the bible is a declaration of this truth; every page of human history is a manifestation of it; every page in our own life and conversation is a perpetual confirmation of it. The believing and the unbelieving, the righteous and the wicked, the happy and the miserable, the saved and the lost, the justified and the condemned, the dead and the living—we may take the Scripture definition of the two parties under what terms we please, explain them, descant upon them, write volumes on volumes to elucidate or to confound them, it comes to the one simple description at last—they that do, and they that do not, take their Father's word. Can the youngest amongst us, the most ignorant, the most foolish, pretend to say, We do not understand it, we do not know what is meant by faith? We are not sure if we have faith enough, if we have right faith, or wrong faith, or any faith at all, as if it were some strange mysterious thing? Let us never forget the simplicity of faith; it is the confidence which a little child puts in his father's word. And let us remember, too, that our eternal destiny hinges on our believing or not believing; for it is declared by him who cannot lie, "He that believeth not shall be damned."

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For the Guide to Holiness.

## NECESSITY OF SELF-EXAMINATION.

ONE may rejoice, and he may flatter himself that it is spiritual joy. But let him examine himself. How often are we deceived here? A pastor once met an individual who gave no evidence in his conduct that he was a child of God, who yet was, as he said, "indulging a hope," because he so often had a sweet peace, an abounding joy. But a few questions brought out the fact, that this joy, this peace, sprung entirely from success in worldly business! This is no solitary instance. Christian! have you never felt a grateful flow of spirits, for which you have thanked God as if for the rich consolation of religion, when a

moment's reflection would have taught you that it arose from the previous reception of some cheering intelligence! Did I say, "Have you?" Indeed, who has not? Who that reflects does not know that all joy is not the joy of God? Yet an error here may be followed by fearful consequences.

From want of self-examination the Christian often suffers extremely. His bodily infirmities press upon him, and he is weighed down, or he is in heaviness through manifold temptations, and the father of lies tells him, "It is because you have been unfaithful," and this sinks him lower. Or the Christian really has stepped aside, and advertantly or inadvertently done wrong, and the adversary magnifies that wrong, so as, if possible, to hide with this as with a shield, the Savior from the face of the transgressor. In such cases the Christian needs to know what he has done, why he is cast down, and the simple examination is frequently sufficient to dispel the clouds and cause his soul again to rejoice. The writer can remember seasons when some faint, indefinite accusation of the great accuser has marred his peace for weeks, and then, simply confronting the foe to the face, has caused him to fly. Why was it not done before?

At other times the Christian does in reality go astray. Little by little, usually, he leaves the narrow path. He neglects, it may be, the will of God in one particular thing, while in all else he is purposing to be faithful. But this neglect may be the beginning of eternal death. Here self-examination is still more necessary than in the previous case. Then he was more safe than he supposed, and the thought that he was not safe, robbed him of comfort. Here he is really in danger, and the more so because he may not be sufficiently aware of it. That he may return to the haven of safety, he must know his precise situation. The mariner, who has been tossed by the tempest, does not feel secure, until he is able to take an observation. To proceed safely, he must know his exact latitude and longitude. Otherwise, how great the danger that he will be shipwrecked?

It is a sad thought that there are some Christians who seldom take definite reckonings. They sail by guess. Is it a wonder if they are frequently among the shoals and breakers, or worse, dashing on the rocks? We must know the precise bearings of the celestial port, and keep every sail trimmed accordingly. We have a chart in which every quicksand, shoal, and sunken rock is marked, and by this it is absolutely necessary that we examine our course. Our cargo is too precious for us to run any unnecessary risk. If they must be on the alert, who have committed to their charge a little gold and silver, which, if safely landed, may, like the golden fleece, prove a source only of strife and



misery, how much more must he be who bears to heaven or hell an immortal soul! "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

*Aug., 1847.*

T. H. M.

For the Guide to Holiness.

## THE GUIDE.

THE Bible is the book of books. It is the volume of God's inspiration. It is a book above all others the most precious. It is a divine treasury. In it are "the words of eternal life." The will of God concerning us from beginning to end is there clearly revealed. "It is his will even our sanctification," that we should "perfect holiness in his fear." Let us make it our never-failing directory. It will guide us safely in the way of holiness, and conduct us by faith to the rest and fruition of heaven.

Next to it let us esteem the Guide to Holiness. The Bible will, indeed, direct us to the King's highway of holiness, and in the road that leads us to the Lamb, but the Guide will throw additional light along our pathway. Here we may read of the spiritual deliverances of Christian believers—the experience of those who have been sanctified through the blood of the atonement—here too we have many helps and encouragements to "serve the Lord with a perfect heart and a willing mind." It is one of the choicest treasures of the age. It both points to and leads in the way of holiness. It draws its doctrines from the Bible. Its most salutary lessons are based upon the truths of God's word. Its admonitions, precepts, principles, promises, are all in delightful union with the Bible teachings. I peruse its pages with emotions of pleasure, and reap lasting benefit from its illuminations. It teems with holy influences. Thousands with myself have read it to edification. We received the evidence of sanctifying grace one Sabbath evening, while pouring o'er its hallowed pages. Here we find the witnesses of perfect love coinciding with our own sentiments and experience. I love the subject of Christian holiness. There is in it a divine beauty, and a sacred consolation is found in the enjoyment of this glorious treasure.

The Guide is an invaluable work, pouring floods of light upon the world through the church. It is disseminating far and wide the cheering and holy doctrines of the cross of Christ. It, in

conjunction with the Bible, points the Christian to his high privilege. A free and a full salvation is here proclaimed. It publishes "good tidings of great joy," which we pray may be sanctified to many people. It lifts up a high and holy standard. It opens before us, in the economy of grace, a bounteous feast spread by the rich and beneficent hand of heaven. It conducts, in its teachings, to fountains of living pleasure, and in its devout meditations, we are oft led forth "into green pastures and by still waters."

Here is the holy ground. Its very title-page tells us it is a work of high importance to Christians on "the deep things of God." It does not presume to teach us where or how we may obtain riches of this world. It directs us where we may find the true riches—an abiding treasure forever. It affects not to direct us in our aspirations after the gay and visionary pleasures of life. It deigns not to throw around us the glittering and evanescent charms of earthly emoluments. It teaches us where we may obtain riches more than earth can grant, and pleasures lasting as the mind. The Guide purports not to assist those who are panting after the unsatisfying honors of this world; but it shows the Christian believer the immortal honor that descendeth from God.

I love the Guide. Its monthly messages are cheering and full of comfort to the pilgrim wanderer. There is no other visitant of the day I hail with greater joy. To such as are seeking to enter into the rest of faith, I know of no periodical of more blessed and happy design. Here we have the experiences of those who have believed and have been made perfect in love. What a unity of sentiment, of love, of effort, of kindred enjoyment! Here Christians of every order meet joyfully together, cheered

"With the Redeemer's welcome voice,  
Which sheds heavenly peace around."

Here upon the broad platform of a full and glorious salvation we meet to talk of all His goodness, and magnify His name together.

The Guide aims not to conduct the votaries of science into the deep intricacies and wonders of the universe, upon which the philosophers of past ages have dwelt with unabating ardor and untiring zeal: it labors not to augment the unwarranted pleasures of the sensualist, or to throw around the conqueror — the military chieftain the perishing laurels of renown or the fading flowers of earthly immortality. Verily no! It has higher objects of pursuit, and nobler themes for contemplation, and more hallowed sources of pleasure and enjoyment, to which it points and leads the way. It aims to lead the weary and heavy laden where they



may find rest unto their souls, to present believers "perfect in Christ Jesus," and to point the sanctified to the mansions prepared for them among "the spirits of just men made perfect" in heaven. Glorious object! "A work upon which angels look with growing interest! An object which the Son of God left the glories of heaven to accomplish!" May heaven's best blessings rest upon such efforts for the good of souls, the sanctification of believers, and the diffusion of Scriptural holiness throughout Christendom.

This is a subject of incalculable importance to every immortal soul. Dear reader, it demands your first attention, your most ardent prayers, and your unwearied labor. "Labor, therefore, to enter into this rest" of faith—to "perfect holiness in the fear of God."

Read your Bible attentively, peruse your Guide once more. Note the language of the former—"Sanctify them"—"sanctify you wholly"—"preserve you blameless." How devout its ejaculations! how holy its teachings! how complete its salvation! Read the latter yet again. Then you will be ready to exclaim, "Blessed chapter! What food to my soul! I see by faith the blessedness of a free and full salvation! I believe the blessed truths! I will with these encouraging counsels lay hold on eternal life! I desire to be cleansed from all unrighteousness."

Lay hold, then, Christian reader, upon the proffered mercy. Improve every help, seek the divine guidance, go to that devout directory. Read the Guide in conjunction with the Bible, and then with confidence ask the fullness of grace, and with assurance claim a present Savior now. The believer need but ask and he receives; he needs but open his mouth and it is filled. He drinks and drinks again; his cup runneth over! How blessed a fountain of life and joy! Its waters are overflowing full! There is

"Enough for each, enough for all,  
Enough forevermore!"

Thy soul swells with rapture and praise! The work is done.  
"Go in peace and sin no more!"

Brethren, move steadily forward with the Guide; fill it with "holiness to the Lord:" enforce entire sanctification: press believers up to their inestimable privileges; tell Christians every where of a Savior from all sin: bring forth your strong reasons in defence of present holiness; present every incentive; urge to every Christian duty; exhort to faith and good works; pray for universal sanctification, and it will open the way for such a reformation as the world never saw! May the whole Christian

church arise and shine, their light being come and the glory of God having arisen upon them in augmented splendor. The Lord establish the work of your hands upon you, bless all your commendable efforts for the general good, and may all your labors tell well upon the future destinies of undying souls!

Yours in best of bonds,

URBANO, O., 1847.

I. N. K.

For the Guide to Holiness.

## PRAYER.

"Ask and it shall be given unto you ;

Seek and ye shall find ;

Knock and it shall be opened unto you.

For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened." Matt. vii : 7, 8.

From what we experience and what we see, we are bound to conclude that all is not prayer that is so called. It cannot be that we always truly pray when we repeat our petitions at the throne of grace ; nor even when we seem to ourselves and to others to be never so fervent ; otherwise we should verify the truth of the above Scripture daily. Are we not forced to the inference, then, that the *nature* of true prayer is not always apprehended, nor its *spirit* always enjoyed ? In this way only can we account for so frequent an absence of its *power*.

Why should not the sincere petitioner receive an answer to every request he makes known to God ? seeing that he is encouraged by repeated assurances and promises to expect this. *Ask and ye shall receive. Every one that asketh receiveth. And whatsoever ye shall ask in my name that will I do. If ye shall ask any thing in my name I will do it. Whatsoever ye shall ask the Father in my name he will give it you. Ask and ye shall receive, that your joy may be full.* For want of a satisfactory answer to this question, many a sincere soul has been perplexed and disheartened ; while not a few others have consoled themselves with the intimation of St. James in another case, "Ye ask and receive not, because ye ask amiss ;" and these, conceiving it unlikely that they will ever ask *aright* except by mere chance, sink into a supineness that proves an effectual barrier to a growth in grace. Unbelief has supplanted the confidence of first love ; they have ceased to expect an *answer* to prayer, and the closet, which, as furnishing in its communion with God, a foretaste of heaven's delights, should be sought with avidity, begins to



be loathed ; and secret prayer, if not wholly neglected, is but formally attended to, merely to quiet the clamorous upbraidings of conscience.

The spirit of prayer is a spirit of faith. True prayer must, therefore, imply a distrust of self and an entire confidence in God's wisdom, goodness, and ability. The essential ingredients of genuine prayer are, we think,

1. A feeling of want or need ;
2. A strong and present desire ;
3. A firm reliance on the ability and willingness of God to bestow ;
4. A conscious willingness to receive, when, where, in what manner, and in the degree it may please God to grant ;
5. An intention to use all the means in our power to secure the good sought ;
6. A resolute purpose to pursue that good, that is, to aim at it and labor after it even until death, should it be withheld, against all opposing influences, patiently confiding in the faithfulness of God.

These are the characteristics of true prayer ; this is the prayer of faith that ever prevails ; there is no mixture of distrust, and there is no lack of fulfilment ; God's word is pledged and "faithful is he that has promised, who also will do it." Now we would invite the reader to recur to the Scripture placed at the head of this article, and compare the above six constituents of prayer with the three sentences of that passage. It is proper here to observe that we do not regard these three sentences as synonymous, or as duplicates of each other, but as indicating each a different idea, neither of which alone is sufficient, but all three are essential to successful prayer. This we hope to make clear, as we cannot doubt, if rightly apprehended, it will do much to impress the petitioner with the real nature of true prayer.

The supplicant approaches the mercy seat and "asks," and if he possess the state of mind comprehended in the first four of the before mentioned constituents of prayer—an indispensable prerequisite indeed—he "receives," he *must* "receive," for God's word is pledged ; he must "receive" *in every instance* ; "*for every one that asketh, receiveth.*"

But we must here note that the order of God is usually to act through, or in conjunction with human instrumentalities. Hence the object desired and for which the petition was made, is not bestowed *instantly* and *in full*, not commonly at least, though the prayer is virtually, yea, and *really* answered, by granting permission, right, license to possess, enjoy, and use the blessing "*asked* ;"

and by granting also grace effectually now to "seek" it and benefit by it. *Ask and ye shall receive.*

At this very point the second precept, "seek and ye shall find," is applicable; not to *strengthen* the former, but as an indispensable *addition*. If the petition stops here, having received these promises," and "obtained favor of God," he "receives the grace of God in vain." Denying that God has heard his request and answered his prayer, he dishonors him; nay, "he that believeth not God hath made him a liar."

His duty, then, plainly is, to give glory to God with strong faith, and go on at once "seeking" or exercising himself unto those things, which, *asking*, he has *received* grace to enjoy; which corresponds to our fifth constituent of prayer: *Seek and ye shall find.*

The third precept in the passage at the head of this article, viz: *Knock and it shall be opened unto you*, meets every case not already covered by the two former precepts. In using the grace we have *asked* and *received*; in the prosecution of our duty in *seeking* to lay hold of the benefits which God has bestowed at our request; in exercising the talents we have received grace to put forth, obstacles will sometimes arise which may seem almost insurmountable; serious impediments will oppose our progress and for a time prevent the accomplishment of our most laudable purposes; then we must *knock*, that is, we must resolutely, and with an unwavering confidence in God to succeed our endeavors, put forth an effort to remove the obstacle, to demolish the barrier, to stem the opposition, to overcome the difficulty, not doubting that the *door will be opened*; which corresponds to our sixth constituent of prayer: *Knock and it shall be opened unto you.*

Finally, we are not to be impatient or disconcerted if the answer to our petition is not at once made obvious to our senses, or our feelings. We should ever remember that the eternally faithful, unchangeable God has said, "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened," and this should be the best evidence possible that we do receive. And if we do not instantly come into possession of the benefit we ask, it is because in the nature of things it requires time to *seek* it, and perchance obstacles have to be removed before it can be enjoyed. Let us not use vain repetitions then; but having *asked* let us now *seek*, and, as occasion requires, *knock*, and let us continue so to do.

W. P. L.

Tarrytown, Sept., 1847.



## MINISTERS SHOULD BE HOLY.

AMONG the important qualifications for the Christian ministry, *personal holiness* is not the least. There is, perhaps little danger, as a general thing, among evangelical churches, of any but holy men engaging in this awfully responsible work! The danger chiefly lies in the fact, that there is a *possibility*, to say the least, that with the bread of life in their hands, ministers may become like other men. It would seem that there could be no danger of *backsliding*, while engaged in the *very exercises* of religion. But we are of the opinion, an opinion formed after many years observation, that there are as many backsliders in proportion to their numbers, among ministers of the gospel, as among other Christians. The danger, it is believed, on the whole, is on the side of the clergy. While it is true, that others are embarrassed, more or less with worldly cares, it is also true, that the holy profession is in danger from that very profession! All intelligent Christians are aware, that they must be on their guard against every besetment in order to retain their piety—that they must attend faithfully to the duties of religion, or they will suffer loss. But the *duties* of religion constitute the minister's calling in life—his profession obliges him to preach and pray, just as the calling of the farmer obliges him to cultivate the soil. He gets his bread by his prayers and sermons. And as no subject can compare in sublimity and glory with the gospel of Christ—as there is no subject so animating in its nature—none that makes such an appeal to the feelings—so there is no profession in which a man may so imperceptibly fall away, as that of divinity!

Some may have supposed that no minister can preach a good sermon without the immediate influence and assistance of the Holy Spirit; but it is not so. Ministers who have been in the work for years, and who were holy when they commenced, may preach the truth, and preach it with animation and feeling, without any experimental religion—they may be instrumental in the awakening and conversion of sinners, and may edify and comfort the people of God, and have no heart religion! This may be the “strong meat,” but it is not true doctrine! Let not, therefore, any minister suppose, because he can preach and pray with liberty and power, or because the people may be deeply affected under his ministry, that that is sufficient evidence of his own acceptance with God! God may bless his truth for the sake of truth itself! Our passport to the skies will not consist in having prophesied in the name of

Christ, nor in having worked wonders through that name, but in having the moral image of our adorable Master stamped upon our souls.

Our calling often kindles up our feelings, and we pray and preach and perform other religious duties as a matter of course; and this renders us liable, insensibly, to lose the love of God from our hearts! but the minister, as well as others, may know whether he is accepted of God or not. If he has a burning love to God—a love that warms his heart in his intervals of religious duties—a faith that enables him to mortify all the deeds of the body through the Spirit—and a constant relish and longing for secret prayer, with a habitual spiritual frame of mind—then may he indeed reckon himself dead unto the world and alive unto God. But though he speak with the tongues of men and of angels—and have a desire to do good, with some adequate sense of the worth of the souls—and having no higher assurance of his acceptance with God, he *may* be nothing but a sounding brass or a tinkling cymbal. How exceedingly important, then, is it, that ministers of the gospel examine themselves rigidly and frequently, lest, after they have preached to others, they themselves should be cast away!—*The Pulpit.*

For the Guide to Holiness.

## THE BLESSING REGAINED.

By neglecting to confess the blessing of “Perfect Love” the writer lost the witness, and for eight years wandered in a wilderness state. During this time his mind was often roused, and as often he earnestly sought it with tears and prayers. He frequently made it the theme of the pulpit or fireside discourse, and exhorted others to seek and expect it *now*, while as to his own case it seemed that *now* was not the time for him; but like his shadow as he walked from the declining sun, it was always a little before him. Often, when he has seen others filled with love, has he retired and wept over his own lack of personal holiness. At times his soul’s vision became dim, and that beautiful connection and consistency on this subject in God’s book was now seen but imperfectly through a mist that settled around his soul. The enemy told him the blessing could not be regained, at least for the present, and it was utterly useless to make the attempt. An awful apathy, (of which he now shudders while he thinks) came over him, and though he labored sincerely, desirous of seeing souls con-



verted and the cause of Christ advanced, on the subject of holiness his mind became more and more beclouded. In this state he attended the conference where one of our beloved Bishops presided, whose holy conversations and burning exhortations on the importance of holiness to the ministry, fully awakened him to feel the need of a *present* and *full* salvation. Subsequently he met with a brother minister who enjoyed the blessing, who urged the importance of claiming it as he was, and claiming it now. The enemy suggested, "You are not fit;" "All the fitness he requireth is to feel your need of him," was the answer; "But you must pray more, and live more devoted first." "Till my prayers or tears wipe out one sin? will not one act of faith do more than ten years of prayers and efforts without it?" "Your brethren and the world will lose all confidence in you, if you confess you are a backslider from holiness, and have been living and preaching years without it." "I'll humble self, confess all, and leave it with God," was the reply. "If you receive this blessing you will have to confess it, and if you confess it, you will have to endure the obloquy and opposition not only of the world but of many professing Christians;" and he fancied he could almost hear the half suppressed expression of reproach as he passed along: "There goes one of your holy ones,—one that says, 'Stand back, I am holier than thou.'" "Can you bear this?" "And, furthermore, the stigma brought by many of its pretended friends, and all the foolish vagaries of the Perfectionists and others will be heaped on you, for you will be placed in the same category with them; can you endure all this?" This was a hard question; at length, however, he could answer, "I can bear all things and endure all things for Christ's sake." "You will be called a fool, a fanatic," was suggested. "Let my name be cast out as evil," was the reply. "There are so many older ministers who make no such pretensions, and they will be disgusted at your forwardness and assumption." "The blessing is for me; God commands me to obtain it; let others do as they may, *I* must have it." "If the Lord should pour you out such a blessing that there would not be room to contain it, you might shout aloud or be affected as you have seen others." Now he knew that holiness did not consist in such manifestations, and was by no means inseparable from them, for God appeared to many in a "still small voice," yet the possibility of being affected thus came in direct collision with long settled prejudices, and it was not without a severe struggle he felt willing to receive it any way, and do any thing, or be any thing, if it were God's will. "If you should receive it you would lose it as ye did before." "It is my

duty to be holy *this* moment; I'll leave the next with God." Now he had reached a point when he saw he must claim it by faith in the utter disregard of feeling; he felt willing to receive it in any way, and with all its consequences, and despairing of helping himself, he determined, as he was, to cast himself on Christ. As he rose to declare this, (it was in a prayer meeting) the enemy whispered, "*Presumption, hypocrisy, falsehood.*" Then was most sweetly applied the language of the apostle John, "If we ask any thing according to his will ('This is his will even your sanctification') he heareth us; and if we know that he hear us, whatsoever we ask *we know that we have* the petitions we desired of him." "The auxiliary 'shall,' should be inserted," says the enemy, "you are not to look for an answer *now*." "*We know that we HAVE,*" was reapplied. "Then it is mine, I claim it, he exclaimed." "But you have no sign the work is done, no evidence, no feeling," says the enemy.

"In hope believing against hope,  
Jesus, my Lord, my God, I claim,"

he replied, and scarcely had the words escaped, till a flood of light and glory filled his soul. Overpowered he sunk to the floor, and as soon as his full soul could find utterance, shouted aloud the praises of God. Now his peace flowed as a river, and a sweet consciousness of his entire acceptance descended like evening dew upon his soul. Thus was the blessing regained, and by "looking unto Jesus" retained unto this day. THETA.

*North Ohio.*

## PRAYER OF HANNAH.

"And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look upon the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—1 Samuel 1: 10, 11.

DESCENDING with the sacred history, we have now reached nearly the three thousandth year of the world, and before us is the first recorded instance of a woman at prayer. But, though it be the first *recorded* instance, let it not be thought, that of the daughters of Eve, Hannah of Mount Ephraim was the first at a throne of grace. Eve herself, we hope, was often there, praying that the



evils, which she had been instrumental in pouring into the cup of her daughters, in all time to come, might be mitigated. Nor can we doubt, that she would inculcate this duty ; and of all privileges and comforts to woman, most important to her female descendants, during her protracted sojourn on earth. She, who had first plucked the fruit

Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe ;

would she not tell her daughters, and teach them to transmit it to future generations, into whose ears they might pour their sorrows ? whose aid they might implore, in sustaining the relations of life ? and whose support and consolation they might claim in the hour of their keenest anguish ?

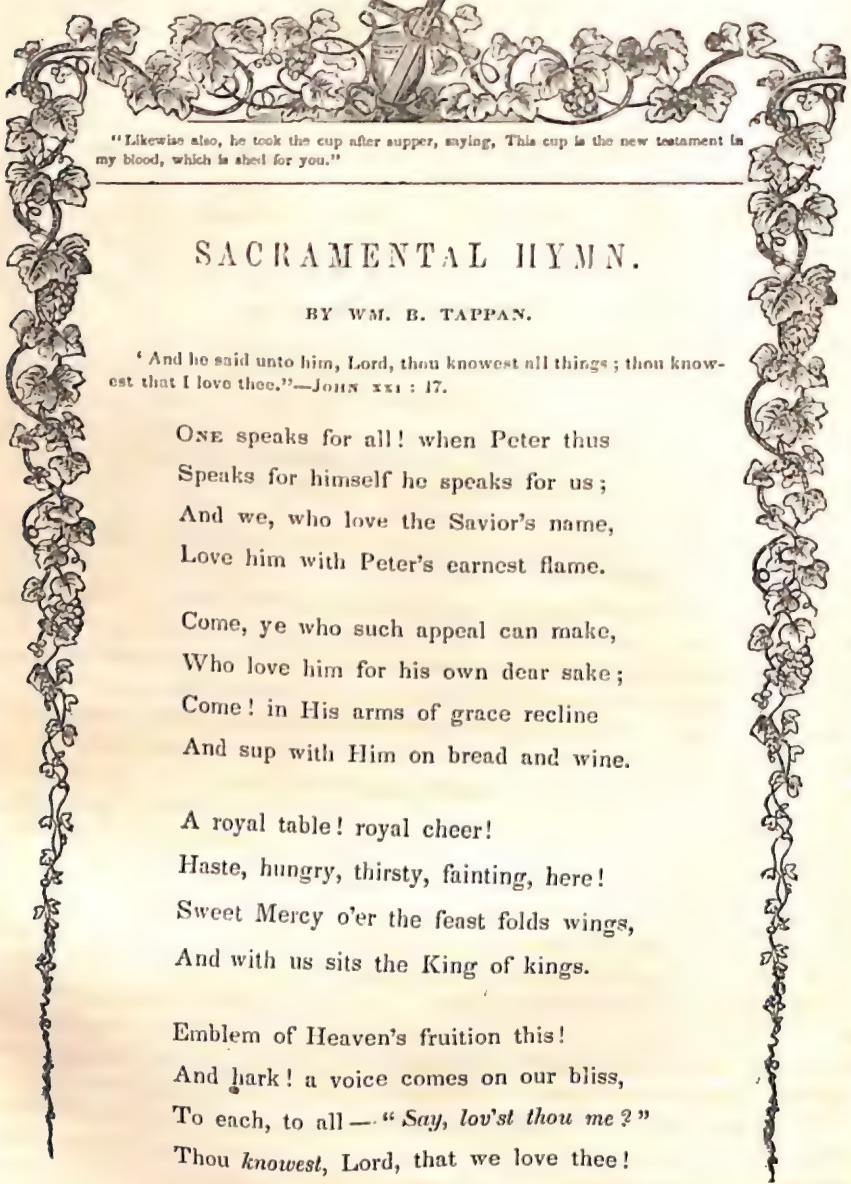
And were the secret history of woman before us—of woman in the far-distant ages of the world—should we not find many examples—bright, beautiful, lovely—of those, who were devoted to prayer ? Many a mother, who has sought blessings upon her children ? Many a wife, who has prayed fervently for her husband ? And many a daughter, for her parents ?

It certainly is so now. There are more daughters than sons of Zion, in the Christian world ; and they spend more hours in prayer. Their supplications are more fervent ; their faith more confiding ; their love more pure and constant.

And has it not been essentially thus in all periods of the world ? Whenever light has dawned, the pious female has been up to see, and announce it. Whatever alleviations to human woe, moral or spiritual, have been possible, she has been out in the field in search for them. Into the web of human hope, she has woven promises, drawn from the divine word, and better prospects and happier anticipations gathered from her confidence in God, which have served to wipe away many a tear. "First at the cross, and last at the sepulchre," involves a principle of action, which has ever characterised pious females, to whatever age or country they have belonged. Nor can it be doubted, that when this world's drama shall close, it will be seen, that, if there have been some Jezebels, who have disgraced, there have been more Hannahs, Annas, Marys, and Dorcas, who have honored and exalted their sex. It will be seen, and acknowledged, to the praise and honor of female piety, that it did much in making children, families, the church, and the world, what they should be. Many a child may trace its piety, under God, to the prayers and counsels of a good mother ; and communities and nations, in not a few instances, are indebted to some Hannah for the judge, the king, the prophet, the minister, who have ruled, taught, and served them in the Lord.

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WE must beware of a proud rebellious heart, which chooses sin rather than submit to pardoning love.



"Likewise also, he took the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

## SACRAMENTAL HYMN.

BY WM. B. TAPPAN.

'And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.'—JOHN xxi : 17.

ONE speaks for all! when Peter thus  
Speaks for himself he speaks for us;  
And we, who love the Savior's name,  
Love him with Peter's earnest flame.

Come, ye who such appeal can make,  
Who love him for his own dear sake;  
Come! in His arms of grace recline  
And sup with Him on bread and wine.

A royal table! royal cheer!  
Haste, hungry, thirsty, fainting, here!  
Sweet Mercy o'er the feast folds wings,  
And with us sits the King of kings.

Emblem of Heaven's fruition this!  
And hark! a voice comes on our bliss,  
To each, to all—"Say, lov'st thou me?"  
Thou knowest, Lord, that we love thee!

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLY LIVING.

### NO. 2.

If we walk under the law of Providence, we walk with God

THE man may be said to walk with God, whose life is coincident with the divine will. As the law of Providence is only another expression for God's will, as it is exhibited in connection with his Providences, the man who walks under the law of Providence, walks with God.

2. The natural man, who does not move in the divine will, does not walk with God. It is impossible that he should. He lives in the breath and heat of his own desires;—in his own will, and therefore out of God's will. Every thing shows, that he is discordant, both in life and in feeling, with God. If he is discordant with Providences, as he obviously is, he cannot be otherwise than discordant with Him who exists in his Providences. Full of his own purposes and objects, he desires health, but God sends sickness; he desires riches, but God sends poverty; he desires ease, but God imposes activity; he desires honor, but God sends degradation. Or if God sends the objects of his desire, he complains of the way in which they are sent; or if he is satisfied with the way in which they are sent, he is not satisfied with the degrees. There will always be found a divergency, a want of harmony somewhere. It is impossible that they should walk together.

3. It is very different with the truly holy man, to whom God's Providences are dear. In fully conforming to what *now* is, in accepting with an equal mind the good and the evil, the joy and the sorrow which come upon him, he harmonizes with the divine will. And it is hardly necessary to repeat, that conformity with the divine will, whenever and wherever it exists, involves the true idea of walking with God.



4. How important it is then to keep steady to the line of Providence! When we are in this position, we are always in good company. We walk with God as much as Abraham walked with him. We walk with him as truly and as really as if we could see him with our bodily vision. We might almost say, in a mitigated sense of the terms, that in this position of things every thing becomes God to us. There is no grass, no flower, no tree, no insect, no creeping thing, no singing bird, nothing which does not bring God with it;—so much so, that when we see the thing, we say, *there is God*.

We go, for instance, into a garden, and pluck a flower;—and as we permit our eye to wander over it, and to behold the various elements of its graceful beauty, we see the flower, and we also see God. That flower is God's development. It is not only God manifested, but it is God living, perceptive, and operative. It is not enough to say, as we contemplate the flower, that God has created it; implying in the remark, that, having created it, he has then cast it upon the bosom of the earth to live or die, as a thing friendless and uncared for. No, He is still in it. He is still, while it remains a flower, as He was at first *its God*;—delighting in it as an object of his skill and care,—the author of its life, the source of its fragrance, the support of its beauty. The sanctified mind realizes this in a new and higher sense;—so much so, that the truly holy man enjoys especial communion with God, when he walks amid the various works which nature, or rather the God of nature, presents.

4. In a similar sense every event may be said to be God;—that is to say, to bring God with it and to manifest Him in a very special manner. I am aware, that it is a common saying, and one which is generally assented to, that God is present in all events. The man of the world will assert this;—the disbelievers in the Bible will sometimes assert it. But it is hardly necessary to say, that they have not the faith which enables them to realize that which they assert. The mere declaration of his presence is a very different thing from a practical conviction, a realizing sense of his presence. If God, in the events of his Providence, afflicts me with sickness, or if he permits my neighbor to defame me, God, it is true, is not the sickness and is not the defamation;—but he is *in* the sickness and *in* the defamation, in such a sense that we are to think of him and receive him as a *present* God, and present probably for the specific purpose of trying our faith and patience. The event, painful as it is and criminal as it is under some circumstances, is nevertheless a *manifestation of God*. And happy is the man that can receive this.

5. The man, who thus walks with God in his Providences, not only sees God in every thing else, but he has God in himself. His soul is the "temple of the Holy Ghost." The God inward, or perhaps we should say, the purified soul in the likeness of God, corresponds to the God outward. God manifests himself in his Providences, sometimes in joy and sometimes in sorrow;—and the life of Jesus in the heart, the God in *miniature*, if we may express it, corresponds, with entire facility and perfection of movement, to the God that is manifested in the events and things around. And this it is easy to understand, looking at the subject in these various points of view, and especially when we consider that God in his Providences is the exact counterpart of God re-established in the sanctified human heart, how one may walk with the other.

A. K.

For the Guide to Holiness.

## CHRISTIAN HOLINESS—HOW ATTAINED.

HAVING, in the last article, noticed the pre-requisites and nature of sanctifying faith, in continuation of its characteristics, I affirm,

4. It implies that *we believe we do receive the things we ask for*. This is the obvious doctrine of the Scriptures. Said the blessed Savior, "Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—Mark 11: 24. Here consider, 1. The duty of Christians, when supplicating the throne of grace: "*Believe that ye receive.*" 2. Consider *how much* may be thus received: "*What things soever ye desire.*"—3. Consider *when* Christians are to believe they receive the answer of their prayers: "*When ye pray.*" 4. Consider the *order* in which Christians are to believe they receive the things they ask for, and receive them: "*Believe that ye receive them, and ye shall receive them.*" In the order of *time*, there can be no difference. The act of believing that we receive, and the act of receiving, must be simultaneous. But in the order of *cause and effect*, the act of believing that divine blessings *are received* must precede their reception. I am shut up to this conclusion by the Scripture above cited. No matter though this point cannot be explained; it must, like many other inexplicable Bible doctrines, be implicitly believed. Jesus Christ has clearly asserted its truth, and that is enough for me. It is blessed to acquiesce in the simple *facts* of divine teaching. It saves us many difficulties, and gains for us many victories we should otherwise lose. It is implied, of course, in the above Scripture, that the things prayed for be agreeable to the will of God, and calculated to promote his glory and our highest good. But, says an objector, How can I believe that I do receive a thing, when I know I have not received it? Let me answer this query, by relating an anecdote:—Two little boys stood on the shore of a lake. Said one to the other, "If you will throw your knife into the water, and *believe it will not sink*, it will not sink." "Well," said the other, "I will do it," and chink into the water went his new knife; but to the bottom, too, it went. "There," said the little urchin, "I *knew* it would sink." "But," replied his companion, "*that was what made it sink.*" Now, receiving divine blessings is conditioned on *believing that they are received*. Look at the words of our Savior above, and see if this be not true. Well, then, the reason why you know you have not received what you pray for, is because you do not meet Christ's condition, and "*believe that ye receive,*" when you pray. If you are to receive a blessing, on condition that you *believe you receive it when you ask*, then it is manifest that you never can receive it so long as you *believe you do not receive it*. Further: a contrary hypothesis seems to destroy all faith. If we must know, by the testimony of consciousness, that we have received a divine blessing, before we can *believe* we have it, then we have no gospel faith, but only human knowledge. Once more: does not the definition which St. Paul gives of faith, illustrate the truth of my position? "Now, faith is the substance (*upastasis*, foundation, substructure; or, metonymically, *well founded* trust, firm expectation; or,



tropically, *reality, essence*) of things hoped for, the evidence (*elegchos*, convincing argument, positive proof; in the New Testament, undoubted conviction; or, by menotomy, certain persuasion) of things not seen."—Heb. 11: 1. See Robinson's Greek and Eng. Lexicon, p. 856, and p. 259. This is an inspired definition. But does not such faith imply, 1. The *essence* of "things hoped for," and, 2. The powerful persuasion "of things not seen," as existing *in the soul*? Also, can you separate, in point of time, the inwardly existing essence and persuasion "of things hoped for" and "things not seen," from the actual reception of these "*things*," so far as they can be received in this world? Hence, this kind of gospel faith, as soon as it is exercised, involves the *instant* and *simultaneous* reception of the blessing it embraces. It is preposterous to suppose this peculiar faith can be exercised, and its object not imparted until a future period; for it is itself the "substance" and the certain "evidence," the soul's convincing argument, the irresistible persuasion, of the very blessing sought in prayer—formed now, this moment, in the soul—the *hope of glory*. It cannot exist, and the soul not be happy, any more than the eyes can be open, and not see; for it is the "faith which *worketh by love*."—Gal. 5: 6. This accords with our Savior's declaration: "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."—Luke 11: 10. Now, asking and receiving, seeking and finding, are terms coupled together in the same tense, and imply acts simultaneously existing, being inseparably connected. Hence, if we may ask, being assured by the Scriptures that *we do then receive*, and if we may seek, with the same certainty that *we do then find*, then is it not our blood-bought privilege, when we ask, to *believe we do receive the things we ask for, and to have them*? Most obviously. Behold the blessed Savior, illustrating to his doubting disciples the entire confidence God's children may have in him. "If a son shall ask bread of any one of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent! Or if he shall ask an egg, will he offer him a scorpion?"—Luke 11: 11, 12. Certainly not. But how does a father rejoice to gratify a darling child? If convenient, he gives it just what it wants; or if not, something better. Now, from this well known fact, what inference does the Savior draw? "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?"—Luke 11: 13. By as much as our heavenly Father is infinitely more holy than earthly parents, by so much more willing is he to give his children the things they desire. In fact, so anxious is Christ to bestow on his people the *riches* of his grace, that he at one time chided the long silence and unbelief of his disciples: "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full."—John 16: 24. Why not ask, then, and draw the conclusion that we receive? Is his ability to bless us *now* doubted? Are we afraid of asking for too great things? Behold the language of St. Paul! "He is able to do exceeding abundantly above all that we ask or think."—Eph. 3: 20. But, says the reader, I do not enjoy this great salvation. The reason is, "Ye have not, because ye ask not."—James 4: 2. Do you say, I have asked, time and again, and yet do not receive? "Ye ask, and receive

not, because ye ask amiss.”—James 4 : 3. Do you inquire, then, how you shall ask aright?—“But let him ask in faith, nothing wavering.” James 1 : 6. In other words, when you ask and rely on Christ alone for the blessing, putting yourself in harmonious relation with the promises, believe that you do receive, not a stone, nor a serpent, nor a scorpion, but bread, yea, the living bread of heaven. Draw this inference, nothing doubting. Have this convincing argument, this victorious persuasion in your soul, that heaven opens and glory descends, and your joy is full. This is the point. *Believe that you do receive, now.* Doubt not. Cast away your fears. Venture out upon the promises. They are God’s eternal truth. Sooner shall the ribs of nature be crushed, than any one of them fail. A little boy in London experienced religion, and took great comfort in believing the precious Bible, simply because it was God’s word, and not because he could explain it. An old infidel tried to shake his artless faith in the blessed Scriptures. Said he, “Can you believe all the absurd and ridiculous stories and legends related in the Bible? especially that a whale swallowed Jonah, and that after three days and three nights, ‘the Lord spake unto the fish, and it vomited Jonah upon the dry land?’”—Jonah 2 : 10. “Yes,” replied the little Christian, “and I should have believed it just as soon, had it said that Jonah swallowed the whale; because it is God’s infallible word.” This is genuine faith. And why cannot Christians believe God’s promises? Why can they not credit the veracity and eternal faithfulness of the Almighty? Now, says St. John, the beloved disciple, leaning on Jesus’ bosom, “Whatsoever we ask, we receive of him.”—I John, 3 : 22. 1. Consider the amplitude of this reception: “Whatsoever we ask;”—of course, in faith and in accordance with his will. 2. Consider the *time when* our request is granted; when “*we ask.*” This fact is unquestionable, from another passage: “And this is the confidence that we have in him, that if we ask any thing, according to his will, *he heareth us.*”—II John, 5 : 14. When? Next week? To-morrow? By no means. The moment we ask “according to his will, *he heareth us.*” Then we may draw this inference: If, *when we ask*, we can know that we are asking “according to his will,” we may, in that moment, believe that “he heareth us,” and that *we receive* what we pray for. We may lay hold on Christ and say, *My Savior.* Now, it is the will of God that sinners should be saved. Hence, not long since, I said to a weeping penitent, agonizing for pardon, “Renounce every other help; fix your mind calmly on Christ, and just as you are, say, *My Savior!*” He did so, and soon cried out, “Glory to God!”—This was gospel faith. He believed, that Jesus was his, that moment and for ever his—and that instant Christ gave him *power* to become a son of God. Now, as Christians, how may we know that we ask “according to his will?” By the Scriptures. “For this is the will of God, even your sanctification.”—I Thess. 4 : 3. This is definite. Now look at the argument. If we ask for “sanctification,” do we not ask “according” to the will of God? Can it be doubted? Certainly not; else the Scripture is broken. But what follows? Why, “this is the confidence we have in him, that . . . *he heareth us.*” The great God authorizes us to infer this. A voice from Calvary cries, “*he heareth us.*” Our exulting souls send up their loud hallelujahs, and prolong the rapturous shout, “*he heareth us.*”



This is faith. But what then? "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—I John, 5:15. This is the point. "*We know*" that *we have received* what we asked for. This is the power of sanctifying faith—glory to God! How clear, now, is the argument! To ask for "sanctification," is to ask "according" to the decreed will of God; but to ask "according to his will," authorizes us to have "confidence" that "*he heareth us,*" and to "know that he hears us" is to "know that we have the petitions that we desired of him." Hence, to ask for entire sanctification, in the self-renouncing, and contrite, and relying spirit of the gospel, justifies us in believing that *we do receive* this great salvation. This conclusion, it seems to me, is legitimate. And before its force can be resisted, the great and plain Scriptures on which it rests must be overthrown. But this never can be done. Such is gospel faith—even the great faith that sanctifies. Reader, let your heart cry out—

"That mighty faith on me bestow,  
Which cannot ask in vain;  
Which holds and will not let thee go,  
Till I my suit obtain."

Reliance, importunity, and constancy are now of the utmost consequence. Works never will save you. You are a poor, unprofitable servant. Your soul will soon go to God, and your body will be given to the worms. You need a holy heart, for without this you cannot see God. Though pardoned and uncondemned in consequence of actual sin, yet you are not cleansed from "all unrighteousness." A poor, helpless soul, you lie at Jesus' feet, groaning for deliverance. You can merit nothing—you are nothing, and less than nothing, in the sight of a holy God. Now, what is to be done? The plague of your heart is not healed. Your mind is dark, your heart stony, and your faith weak. At this point, call to mind Mr. Wesley's three directions: 1. You are to be sanctified *just as you are*—neither better nor worse, but as a poor sinner, having nothing to pay. 2. *By faith.* 3. Now believe all these directions. Then you need not wait. Lay all on the altar. Meet Christ in his promises. Reckon yourself dead indeed unto sin, and alive unto God. Rely on Jesus' blood. With all the confidence of a child in its mother's bosom, nothing doubting, conceal yourself in the cleft of Christ's bleeding side. Behold his interceding wounds, and trustfully whisper,

"His blood demands the purchased grace,  
His blood's availing plea  
Obtained the help for all our race,  
And sent it down to me."

The cleansing blood is now applied—"all filthiness of the spirit" washed away, the baptism of the Holy Ghost imparted, infusing unearthly light and life and fullness of joy through the soul, destroying the dominion and power of sin, and girding the inner man with the wasteless energy and might of a higher life. All this is *instantaneous*, and what I call Christian holiness, or entire sanctifica-



tion. From this time forth until death it is *progressive*, not in kind, but degree. New accessions of grace are received, in answer to faith and prayer. All the Christian graces are gradually expanded and matured; the trial of faith working patience, and patience experience, and experience hope, and all this continuing till mortality is swallowed up of life.

## THOUGHTS FROM LEIGHTON.

“Whom the Lord loveth He chasteneth.”

GOD’S thoughts are not ours! those whom he calls to a kingdom, he calls to sufferings, as the way to it. He will have the heirs of heaven know that they are not at home on earth, and that this is not their rest. He will not have them, with the abused world, fancy a happiness here and seek a happy life in the regions of death. As St. Augustine says—The reproaches and wrongs that encountered them, shall elevate their minds often to that land of peace and rest “where righteousness dwells.” The hard taskmaster shall make them weary of Egypt (which otherwise probably they might enjoy too well,) and dispose them for deliverance, and make it welcome, which it may be they might but coldly desire, if they were better used.

### THE NOBLE GUEST WITHIN.

There is a noble guest within us. O! let all our business be to entertain him honorably, and to live in celestial love within. That will make things without be very contemptible in our eyes. I should rove on did I not stop myself, it falling out well too for that, to be hard upon the past hours ere I thought of writing. Wherefore good night is all I add; for whatsoever hour it comes to your hand, I believe you are as sensible as I, that it is still night, but the comfort is, it draws nigh towards that bright morning that shall make amends. Your worthy fellow pilgrim.

### LONGING FOR HOLINESS.

Oh, what a weariness it is to live among men, and find so few men, and among Christians and find so few Christians, so much talk and so little action, religion turned almost to a tune and air of words; and amidst all our pretty discourses, pusillanimous and base, and so easily dragged into the mire, self, and flesh, and pride, and passion, domineering while we speak of being in Christ and clothed with him, and believed it, because we speak it so often, and so confidently. Well I know you are not willing to be thus guided,

and having some glances of the beauty of holiness, aim no lower than perfection, which in the end we hope to attain, and in the meanwhile the smallest advances to it are of more worth than crowns and sceptres.

### THE BEST NEWS.

“HAVE you good news to-day?” I once inquired of a devoted Christian friend. “Good news? O yes, *Jesus Christ is alive!* Can there be better news?” It was in the first breathings of my own Christian life, when this reply fell so unexpectedly upon my ears; and she who uttered it is now in heaven. I shall never forget it, and the divine animation and joy with which it was spoken. A thousand and ten thousand times has the heart-thrill of its utterance been revived within me, and a thousand and ten thousand times more may its impressions be repeated!

A blessed assurance! Good news and glad tidings of great joy; always the best news. The Savior ever lives — lives everywhere — lives in every penitent heart. He lives to reign, to pity, to supplicate, to redeem, to teach, to purify, to console, to bless. He lives to save his people from their sins, to extend the conquests of his grace, and to be the God of the whole earth.

Toiling Christians, oppressed with responsibilities and labors, he lives to give effect to your toils. Are you a parent? a faithful member of the Church? a teacher of the ignorant? an almoner to the wretched? a self-denying student of Christ? a colporteur? a pastor? a missionary? You spend your time, resources and energies in doing the Master's will. Go on in your holy work. Fail not, nor be discouraged. The Savior lives, and why slack your hand? You cannot serve him in vain. Not in vain while you live — not in vain for ages after you are in the grave.

Drooping Christian, cast down and almost destroyed, the Savior lives for you. Why despond? Are you comfortless? have you fears; does sin weigh you down? is hope languished? do broken resolutions haunt you? are temptations fierce and desperate? can the promises afford no support? do you sit in darkness and have no light? have you a hard, divided, vacillating, unmanageable heart? are you afraid of your own faith and motives? are you discouraged because of yourself? is it your urgent, though baffled and obstructed desire, “O that I knew where I might find him, that I might come even to his seat?” Haste, then, to the living Redeemer. He knows all your weakness and



complaints: he is touched with the feeling of your infirmities. Trust in him with all thy heart, and do your Christian duties. He will dispel your gloom, smile away your griefs, give unto you "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Bereft Christian, crushed in over much sorrow, Christ lives for you. The hand of Christ presses heavily upon you. Perhaps your brightest prospects have fled, and your worldly comforts withered forever. Perhaps bodily prostration and intense anguish are your heritage. Perhaps your best friends, the darling object of your love, your children, your sole earthly dependence, perhaps the very desire of your eyes, your own other heart and self, are smitten in death. Is it so? Is it so? Well, *Jesus wept*; and so may you. And he still lives, if not to weep, yet to cherish you in his inmost sympathies. Does he afflict you, except in love? has he no balm of consolation? can he not convey to your riven heart his own peace — a living peace, submissive, refining, exquisite, unspeakable — the peace of God that passeth all understanding? Thou blessed one of God! for this dost thou live.

And, dying Christian, for you Christ lives. The billows must overwhelm you; but will you shrink from your own triumph? You will soon die no more. Because the Savior lives, you shall live also? live without pains and imperfections; live with him in his holy mansions; live with the angels, and with the redeemed from the earth, but to shout in the great voice of much people in heaven, saying, "Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God!"

*Can there be better news?* Jesus lives! What, compared with this, are the wars, and the stocks, and the exchanges, and the elections, and the villanies, and the conflagrations, and the wrecks, and the escapes, and the emulations, and the successes, and the failures, and the inventions, and agitations, and the shows of this world? What are health, and friends, and estates, and improvements, and reforms, and books, and schools, marriages, and dissolutions? What is the world, or death, or eternity, without the living Savior?

*Can there be better news?* What if the Savior did not live? Yes, what if Jesus Christ *were dead*? Did you ever think of it? The Savior *dead*. No blood to purge from sin — no Mediator for sinners — no intercessor in heaven — no holy gospel — no divine forgiveness — no contrite prayer — no union with God — no living hope; — all despair and death — all blackness and darkness for ever — all a living condemnation, and a livid, piercing woe. O reader, is not this your condition, *if you are dead to Christ*?

*Jesus Christ is alive!* All-glorious news! But does he live

in me the hope of glory? Am I alive in him? Is his living presence more to me than everything else? Does he possess and fill my whole being? If wrested from all other objects of desire, and living in his life alone, would my bliss be complete?—*N. Y. Recorder.*

For the Guide to Holiness.

## THE CHRISTIAN DESCRIBED.

(Continued from page 59 of the present volume.)

He has the testimony of the Holy Spirit to his Sonship. This Spirit has testified directly to his heart that he is a child of God, an heir of Heaven. "The Spirit itself beareth witness with" his spirit, that he is no longer an "alien to the Commonwealth of Israel, and a stranger to the covenants of promise," but that he is a member of the family of God; that "his faith is counted to him for righteousness." His doubts in relation to his adoption are all removed, and he now feels that all is well,—that he is accepted in the Beloved, and permitted to share in all the privileges and blessings of the "Sons of God." How great the change! Once oppressed and burdened—now enjoying the liberty of the "children" of God; once in darkness—now dwelling in "His marvelous light;"—once a stranger in a strange land—now brought "nigh by the blood of Christ," and constituted a child in the heavenly family;—once dead in trespasses and sins"—now "having passed from death unto life;"—once exercised with painful doubts and uncertainties—now possessing strong confidence and trust in the blessed Redeemer. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Having this testimony, his soul exults greatly.

"Then, only then, we feel  
Our interest in his blood;  
And cry, with joy unspeakable,  
Thou art my Lord, my God."

O, to *know* that this great change has been wrought in him—that he has been made a member of the divine family! O, to feel that he is "no more a servant, but a son!" What a privilege! Who can properly estimate it? Not angel tongues can describe such a privilege. No, not all angelic harps, if tuned to their highest notes, could tell its blessedness. It produces "joy unspeakable and full of glory."

"Exalts our rising soul,  
Disburden'd of her load,  
And swells unutterably full  
Of glory and of God."



Yet, such knowledge is his. The Holy Spirit has removed every doubt, and has *assured* him of his present acceptance. It has given him a glorious *seal* by which he knows he is the Lord's. Says the Apostle, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom, also, after that ye believed, ye were *sealed* with that Holy Spirit of promise." Now he that stablisheth us with you in Christ, and hath anointed us, is God; who hath also *sealed* us, and given us the earnest of the Spirit in our hearts." God has no child who is not a partaker of the Holy Ghost; and he who has this Spirit, has God's *seal* that he belongs to the heavenly family.—*Dr. A. Clarke.* Connected with his being sealed, is an "*earnest* of the Spirit." "Who also hath given unto us the *earnest* of the Spirit." "That Holy Spirit of promise which is the *earnest* of our inheritance." "*Seal* and *earnest*," says Cruden, "though they both imply assurance, yet they differ thus: Sealing especially refers to the *understanding*; earnest to the *affections*. Though the seal assures us, yet it is not a part of the inheritance. But the earnest so assures us, that it gives part of the inheritance. It works that joy in the heart which is a foretaste of heaven, and which the saints are filled with there." Having been thus assured of his adoption, he can say with St. Paul, "For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Glorious knowledge!

We would not intimate that the testimony of the Spirit is always equally clear: this, every believer knows is not the fact. "When first the soul emerges out of the darkness of 'the horrible pit;'—when, after a long night of sorrow, and fear, and almost despair, it receives through the spirit of adoption, the happy assurance of God's forgiving love,—the evidence is usually so bright and clear as to be without a cloud. If it be suddenly imparted, (as is not unfrequently the case,) it is the more joyous, and approaches the nearer to a feeling of ecstasy. For, to experience such a transition cannot but be associated with the liveliest emotions. These sensations of rapture, however, must be expected to decline in their intensity; for nothing that lifts up humanity so much above itself can ordinarily be permanent. Yet, so long as the believer walks with God in a calm and untroubled course of duty, he retains the joyous sense of his acceptance undiminished as to any of its essential qualities."

It is not, however, to be inferred that the evidence is uniform, as to the degrees of its clearness. One man may possess a more joyous and permanent testimony of his acceptance than his Christian brother, whose piety, at the same time, may be equally undoubted as his own. There is often something in the character of the individual mind, and still more in the circumstances connected with the mode in which the believer first obtained, and still retains, his piety, which has great influence here. There may be in the experience of the same individual very considerable diversity; as all experience shows. There may be times of brighter, and of less clear, manifestations of the love of God; all which variations are, doubtless, regulated by benevolent laws, which are only in a very imperfect degree revealed to us. In certain cases, that bright unclouded light which, we have said, breaks often suddenly upon the mind of the anxious penitent, and, for a time, banishes every doubt and fear, may suffer a very painful

obscuration. There may be reasons, partially known and partially concealed, why it diminishes in its clearness, declining gradually till, like the last ray of twilight when the dying day expires, it totally disappears. On the other hand, where the communication of the Holy Spirit's witness is gradual and imperceptible, (a case not altogether unknown, though of rare occurrence,) the first faint ray of the morning twilight may illustrate the earliest commencement of the inward testimony; and the gradual increase of light, still advancing till it arrives at the meridian hour of perfect illumination, may represent the progress of the soul toward the full assurance of faith."—*Wallon on the "Witness of the Spirit."*

In addition to the witness of the Spirit of God to his Sonship, he has the witness of his own spirit. "The Spirit itself beareth witness *with our spirit.*" The Spirit having communicated to the individual the fact of his adoption, it now continues to testify to his acceptance jointly with his own spirit. "*With our spirit.*" The fruits of the Spirit, which follow the direct testimony of the Spirit, of which we have been speaking, bear also the delightful testimony of his adoption. "They constitute in themselves, a joint and concurrent testimony; which, with some propriety, has been called the testimony of our own spirit,—as the Scriptures appear to recognize the testimony of our own conscience as having some part in giving an assurance toward God." "The fruit of the Spirit," says the Apostle, "is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance." These fruits are "confirming tokens of his Sonship. All the long-suffering, gentleness, goodness,—all the fidelity, meekness and temperance,—whatsoever things are true, honest, just, pure, lovely, and of good report,—all the patience, brotherly-kindness, charity,—all the courage, victory over temptation, and resignation to our heavenly Father's will, which the word of God describes as being found in those who belong to him,—all these graces will bring their testimony, that he has been taken out of the family of the world, and translated into the family of God."

Neither is the testimony of his own spirit always equally clear and satisfactory, especially in time of trial. Says Mr. Wesley, "However this fruit may be clouded for a while, during the time of strong temptation, so that it does not appear to the tempted person, while Satan is sifting him as wheat; yet the substantial part of it remains, even under the thickest cloud. It is true, joy in the Holy Ghost may be withdrawn, during the hour of trial; yea, the soul may be "exceeding sorrowful," while the "hour of darkness" continues; but even this is generally restored with increase, till we rejoice "with joy unspeakable and full of glory."

He feels a sweet consciousness of the existence of these fruits to a greater or less extent as marks of his Son, and in that consciousness he experiences an unspeakable delight. "But how does it appear," says the writer just quoted, "that we have these marks? Observe, that the meaning of the question is, how does it appear to *ourselves*, not to *others*. I would ask him that proposes the question, How does it appear to you, that you are alive, and that you are now in ease, and not in pain? Are you not immediately conscious of it? By the same immediate consciousness, you will know if your soul is alive to God.



You cannot but perceive if you love, rejoice and delight in God;—if you love your neighbor as yourself; if you are kindly affectioned to all mankind, and full of gentleness and long-suffering. And with regard to the outward mark of the children of God, which is, according to St. John, the keeping his commandments, you undoubtedly know in your own breast, if, by the grace of God, it belongs to you."

"I SING OF CALVARY."

BY MRS. SOUTHEY.

Down from the willow bough  
My slumbering harp I'll take,  
And bid its silent strings  
To heavenly themes awake:  
Peaceful let its breathings be,  
Soft and soothing harmony.

Love, LOVE DIVINE, I sing:  
Oh for a seraph's lyre,  
Bathed in Siloa's stream,  
And touched with living fire:  
Lofty, pure, the strain should be,  
When I sing of Calvary.

Love, *Love*, on earth appears,  
The wretched throng his way;  
He beareth all their griefs,  
And wipes their tears away:  
Soft and sweet the strain should be,  
Savior, when I sing of Thee.

He saw me as He passed,  
In hopeless sorrow lie,  
Condemned and doomed to death,  
And no salvation nigh:—  
Long and loud the strain should be,  
When I sing his love to me.

"I die for thee," He said—  
Behold the Cross arise!  
And lo! He bows his head—  
He bows His head, and dies!  
Soft, my harp, thy breathings be,  
Let me weep on Calvary.

*He lives! again He lives!*  
 I hear the voice of love—  
 He comes to soothe my fears,  
 And draw my soul above:—  
 Joyful now the strain should be,  
 When I sing of Calvary.

For the Guide to Holiness.

## A PILGRIM'S PROGRESS.

"Come all ye that fear the Lord and I will tell you what he hath done for my soul." "He hath taken my feet from the horrible pit and placed them upon the Rock of Ages:—he hath put a new song in my mouth—even praise unto my God."

### ENTERING UPON THE NEW YEAR.

*Jan. 1, 1845.*—Entered the New Year with tranquillity of mind and joy of heart. Past mercies demand my ardent gratitude, and constant thanksgiving to God for present blessings should be given, while continued favor shall inspire both my faith and obedience. My days are still prolonged, my life preserved, and by the kind hand of God I have been led safely on through another various year. Lord, I own thy innumerable blessings that have crowned my life. Perpetually may praise, like holy incense, ascend to thee! Thou art worthy of our unbounded love and thanksgiving.

"My lips and life shall gladly show  
 The wonder of thy love,  
 While on in Jesus' steps I go  
 To seek thy face above."

I feel not anxious for the future, nor in the least troubled about what may hereafter befall my pathway, assured if I live devoted, I shall live happy. Have not yet asked grace for this year, but for this day—for this present hour. I may never see the end of the year nor need grace as a probationer half that period; wherefore should we pray for what *we* may never require? Lord, teach us to pray aright as thou didst thy disciples. "Give us *this day* our daily bread." Present need demands present grace—future want, if it arrive, must be aided like the passing hour with constant supplies. Feel settled and fixed to serve the living God, and to live soberly, righteously and godly in the present world, fully assured of the blessed life to come.



## SEEKING FOR FULL REDEMPTION.

*Jan. 7.*—Have for some days been particularly drawn out in seeking and desiring and praying for the evidence of sanctifying grace. Looking outwardly and inwardly, contrasting my present state with my past experience I am compelled to say I have grown in grace and in the knowledge of saving truth.

O would he more of heaven bestow,  
And let the vessels break,  
And let our ransomed spirits go  
To grasp the God we seek

All that I am is of infinite grace in Christ Jesus. To know Christ is to love and obey him; to *obey* him is to *enjoy* him. Through Him we are saved from sin and ultimately saved in heaven. "In him we have abundant redemption, even the forgiveness of all our sins." To God be all the glory.

## HALTINGS ON THE BORDERS OF CANAAN.

*Jan. 10.* I feel that I delay in my heavenly journey. I do not progress so rapidly in the divine life as it is the Christian's high privilege. I am desirous of leaving the first principles of the doctrine of Christ behind: I wish, in the strength of Christ, to go on to perfection. O could I serve the Lord "with a perfect heart and a willing mind!" How long, O how long shall I yet delay! How long shall I linger yet around the borders of the promised Canaan and not enter its rest? Lo, these many years have I been wandering in the wide wilderness! I have not deigned to follow my heavenly Guide through all events and amid every forbidding difficulty that lay in the way. Why should I not *now* enter upon the highway of holiness and at once go up and possess the goodly land?

"What is it keeps me back  
From which I cannot part?  
Which will not let the Savior take  
Full possession of my heart?"

## CONSECRATION.

*Jan. 14.* Why should I not be wholly given up to God? Is it not the will of God, even my sanctification? Can he not accomplish the great work if I be but willing in this the day of his power? Is he not "able to save unto the uttermost? Can he not

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"redeem from *all* iniquity?" Can he not "cleanse from all unrighteousness?" I fully believe he is both able and willing to save—to save with free and full salvation. I only wait the perfect power of grace to feel—to see the works of sin subdued—to taste the omnipotency of love—to know the Godhead reconciled, and to have a pledge of liberty that all my sins are forgiven. But wherefore should I *wait*? Have I given up all to follow Christ? My little all I freely surrender up. Myself I cannot save—myself I cannot keep; take me, gracious Redeemer, and seal me ever thine! Make my heart "a habitation of God through the Spirit,"—cleanse me "from all unrighteousness,"—save me till I sin no more. Empty me of sin and fill me with *love*—love that casteth out all fear—perfect love. Take my heart and seal it to all but thee—seal it forever thine.

"My residue of days or hours,  
Thine, wholly thine, shall be;  
And all my consecrated powers  
A sacrifice to thee."

#### PANTINGS AFTER HOLINESS.

*Jan. 20.* I long to be fully free from sin, and alive unto righteousness through the merits of the blessed Redeemer. O when shall I reckon myself "dead indeed unto sin!" When shall "I awake in his likeness?" O that I might prove with all saints the height and depth of love divine! "Come, Jesus, and come quickly," and save me "unto the uttermost." Speak the second time, "Be clean,"—speak and say, "Peace, be still;" then shall my soul enjoy heavenly calm; and then will I delight in the sweet rest of the weary and heavy laden. "O that I knew where I might find him!" With strong desire my soul breaks forth in its longings for full salvation. "Create in me a clean heart and renew within me a right spirit."

"O that the perfect grace were given,  
The love diffus'd abroad!  
O that my heart were all a heav'n  
Forever fill'd with God!"

#### SANCTIFICATION.

*Sabbath Morning, Jan. 26.*—Attended, as usual, the classroom, where all the members seemed unusually awake to the subject of Christian Holiness. Felt much interested myself for the blessing, and was looking steadily to God in faith and prayer. My

longing soul is all on fire to be dissolved in love. "My flesh crieth out for the living God."

"My heart-strings groan with deep complaint,  
My flesh lies panting, Lord, for thee;  
And every limb and every joint  
Stretches for perfect purity."

#### THE EVIDENCE.

*Afternoon, 4 o'clock.*—The hour had now arrived when my long-wished deliverance was to be achieved. The victory over the dominion of sin must now be won. "Wilt thou be made whole?" "Lord, thou knowest I would love thee." "Be thou clean." "Go in peace and sin no more." The struggle was past—the conflict was ended—the blessed goal at this hour was gained. The long-sought blessing was mine. I now experienced a delightful assurance that my prayers were answered; a sweet comfort and a sacred peace filled and pervaded my soul. It was no extatic joy, no sudden ebullition of animal feeling. It was a sacred awe, a tranquil rest, an ocean of pleasure, "and all the silent heaven of love." Here is a solid comfort, blessed banquetings at my Father's table, holy joy and "love, all love excelling." "O Lord, I will praise thee—I will sing to thy name." For here is

"All fullness of peace, all fullness of joy,  
And spiritual bliss that never shall cloy;  
To us it is given in Jesus to know  
A kingdom of heaven, a heaven below."

"BUT HOW WERE THINE EYES OPENED?"

*Jan. 28.*—I prayed, believed, and then received according to heaven's own faithful promise. I received the witness of the Spirit that I was sanctified simply by believing the work accomplished, though I did not *feel* at the moment of believing that I was perfect in love. It is true I had made the consecration—had prayed—had believed—did still steadfastly believe; (and what more could I do?) yet the answer was not given, nor the witness bestowed, until I was willing to believe the work now fully wrought. When reviewing what God had in time past wrought in me, and the near relation I now sustained to God, I was raised at once in the very atmosphere of mercy, and I approached still nearer the Most High. I apprehended the promises of God clearly, and doubting not of the accomplishment of God's purpose and will in my soul, (for "it his will even our sanctification," and

his purpose to sanctify all that believe,) by faith I laid hold on the proffered blessing, and that moment I received the assurance that the work was done. I was *willing* to believe, and *did* believe with the evidence I *had*. A *peace* and an *assurance* pervaded my soul at that hour, till then to me unknown. I believed it then—I have believed it ever since that I was made perfect in love. I now find I have indeed entered into the rest of faith. I received the evidence of sanctifying grace while reading the personal experience of Br. J. A. Bruner in the Dec. No. of the Guide to Christian Perfection. How long are believers kept out of the kingdom of perfect grace by unbelief! How *easy* to enter in by *faith* and drink and feast with Christ the overflowing fountain of joy and peace. O the *richness* and *fullness* of God's redeeming love! 'Tis love, sovereign, inexhaustless love, that has relieved all my fears, softened and subdued my heart and taught my tongue to sing surprising grace. A new song is now put into my mouth, and my feet, thank heaven, are placed upon the Rock of Ages. And

"Fixed on this ground will I remain,  
Though my heart fail and flesh decay;  
This anchor shall my soul sustain,  
When earth's foundations melt away:  
Mercy's full power I then shall prove,  
Loved with an everlasting love."

Urbana, Ohio, 1847.

I. N. K.

[To be continued.]

For the Guide to Holiness.

Boston, October 7, 1847.

MY DEAR BROTHER KING:—Below is an extract from a letter which I received from a highly valued friend. It breathes so much of the Spirit of Christ, that I should be glad to see it have a place in the "Guide," which she so cordially and truly mentions as "so precious, so valuable," to every seeker after, and participator in, the glorious blessing of *perfect love*. By inserting it you will certainly gratify many who owe very much, under God, to the instruction and knowledge they have derived from a constant and careful *study* of the "Guide."

Yours in Christ,

E. D. H.

DEAR SISTER:—It is one of those beautiful, sunny October days, which you have so often delighted to enjoy in your home! sweet



home! 'mid the green hills and pleasant valleys through which babbled the musical rill, or noiselessly flowed the bright sparkling waters of some river. The forests, too, have put on their robe of many hues, and present to the eye a splendid combination of glowing colors. All nature seems joyous and glowing in the bright sunlight, and makes one feel that

"Our earth is a bright and beautiful place,  
And fair are the sunbeams that brighten its face."

Earth is beautiful—what will Heaven be, where every perception of beauty will find its appropriate object? There we shall not only see JESUS, and feast on his charms, but every power of our natures shall be fully and completely employed—every want met, and our love of the beautiful *forever and fully gratified*.

Not only is all nature joyous and happy, but my poor heart is sweetly resting in JESUS, and deriving from Him rich peace. I went to camp meeting at N —, Sept. 13, and remained until Tuesday. It was held about a mile from the Seminary, in a beautiful oak grove, on an eminence where the ladies of the school assembled one May morning, eight years since, and sung, and listened to prayer from Lucy Thompson, who afterwards became the wife of Jason Lee, and now rests in Oregon. I carried to that meeting a hard, dark heart; I had forsaken the Lord, though He, in great mercy, had not entirely forsaken me. Yet I was destitute of any of the *true peace and true life*, derived from entire consecration to God and implicit trust in Him. I was clinging to the form of godliness, and desiring the power. My Father dealt mercifully with me. Instead of first giving me a fearful view of my heart wanderings, He won me back by His love—and then suffered me to see how vile it was to grieve His blessed, tender, yearning spirit. I have seen the wickedness of departing from God more clearly since my return from camp meeting, than while there. I thank God for this. I want no religion that does not make me hate and deplore sin in myself, the church and the world. I am saved *now*, and have been enabled to rest in CHRIST ever since my return. I do not say I shall never again wander from God. I do not look into the future, nor back upon the past; in the present moment JESUS saves me. I am weaker than helpless infancy, but "in the LORD JEHOVAH is everlasting strength," and he is my soul's portion. He *does* give Himself to me. I do love to abide at the feet of JESUS—often feel that I know nothing, have nothing, am nothing; but I may have JESUS, may belong to Him, and have Him rendered of God unto me "wisdom, righteousness, sanctification and redemption." \* \* \* You know I was somewhat blessed at the quarterly meeting you and I

attended together, and again at L——; think God did fully save me, but I lost it and wickedly wandered from CHRIST. If tears were any atonement, I ought to shed them freely, as I have done, but

“’Tis *all* my hope and *all* my plea,  
For me the Savior died.”

Blessed be GOD, JESUS did die for *me*. I may be saved—I *am* saved. I am so thankful that I have continued to take the “GUIDES” through all my wanderings—and now they are so precious to me. The Bible and our excellent Hymn-book are full of new interest to me, but JESUS is my joy and my song. Suffer me to inquire how it is with you? Are you loving the LORD with *all* your heart? I do hope you will tell me definitely of your experience, when you write, and be particular to tell me how it has been with you *on this point*. God has done great things for you, whereof I am glad—but I do want to know just where you stand. Do you take the *Guide*? O, do take it. It is so precious, so good.

Yours in the love of Jesus,

R. P. M.

For the Guide to Holiness.

## “KEEP THYSELF PURE.”

I TIMOTHY, 5: 22.

The command, “Keep thyself pure,” is applicable to all who have experienced the blessing of justifying grace, and especially is it applicable to those who have been “perfected in love.” This duty the spirit of grace “writes on all truly awakened hearts;” thus the spirit and word most sweetly harmonize. This, then, is a settled point; there is something to be done, viz., to “keep ourselves pure.” It is a personal and constant work. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” In order to become pure, or to keep ourselves pure, it is manifest that

“Wicked self must be denied,  
Passion, envy, lust, and pride.”

Our appetites and passions, though at times they may appear dead, are only dormant, and are easily roused to action through



the power of temptation. The love of self, of ease, of worldly and sensual gratification are ever before us and seeking for indulgence. These avenues to the heart need to have a constant breastwork of grace thrown against them; while this is constantly done, the citadel of the soul is quiet and safe.

Nor is this all that is required; it is only a negative goodness. Something further is implied, yea, commanded, viz., "to *live* soberly, righteously," &c. To live thus, we shall be actively obedient to all the precepts of the gospel, which teaches as much as in us lies to "do good unto all men." Nothing short of this, will be loving our neighbor as ourselves. The divine law encircles our entire being, and throws its claims across our moral, physical and spiritual nature. Hence the inestimable blessing of "perfect love" will not abide in that heart where any of these laws are knowingly violated or disregarded. This is obviously the reason why so many, who once enjoyed the blessing, have fallen again into darkness.

I have often wondered how a person knowing these things, could expect the divine favor while living in the indulgence of worldly fashions and pleasures; being in their dress, their equipage, food, &c., closely allied to all that is earthly and sensual. Such persons cannot "be renewed in the spirit of their minds," while they are thus living. "They that are Christ's, have put on Christ, and consequently should make no provision for the flesh to fulfill the lusts thereof."

"Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart. Blessed are the pure in heart, for they shall see God."

"By their fruits ye shall know them," is a proof which God has given whereby man can judge himself and others. Have I, have you, dear reader, the fruits which emanate from a pure heart?

Do all our actions shew  
That we our Lord and Savior know?

Is it the every-day business of our life to keep ourselves in body, soul and spirit pure before the all-seeing eye of a holy God? Can we "call heaven and earth to witness," as far as our faithfulness to those around us is concerned, that we "are pure from the blood of all men?" These are serious and important questions, but through grace they can and should be answered in the affirmative. If the command, "Keep thyself pure," is obeyed, we shall, like Zachariah and Elizabeth, "walk in all the commandments and ordinances of the Lord, blameless."

B. S.

## POWER OF PERSONAL HOLINESS.

NEVER will the Church meet her solemn responsibilities, until her children, bursting asunder the shackles that bind them, and, rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification, which the voice of Scripture and the exigencies of a dying world, alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted, persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigor of logic and all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand—it is truth embodied ; it is the gospel burning in the hearts, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off ; no bosom wears a mail that can resist the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible ; and clad in immortal panoply, goes on from victory to victory.

Let Zion, through all her departments, but reach this elevated point, and how rapid and triumphant would be her progress ! With what overpowering demonstration would her tidings be attended ! What numerous and overflowing channels would pour into her treasury the requisite means ; and what hosts of her consecrated sons would stand forth, to publish on every shore the mandates of her King. And how richly would the showers of divine influence be shed down, quickening into life the seed which she scatters, filling the desolate places with verdure and joy, and changing this blighted earth into the garden of the Lord.—*Rev. Geo. B. Ide.*

## PRESIDENT EDWARD'S VIEWS OF HOLINESS.

THIS eminent servant of God, in a brief narrative of his religious history, gives his views of holiness, at an early period of his Christian experience, in the following language :

“ I remember the thoughts I used then to have of holiness, and said, sometimes, to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, that there was nothing in it but what was ravishingly lovely ; the highest beauty and amiableness ; a divine beauty ; far purer than any thing here on earth : and that any thing else was like mere defilement, in comparison of it.



“Holiness, as I then wrote down some of my contemplations on it, appeared to me to be a sweet, pleasant, charming, serene, calm nature, which brought an inexpressible purity, brightness, peacefulness, and rapture to the soul. In other words, that made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm, and gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun’s glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrant; standing peacefully and lovingly in the midst of other flowers round about; all, in like manner, opening their bosoms to the sun. There was no part of creature-holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and purity of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God, as in the dust; that I might be nothing, and that God might be ALL; that I might become as a little child.”

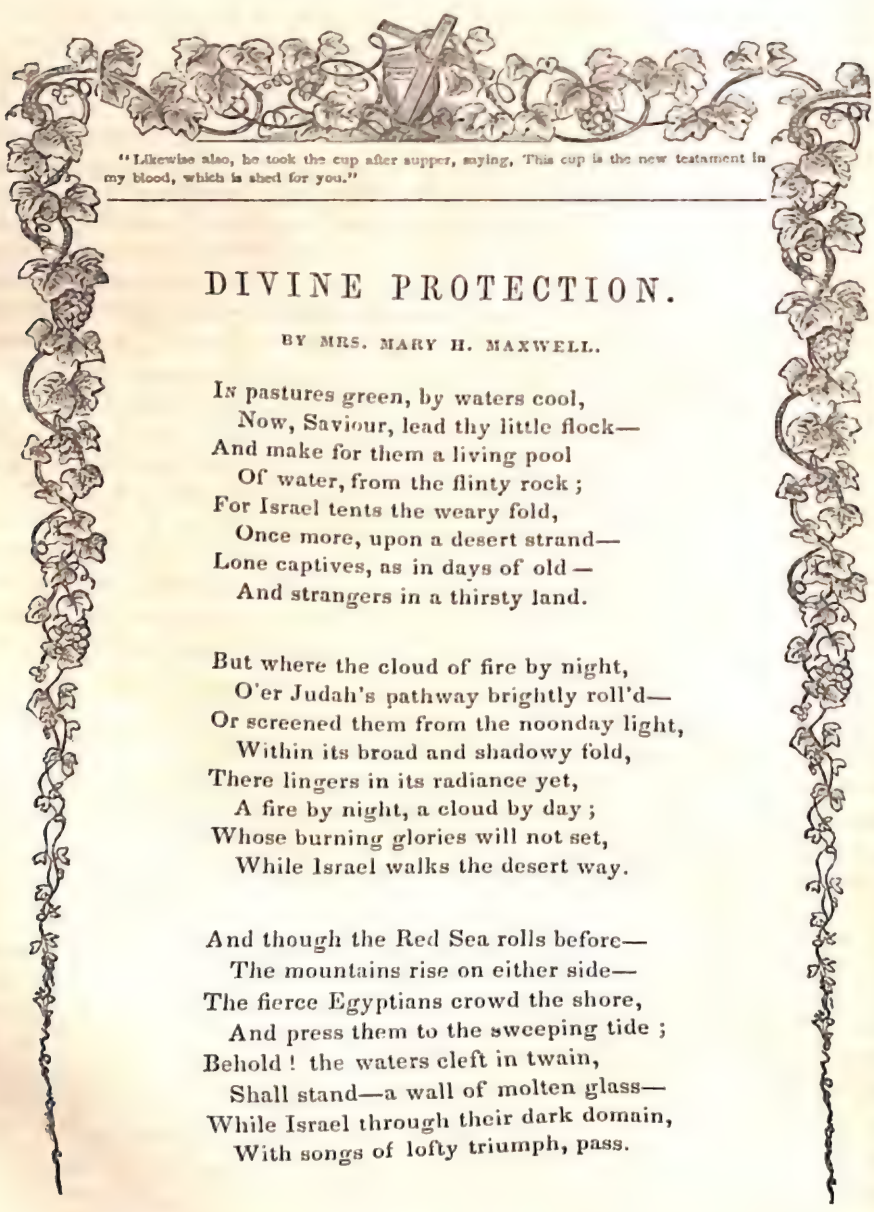
## VIRTUE EMBODIED.

THE eloquent Dr. Blair, when concluding a public discourse, in which he had descanted with his usual ability on the amiableness of virtue, gave utterance to the following apostrophe:—*O virtue, if thou wert embodied, all men would love thee!* His colleague, the Rev. Mr. Walker, ascended the same pulpit in the afternoon of the same Sabbath, and, addressing the congregation, said, “My Reverend brother observed in the morning that if virtue were embodied, all men would love her. Virtue has been embodied; but how was she treated? Did all men love her? No; she was despised and rejected of men; who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves!”

The effect of this fine passage on the audience was very powerful.

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Two things, in particular, are to be guarded against in all the variety of their forms, viz., Creature Love and Self Will; in other words, dependence upon self, and dependence upon our fellow men.



"Likewise also, he took the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

## DIVINE PROTECTION.

BY MRS. MARY H. MAXWELL.

In pastures green, by waters cool,  
Now, Saviour, lead thy little flock—  
And make for them a living pool  
Of water, from the flinty rock ;  
For Israel tents the weary fold,  
Once more, upon a desert strand—  
Lone captives, as in days of old —  
And strangers in a thirsty land.

But where the cloud of fire by night,  
O'er Judah's pathway brightly roll'd—  
Or screened them from the noonday light,  
Within its broad and shadowy fold,  
There lingers in its radiance yet,  
A fire by night, a cloud by day ;  
Whose burning glories will not set,  
While Israel walks the desert way.

And though the Red Sea rolls before—  
The mountains rise on either side—  
The fierce Egyptians crowd the shore,  
And press them to the sweeping tide ;  
Behold ! the waters cleft in twain,  
Shall stand—a wall of molten glass—  
While Israel through their dark domain,  
With songs of lofty triumph, pass.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 3.

### FURTHER REMARKS ON THE LAW OF PROVIDENCE.

THE sanctified soul is led by the Spirit of God. The Holy One himself is in it to guide it by his divine operation. The principle of his guidance does not consist in *impressions*, but *decisions*; in other words, he guides through the decisions of a sanctified judgment.

2. But acts of judgment always imply elements or materials of judgment. There can be no judgment of things without facts, upon which such judgment is based. The judgments of the Holy Spirit are just; but they are founded upon the basis of the *facts of Providence*. When God by his inward voice, which is only another name for sanctified judgments, guides the holy soul, He never does so, He never *can* do so, without annulling his own wisdom, *independently of the events now existing*. This is self-evident. It is from Providences, therefore, from the events actually existing which God has seen fit to order or to permit, that the inward power of the Holy Ghost draws light.

3. Providences, therefore, make the path which we are to tread; God's Spirit, whose decisions are always in harmony with God's word, illuminates it. It is in that path, illuminated by the Holy Spirit, that we are to walk. It is the "way cast up for the ransomed of the Lord



to walk in;"—straight and narrow, and hedged in on the right hand and the left. It is guarded by flaming swords.

4. He, who walks in the path of God's providences, must walk there, as it is sometimes expressed, though not with perfect correctness, *without desire*. That is to say, he walks there, without any desire of *his own*, without any desire separate from the will of God. To walk without desire is to walk rightly, and as God would have us, because there is nothing to turn us from the law and the path of Providence. How can it be otherwise? He, who thus walks, *believes*; and if it were necessary, the "ravens of God would feed him." Knowing that God will take care of him, and that his "bread and water will not fail," he takes no "thought for his life, what he shall eat, or what he shall drink, nor yet for his body, what he shall put on." Without being exempt from thought, his thoughts are under a divine direction; without being exempt from labor, he labors without anxiety. He does his duty; and as he does it in God's way and time, at God's instigation and not his own, he leaves the issues with God. Honor and degradation, joy and sorrow, poverty and riches, are alike, if they come in a providential administration. Satisfied with what God allows, and refusing every thing which he does not allow, "he does not steal," he does not "bear false witness," he does not violate God's day of rest, he does not covet his neighbor's house, he does not "covet his neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his neighbor's."

5. It is not the outward law, which keeps him from these things, that is to say, the law in its threatenings and penalties, so much as the law *written in the heart*. He does not do these things merely because they are forbidden, but because he has no desire to do them, the motive of action, which might lead him to do them, is taken away, because it does not come within the range of God's will, which is the only motive of action that remains. Love to that will has extinguished all desire, which is out of that will. His desires, flowing out of God's desires, necessarily harmonize with all God's purposes and commands. The law within him harmonizes with the law without; so that what others do from fear, he does from love.

6. The doctrine of a law of Providence secures us against many errors. It is, in fact, the law, which secures efficacy and application to every other law. The law of God, for instance, requires us to reprove sin in our neighbor; but unless we are guided, in doing it, by the providential law, we shall be likely to do more evil than good. If we reprove him without regard to time and place, if we take an occasion to do it which will unnecessarily expose him to contempt and to injury

from others while he is made the subject of our own reprehensions, we shall obviously fail of our object.

The law of God requires us to do good, by speaking to impenitent persons on the subject of religion. But this requisition must be carried into effect, in connection with the law of Providence; in accordance with the appropriateness of time, place, the presence or absence of friends, and all other circumstances, which are naturally or necessarily involved.

The law of God requires us to be benevolent; but benevolence, without regard to the adjustments and claims of Providence, is not benevolence but prodigality; in other words, it is unbelieving and unacceptable wastefulness. We are to consult God's will in the *manner* of giving, as much as in the *fact* of giving. His written law requires the fact;—his providential law indicates the manner. A failure in the latter, if it is intentional, vitiates and annuls the obedience of the former.

7. When can we know that we are in harmony with the law of Providence? There are perhaps various ways of ascertaining this; but there is one rule, which the truly holy soul can apply very easily, and without much danger of mistake. One of the most remarkable characteristics of the sanctified soul is *PEACE*;—a rest of spirit founded in faith in God, which partakes of his own sublime and unchangeable tranquillity. The surface of a summer's lake, when not a breath is stirring, is not more quiet, not more tranquilly beautiful. Whenever there is a ripple at the surface, especially when there is any considerable agitation, with the exception of that agitation which is purely instinctive, it is a very sure sign that there is some danger at hand. The spirit feels the pressure of a law, which is in imminent hazard of being violated, and it cannot fail to be troubled. The law, in whatever form it exists, embodies God in it. The holy soul well knows, that it cannot violate the law without injuring God. It cannot injure God without great agitation and injury in itself.

When, therefore, it feels its peace disturbed, let it know that a storm is at hand. A cloud is gathering above it. Then is the time to watch, as well as to pray. Let it hold fast to its centre.

A. K.

It is not in prosperity, when we are surrounded by the comforts and luxuries of this life, that we truly and deeply feel the presence of a God; but in the hour of adversity, when friends and hopes have flown, then can we truly feel our utter helplessness, and pour out our soul in devout and heartfelt prayer to that Friend who never deserts us.



## For the Guide to Holiness.

REV. D. S. KING:—Dear Sir,—Conscious of an inestimable benefit derived from reading several numbers of the "Guide to Holiness," I feel constrained to submit the following, and sincerely hope, that if it should meet the eye of any similarly constituted with myself, they may learn to avoid the snares into which I ran.

If in your judgment it is worthy a place in the "Guide," you may insert it at your discretion.

G. W. PETNAY.

From my earliest recollection I was religiously inclined, but my parents, brothers, sisters and schoolmates, were irreligious, and the combined influence of them all was brought to bear against me. Being then quite young and timid, I felt ashamed to manifest any religious disposition, and to avoid detection, often joined in their mirth and frivolity when my heart was far from it. My life was a continued scene of conviction, not so much for open and wilful crime, as from a disregard of the obligations I felt to be religious. I argued in my mind the efficacy of the great moral principles which I had ever cherished, and which I then hoped should be the main-spring of my actions through life, and yet I felt that I had something more to do, else I should come short of answering the design of my creation.

The duty to be a Christian seemed an imperative one. At times I felt, that if the world belonged to me, and a surrender of it would purchase the favor of God, I could freely make the sacrifice. Just here, the doctrine of election and reprobation seemed to throw insurmountable obstacles in my way, for I felt that no effort of mine could change the unalterable decrees of God.

From this belief, a deep melancholy preyed upon my spirits for six or eight years, until my health was destroyed, constitution impaired, and memory ruined. Thus I lived until sixteen years of age, when I presented myself at the altar of prayer at a Cumberland Presbyterian camp-meeting, immediately after which, the intensity of my feelings gave place to a cold, sickening indifference. I could neither weep nor pray; but as the meeting progressed, my heart began to sink under a sense of loneliness and desertion, from the impression I had, that others may be saved, but there was no hope for me; every feeling save despair seemed to desert me, when I was brought to that point, where the sinner sees but one plan, one way of salvation, and lets go from self and every other hold, and without reserve, at a venture, casts himself alone upon the merits of the Redeemer's blood—when a warm, tender love began to flow into my soul, and the storm and tempest within was hushed, and



all was calm—I ceased praying, though I knew not why, I was yet unsatisfied, and somewhat disappointed. I had looked for some visible sign—some audible voice—an overwhelming manifestation of the power of God. It was too tame, too gentle. “To whom little is forgiven, the same loveth little,” was applied with force, which afforded momentary consolation, but it was soon lost in the mazes of doubt and fear. Being ignorant of the work wrought in me, and having no instructor, I thought it presumption to receive it as genuine, and failed to improve the grace imparted; consequently, I was soon led to believe that it was all excitement. I remained for about nine years in gloom and doubt, occasionally offering myself at the altar for the prayers of the people of God, when opportunity occurred.

Finally I gave all up, and absented myself from the house of God for three or four years, during which time the news of a revival was like an arrow piercing my soul.

In September, 1842, a revival commenced in this city among the Methodists, and had been in progress some three or four days, when I resolved to make another effort for the salvation of my soul. I went to work deliberately; and if I perished, I resolved to die at the cross. I retired to bed much comforted from this resolution, and anticipating, with no small degree of pleasure the next day, when I should attend the meeting. With my mind filled with these reflections, I fell asleep, and was aroused in a short time by the braying of an ass. So changed was I, that I thought it was the sweetest music I ever heard. “Bless God!” I exclaimed, not knowing why I said it. I was happy, too happy to sleep; yet it never occurred to me that this was the work of God, but I was much encouraged to go on. I went to church the next evening with a trembling heart, but firm purpose of soul, to surrender all to God, to do with me as he saw fit. Before service, I joined the society as a seeker. I now felt that I was loose from the world, all restraint cut off, all obstacles removed, and even felt comfortable and happy without any sorrow or deep contrition.

With these feelings, I went to the altar, and as before, a hardness and utter indifference seemed to possess my soul, which were gradually dissipated by grief, and as I thought, a grief that I loved to indulge, with which it appeared that my heart would burst, when a soft and gentle spirit, just the same that I experienced nine years previous, stole upon me—my love increased for several days, until it became so intense, that I left my business and repaired to the office of a minster (where I met with several,) and asked, “What is religion?” One replied, “Love.” My eyes were opened. I exclaimed, “then I know I have it.”

I was lost in wonder, that I had been so long reaching beyond this simplicity of feeling, for a great mystery. Its very simplicity blinded me. I now see that religion has always been a principle, rather than feeling with me, nor have I ever enjoyed the ecstasies of feeling until the "Guide to Holiness" was put into my hand, the reading of which has been wonderfully blessed to my soul. I have had brighter and more exalted views of the character and attributes of God, than ever before, and my heart goes out in longing aspirations after holiness and purity of heart, which blessing I feel resolved to have through grace, by faith in the merit and efficacy of the blood of my redeemer.

*Nashville, Tenn.*

G. W. P.

For the Guide to Holiness.

## ENOCH.

THERE is much of interest in the character of Enoch. How deeply pious! He walked with God three hundred years, pleased God, and was translated that he should not see death. Though interested in this, I have been still more interested in the circumstances under which this piety was developed. We have, it is true, but little knowledge of his age, but we know that in the days of his son, "All flesh had corrupted his way upon the earth,"—Gen. 6 : 12; so corrupted it, that "It repented God that he had made man on the earth, and it grieved him to his heart,"—verse 6. And he determined "To destroy all flesh, wherein is the breath of life, from under heaven,"—verse 17. Judging from what is elsewhere revealed of the character and government of God, we are bound to believe that this corruption was of some standing. God is long-suffering. There is too much evidence that the same wickedness, and in nearly the same degree, prevailed in the times of Enoch. Yet he "walked with God."

How few were his religious companions! Who they were we cannot, from the brevity of the history, positively assert. Perhaps among the number was a descendant of Cain, who was doubtless, a contemporary with Enoch—Methushael. Gen. 4 : 18. For his name signifies, "Man of God;" and we know that proper names, at this period, were all, or nearly all, significant. Another may have been Mahalaleel, (Gen. 5 : 12,) as his name means, "Praise of God." To these we may perhaps add Jared the father of Enoch, as the name of the son signifies dedicated, consecrated, initiated. Hence the Jews and Arabians feign



that he was the father of learning, as if he were initiated into the sciences! How much more probable that his consecration was by pious parents to the service of God, and that his deep piety arose from early religious training? A fourth companion might have been Adam, with whom Enoch lived three hundred years. Whether these dwelt in the same region of country we cannot say. Others, there doubtless were, whose names are written in heaven though not recorded on earth, who are referred to in the sixth of Gen. as "The sons of God." \* But how few! He stood almost alone! Yet he walked with God.

How small the amount of religious knowledge in his days! True he was not ignorant of the doctrine of a future judgment, (Jude, 14: 15,) and from his long converse with Adam, he doubtless received much knowledge of the true God and his religion from him. Yet how little to what we enjoy! Yet he walked with God!

How very few must have been his religious privileges in such an age! Some have indeed thought that at the birth of Enos, 387 years before the birth of Enoch, there were public prayer-meetings. And not without reason. "Then began men to call upon the name of the Lord," (Gen. 4: 26,) an expression constantly used for the worship of God, especially the worship of God by prayer. Does it mean that the children of God had then, after nearly 300 years, just begun to learn to pray? Who can believe it? Publicly perhaps they had. But that such meetings, if they had an existence, continued in the time of Enoch, we have no proof. Had they, we should in all probability never have heard of the flood. Yet social meetings, or no social meetings, Enoch walked with God 800 years, regardless of the prevailing wickedness, unmindful of the backslidings of others, unmoved by the scorings of those that were at ease, and with the contempt of the proud.

Here is a lesson for us in the times of spiritual dearth. We may see many of the church to which we belong forgetting their vows, sinners scoffing at offered mercies, and even the watchmen of Zion slumbering on the walls. But still we cannot be placed in circumstances as unfavorable to religious progress as were those of Enoch. In no place in the land shall we find so little light, so few pious companions, so few religious meetings, as he had. Yet the grace of God was sufficient for him, and so will it be for us. Enoch became eminently pious, and with our superior religious privileges, we may, if we have but his fixed determination to walk with God, become still more eminent. *The degree of our religious enjoyment need not depend upon external circumstances.*

And how rich the reward that Enoch obtained! "He was transla-

\* Gesenius, strangely enough, refers this expression in Gen. 6: 2, 4, to angels: as if angels ever formed marriage connections with the daughters of men.

ted that he should not see death." The fact, however, that he did not die, we suppose to be but one circumstance, and that a comparatively small one, in his reward. Very many are the cases where we have every reason to believe that the mere act of dying is by no means a painful one. If in this only, Enoch was superior to others that he did not suffer the little that they are called to suffer at the hour of death, his reward was small indeed. Doubtless this constituted the greater part of his blessedness, that his body was changed at his translation, and taken to heaven, as will be the bodies of those saints who remain on earth at the coming of Christ. His reward, therefore, was not that of a moment, but one which has continued from the hour of his translation to the present time. As a complete man is happier than an incomplete, so has Enoch been for thousands of years happier than those saints, in other respects his equals; whose bodies still sleep in the dust of the earth. They have been able to serve and enjoy God only with their souls; he, as the glorified after the resurrection, with soul and body.

Why this superiority of Enoch, over some other of the children of God? Was he more devoted than many others? Search the record. What great acts of piety are ascribed to him? We will not say that he performed none! It may be he did, but from the brevity of the history of those times they were not recorded. Yet, if Moses could stop to register an obscure fragment of ancient poesy, (Gen. 4 : 23,) is it not probable that he would have stopped to register the wonderful deeds of a renowned saint, had there been any such wonderful deeds? For the times in which he lived, Enoch was without doubt, a monument of grace. Yet it is probable that there may now be, from the greater aid granted under the gospel, not a few who are far more holy than he: so that a fuller delineation of his piety, might have lowered, rather than raised the standard of devotion for these latter days. So far as we can see, it was because he walked with God when the great body of his contemporaries were walking after their own lusts, that he was so signally rewarded. And in this there is a strong resemblance between Enoch and Elijah. And it should be no small encouragement for us to seek for all the mind of Christ, though others may forget their vows, that the same degree of grace obtained under such untoward circumstances will receive a more abundant reward in heaven. So shall we be among those who, having come up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb, shall on this very account be above others before the throne of God, serving him day and night.

T. H. MUDGE.

*Grafton, Oct. 1847.*



From the Oberlin Evangelist.

## THE LOVE OF CHRIST—RICHNESS OF HIS WORD AND GRACE.

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor., 8:9

Perhaps it has been well observed by some one, that the Bible is like a vast window opened between heaven and earth; through which light and love may be communicated to the fallen race of Adam. And that each sentence is a lattice or glass through which we may discover utterable or unutterable wonders of the grace of our Lord Jesus Christ. Oh, how wonderful that people who have drunk at these fountains of life should neglect to give the gospel to the heathen; esteeming it of little consequence whether the great body of mankind possess its treasures of light and life or not. Let us, then, as briefly as possible, attempt to dot a few of the lines of instruction, or consolation, each of which might be profitably enlarged to a volume, which may be drawn from the passage above; its connection, and the matters of history of which it is the sum.

1. That all mankind are, by nature, poor, lost, ruined, helpless children of wrath, dead in trespasses and sins; or so infinitely rich and glorious and wise a being would not have become poor, that we through His poverty might be rich.

2. That God is a being of the most adorable justice and mercy; or He would not have so loved the world as to give his only begotten Son to redeem us from the curse of a broken law.

3. That all who possess the appropriating faith of our Lord Jesus Christ are rich; or rather, are become rich. Rich in faith: able also, by the grace of our Lord Jesus Christ, to be making many rich. Just look to the man in whose possession Jesus Christ has put all heaven? What does he want of earth? Only to serve his benefactor in it. He walks, every day, and talks with the King of kings, and sleeps in His bosom, when weary. What does he want of the praises of men? The pleasure of going about doing good, in the company of the Friend of sinners, is more to the Christian than meat, or drink, or any, or all the toys, or luxuries of the flesh. Yes. Rich indeed! Worth more than a million, (although like Peter, silver and gold have I none,) because he will not sell his right in the promises of the bible for any sum. Again, He cannot be bought to lie for another million, or steal, or

kill, or deny Christ, for any, or all the world. If he falls into any sore trial or affliction he feels, "Jesus Christ will save me out of all this, just as soon as it is best." And the sting of death itself is taken away, and he, (or she,) is prepared either for life or departure.

4. All to whom the gospel may be sent, may know, or experience, the grace of our Lord Jesus Christ. The Corinthians were men of like passions as we are, and as the heathen are, and they experienced the salvation.

5. That the salvation of men is a work so important and profitable, that it is our highest wisdom to engage in it with all our available resources, and that without delay. If it were not so, our Lord Jesus Christ would never have become poor, or paid Himself all out, so to speak, in it. We need not fear loss here, as our Leader is the embodiment of eternal wisdom. We see that it is profitable to impart to men the temporal morality and the everlasting salvation of the gospel.

6. That we ought to follow so great and holy an example. The verse is in its connection, almost wholly exemplary. As if he would have said, emulate, ye Corinthians, the grace of our Lord Jesus Christ. If he gave freely of his intrinsic riches, give you freely of that which you so freely receive. So we. If Jesus could leave all the fadeless glory which He had with the father in heaven, and become so unpopular in this world that all the disciples even forsook him; will it not be good for us, also, in the same cause to which the grace of our Lord Jesus Christ has called each of us, to forsake fashionable extravagance, and even deny ourselves many things "for which taste or appetite pleads, and even many comforts and conveniences," not essential to long life in gospel usefulness, in order to save money to send men this gospel? Especially, as Jesus has invited, entreated and commanded us, in various engaging and encouraging forms to become co-partners with Him! And as if to make doubly sure of our attention and consent, has condescended to enforce, as it were, a willing and zealous compliance by stating the self-evident proposition, that none can be his disciples any further than they deny themselves, and take up their cross, and follow Him daily. See Luke 14: 26 — 28, and other like passages.

7. That he ought to rejoice in God, all the time, who has given so great grace unto men. Would it not have been, so to speak, great grace, and sovereign, and unexpected, and undeserved free grace, if He had but simply provided pardon and reconciliation? But He desires to take us to the closest intimacy, and union of interest, not only in heaven but also in this life! He might have been content simply to have given to us; but He has also conferred the power on us of giving to our contemporaries, descendants,



and, by His grace only can we believe it, even to Himself! He might have contented himself, if we may so speak, with talking about saving and enriching us; but He has poured out his soul unto death for us? He might have saved us, as we hope he does multitudes, babes, not having done good or evil. But He is giving us free grace sufficient, if improved, to retrieve the ruins of the fall, and constitute us faithful, trusty, noble, generous co-laborers with Himself! And may He multiply your seed sown, and increase the fruits of your righteousness, and your knowledge of His grace.

D. M. IDE.

From the Northern Christian Advocate.

## CHRISTIAN EXPERIENCE.

DEAR BR. ROUNDS:—If a short account of my own experience, in attaining a deeper work of grace, shall induce any of the dear children of God to seek and obtain full salvation, my only design in writing it will be answered. During the last eighteen months, my mind has been more or less exercised, respecting the necessity of holiness to eminent usefulness in the church, and especially in the great work of the ministry. Within that time, I have consulted several such works upon the subject as were at hand—of which, the “Way of Holiness,” and “Interior Life,” afforded me the clearest light. At times, I had well nigh been able to lay hold upon the blessing, and claim it mine; but in the very moment of success, my faith would fail me; the blessing would appear too great for me, and the arm that was stretched to receive it would fall palsied at my side. Then I would be content, for a time, to return to the perilous path of sinning and repenting, resolving and breaking resolutions, until despair would drive me to a repetition of the above fruitless efforts, terminating as before. At length, the alternative was presented, to claim the blessing, or remain comparatively inefficient in the vineyard of God. But this latter appeared less desirable than to retire wholly from the work; and now I was left to choose between holiness and the threatened consequence of failure in duty—“Wo is unto you, if you preach not the gospel.”

At this point, I was enabled to resolve to seek earnestly, until I obtained a clean heart. I formed this resolution while upon my knees, in a prayer-meeting, and afterward expressed it to my brethren present. I now felt in a measure relieved, and took a degree of pleasure, even in anticipation of the object of my search.

Two weeks were spent in pantings after God, the language of my heart being, "Oh, that I knew where I might find him!" I then left my field of labor, to attend the Rome District camp-meeting, where I fondly hoped to meet my Savior, in all his plenitude of grace and salvation. The meeting commenced, and I, with my brethren, began to pray for a revival of God's work in our own hearts, and its spread among the impenitent. Presently, the prayers of my brethren were answered, in copious effusions of the Spirit upon them, and in the conviction and conversion of sinners; but no blessing came to my soul. Shouts of joy and praise were continually ascending to God, from happy souls, in every part of the encampment, but they caused no glad echo from my sad heart. I was sorely tried with myself, that while new-born babes, with their hearts full of love, would grasp my hand, and exclaim, "Oh bless the Lord," I could only reiterate with my tongue, while my heart pronounced no blessing.

I often repaired to the retirement of the grove, to examine my heart, and re-dedicate myself in secret to God. At these times, the adversary seemed let loose upon me; and the temptations and conflicts had with him there, are known only to the Searcher of hearts. Often, I was literally "halting between two opinions," and (momentous crisis!) emphatically undecided whether to serve God or Baal. But, through divine grace, I was eventually enabled, in each attack, to resist the tempter, and resume my purpose to obtain a clean heart.

At about this stage of my experience, I received a degree of comfort and strength, by embodying my resolution in the following form: "I will endeavor to be, in every respect, a *Bible* Christian." Still, at the close of every thorough examination of my heart, I was compelled to admit that I was far from answering the claims of the Bible upon me; it thundered, "Be holy," while I had no faith that such was my state. Thus far I had kept the true state of my feelings to myself, but could do so no longer. With trembling knees and stammering voice, I arose to tell my brethren what was in my heart, and to request them to pray for me, who had often been heard, during the meeting, to pray for penitent mourners. But the result was far different from what I had anticipated. Instead of being tried with me for being in such a state, and that, too, in such a place, they were ready to sympathize with me, direct me by their counsel, and besiege the throne of grace in my behalf. But all was not fully surrendered, and I, of course, remain unbled. A day passed, the last night of the meeting approached, and I began to feel that the last benediction would be pronounced, and I leave the ground unprofited. I could not bear the thought. The public exercises of the evening com-



menced and closed; and though they were made a blessing to scores of others, who rent the air with a mighty shout, never to be forgotten by those who heard it, I still remained unblessed.

After the congregation in general had retired, several of the brethren and sisters, with myself, repaired to a tent, to spend the night in prayer for entire sanctification. Here I was powerfully tempted to defer the mighty struggle until some future time; but, encouraged by my brethren, I resolved to wrestle, Jacob like, until the break of day, for the blessing of God. I now began to be more in earnest than ever before, and to be more willing to look impartially into the depths of my heart, to discern its true state before God. The sight astonished me. I saw, by the light of the Spirit, that there were idols there. And now, instead of wondering why I had not been blest before, I was led to wonder that I should have expected a blessing upon such a heart. I now began to surrender idol after idol, as one by one they were presented before me, until, I believe, my *whole* heart was surrendered, unconditionally, to God. I had not faith, however, to believe that he had cleansed it, and, strange to tell, reversing the divine order, I was requiring the witness before I would believe. My brethren often exhorted me to believe that God did receive me, and did sanctify me; and as often I replied, "I cannot, for I do not feel it." Morning came, and I found that I had been engaged in the struggle for nearly seven hours. I now felt an unusual calmness within, and a consciousness that I was wholly the Lord's, and was firmly resolved, through grace, to live holy forever. But the direct witness of the Spirit had not been given, and I was now enabled to look for it, moment by moment, in his own way.

In this state of mind I left the ground; and while on my way to my circuit, in a moment when I least expected it, the Lord graciously met me, broke my heart into ten thousand pieces, and filled me with glory, and with Himself. So true is it, that "he bringeth the blind by a way that they knew not." I now *knew* that I loved God with all my heart, and so strong was my confidence in him, that I could have gone to the stake to attest the truth of full salvation by faith in Christ. I now saw the cruel and damning nature of unbelief, and felt, keenly, that mine had merited an eternal hell. My principal difficulties in the way of attaining this blessing, were the following:

1. I was expecting and praying for it, before I had really "submitted myself" to the entire disposal of God.
2. I was dictating to God the *manner* in which it should be given, and not waiting to receive it in his own way.
3. When all was surrendered, I did not rest implicitly and

patiently upon the naked promise of God. But the one which caused me more pain to surmount, than all the rest, was to give up *all*, to be now and forever at the disposal of God. And I believe that when the church shall have become willing to do this, she will be "not far" from entire holiness.

E. C. BRUCE.

Lassellville, Oct. 13, 1847.

For the Guide to Holiness.

## THE CHRISTIAN DESCRIBED.

[Continued from page 109.]

He is going "on to perfection." He has been taken from the family of Satan, and "translated" into the family of God, and has obtained a satisfactory evidence of the change. He can now sing with the Spirit and "understanding also," the following expressive lines :

"How happy every child of grace,  
Who *knows* his sins forgiven !  
This earth, he cries, is not my place,  
I seek my place in heaven :  
A country far from mortal sight,  
Yet O ! by faith I see ;  
The land of rest, the saints' delight,  
The heaven prepared for me."

He looks into the gospel which he now ardently loves, and there, as in a mirror, he sees his inestimable privileges as a true believer. He beholds still higher attainments in Christian experience for him, and for those attainments he has a longing, ardent desire. The following lines of the poet he reads, as expressive of the feelings of his heart !

"He wills that I should holy be ;  
That holiness I long to feel ;  
That full divine conformity  
To all my Savior's righteous will."

This, if properly instructed, he discovers, is his blessed privilege. The Bible informs him, that though he has been justified, regenerated, adopted, and received a satisfactory assurance of his sonship, he may be *entirely sanctified* ; or, to use the language of Scripture, he may be sanctified "wholly, spirit, soul and body, and he preserved blameless unto the coming of our Lord Jesus Christ." He



reads too, with great interest, the frequent exhortations in the Scriptures to "be holy;" — to "be perfect;" — that he should "love the Lord his God with all his heart, with all his soul, with all his might, with all his strength, and his neighbor as himself;" and that he "may be able to comprehend with all saints what is the height, and depth, the length and breadth, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." In thus beholding his privilege, he clearly sees that all is not right within; that there are yet the remains of corruption in his heart, which he now begins to abhor, and for the removal of which, he most fervently prays. Above all things he desires to be "cleansed from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God." Hence, he cries out in the language of the Psalmist, in the fulness of his heart, "Create within me a clean heart, O God, and renew a right spirit within me." He exclaims,

"Oh, that my load of sin were gone!  
Oh that I could at last submit!  
At Jesus' feet to lay me down —  
To lay my soul at Jesus' feet.  
Rest for my soul I long to find —  
Savior, if mine indeed thou art,  
Give me thy meek and lowly mind,  
And stamp thine image on my heart."

This confidence in God in seeking for this great blessing is greatly strengthened while he reads such promises as the following: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I will give them a heart to know me that I am the Lord, and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you: a new heart also will I give you, and a new spirit will I put within you: and I will put away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." The New Testament abounds with promises, equally encouraging:

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"Blessed be the Lord God of Israel, for he has raised up a horn of salvation for us, as he spake by the mouth of his holy prophets, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." "Blessed are they that hunger and thirst after righteousness, for they shall be filled. "If thou knewest the gift of God, thou wouldst have asked of him, and he would have given thee living water; and the water that I shall give him, shall be in him a well of water springing up unto everlasting life." Jesus stood up and cried, saying, if any man thirst, let him come to me and drink. He that believeth on me, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because Jesus was not yet glorified."

He also reads that glorious declaration; "And they shall call his name Jesus, for he shall save his people from their sins." Blessed name! — JESUS. How sweet — how precious!

"T is music in the sinner's ears,  
T is life, and health and peace."

Well does the poet say,

"Jesus the name to sinners dear,  
The name to sinners given!  
It scatters all their guilty fear;  
It turns their hell to heaven.  
Jesus the prisoner's fetters breaks,  
And bruises Satan's head;  
Power into strengthless souls it speaks,  
And life into the dead."

"He shall save his people from their sins" — yes, *from all their sins*. "For this purpose," says St. Paul, "was the Son of God manifested in the flesh, that he might destroy the works of the devil." Says St. John, "The blood of Jesus Christ his Son cleanseth from all sin;" and that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

He is now enabled by faith to receive the Lamb of God, as the all-sufficient Savior — as being able to take "away the sin of the world." His doubts and discouragements are removed. Says Mr. Fletcher, "All discouragements vanish when he considers, 1st. That this great salvation is from the Lord, with whom all things are possible. He speaks, and it is done; he commands, and it stands fast. He says, 'I will — be thou clean;' and immediately the leprosy of sin departs; — 'Behold, I make all things new;'

lo! a new creation of light, love, holiness, and happiness arises in the heart, 'where only Christ is heard to speak, where Jesus reigns alone.' 2d. That it is received by faith. He sees the word, the promise, the oath of him who cannot lie; firmly (as well he may) believes the truth thereof; steadfastly, and in full confidence of hope, looks to the *promise-making and promise-fulfilling* God, being fully persuaded that what he has promised, he is both able and willing *now* to perform; and according to his faith it is done unto him. By believing with his whole heart unto righteousness, he sets to his seal that God is true, and God seals him with the Holy Ghost sent down from heaven, thereby stamping his whole image upon his soul." Thus,

"Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, 'It shall be done.'"

We can now sing in truth,—

"O glorious hope of perfect love!  
It lifts me up to things above;  
It bears on eagle's wings;  
It gives my ravish'd soul a taste,  
And makes me for some moments feast  
With Jesus' priests and kings.

Rejoicing now in earnest hope,  
I stand, and from the mountain top  
See all the land below;  
Rivers of milk and honey rise,  
And all the fruits of paradise,  
In endless plenty grow."

## HOPE.

ONCE on a time, from scenes of light,  
An angel winged his airy flight;  
Down to the earth in haste he came,  
And wrote, in lines of living flame,  
These words on every thing he met,  
"Cheer up, be not discouraged yet!"

Then back to heaven with speed he flew,  
And tuned his golden harp anew;  
Whilst the angelic throng came round  
To catch the soul-inspiring sound;  
For Heaven was filled with new delight,  
For HOPE had been to earth that night!



## THOUGHTS FROM FLETCHER.

Love, pure love, is satisfied with the Supreme Good—with God. "Beware then of desiring any thing but him. Now you desire nothing else. Every other desire is driven out: see that none enter in again.—'Keep thyself pure: let your eye *remain* single, and your whole body shall remain full of light.' Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or imagination; no desire of money, of praise or esteem; of happiness in any creature. You may bring these desires back; but ye need not; you may feel them no more. 'O stand fast in the liberty wherewith Christ hath made you free!' Be patterns to all, of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart with regard to pleasure or pain, honour or dishonour, is,

All's alike to me, so I  
In my Lord may live and die!"

Do not so desire to follow Christ to the garden of Gethsemane, as to refuse following him *now* to the carpenter's shop, if Providence *now* call you to it. Do not lose *the present day* by idly looking back at *yesterday*, or foolishly antedating the cares of *to-morrow*: but wisely use every hour; spending it as one who stands on the verge of time, on the border of eternity, and one who has his work cut out by a wise Providence from moment to moment. Never, therefore, neglect using the two talents you have *now*, and doing the duty which is *now* incumbent upon you. Should ye be tempted to it, under the plausible pretence of waiting for a great number of talents: remember that God doubles our talents in the way of duty, and that it is a maxim, advanced by Elisha Coles himself, "Use grace and have [more] grace." Therefore, "to continual watchfulness and prayer, add continual employment," says Mr. Wesley, "for grace flies a vacuum as well as nature; the devil fills whatever God does not fill." "As *by works faith is made perfect*, so the completing or destroying of the work of faith, and enjoying the favor, or suffering the displeasure of God, greatly depend on every single act of obedience." If you forget this, you will hardly do *now* whatsoever your hand findeth to do. Much less will you do it with *all* your might, for God, for eternity.

## THE GUIDE—REVIVAL OF HOLINESS.

WE owe it to the numerous friends of the Guide, who have taken a warm interest in its publication to inform them of the peculiar success now attending its circulation. Our agents from all parts of the country are forwarding to us the names of new subscribers, and in the city of Baltimore alone, nearly a thousand new names have been added to the list. But what is still more encouraging, we hear of the revival of holiness in different sections of our communion. An earnest cry after purity of heart has been awakened in the souls of believers, and perhaps at no period in the history of our churches, were there more clear, evangelical and triumphant exhibitions of the efficacy of Christ's blood to cleanse from all sin.

Nearly all the accounts of grove meetings that have come under our notice, have been marked in this respect; whether a larger or smaller number of conversions have taken place than usual, an uncommon number of believers have fully consecrated themselves to God—their hearts have been cleansed and filled with the Holy Ghost. Holiness has been the prominent topic of discourse on the stand and in the circle of the tents.

Our brethren in the ministry have been baptized with an heavenly zeal to spread scriptural holiness throughout the limits of their several fields of labor; their own hearts have been richly endowed with the inward graces of the Spirit, and from a prudent and lively experience they have preached a full and powerful salvation. This is full of promise to the church, especially as she has, of late, been called to mourn over a decrease in her membership. The presence of the Holy Ghost, in her midst again, is a token of returning favor. The spread of holiness in the church is the herald of approaching and glorious revivals. We are expecting to hear of some of the most extensive and searching works of grace that have ever comforted and strengthened the church.

We cannot but feel cheered in our labors to know that the Guide is considered a valuable instrumentality in this blessed work. Some have feared that the single theme—holiness—would not afford sufficient scope for a distinct periodical—that it must become stale and uninteresting. The experience of eight years has proved the groundlessness of these suspicions. The doctrine has grown upon us. These delightful experiences that we are continually receiving and publishing have an enduring freshness, and are ever eagerly sought after by those who are inquiring the way to obtain inward peace. In the pages of the Guide has appeared the substance of several most interesting works upon holy living, and its pages are still blessed with the communications of polished and sanctified pens. With the late awakening interest on the subject of purity of heart, the demand for the Guide has increased, and we now find a welcome for it in every part of the United States.

Below we append a few of the late communications that we have received. The selections are from our business letters, not formal articles for the press, but the outpourings of Christian love and interest in the work of holiness, break-



ing through the restraints of business details. We do from our hearts thank God and take courage.

LEXINGTON, GEORGIA, Oct. 8th, 1847.

I bought a few weeks ago, your book entitled "*Riches of Grace*," and in that I noticed you publish a paper called a — "*Guide to Holiness*." If you will forward to my address at this place, a number of your paper, I think I can get you several subscribers — my whole soul is absorbed in this higher grace of our pure religion. I want the ministry, church and the world, to embrace these high doctrines, and I know of nothing better than line upon line, paper upon paper, and book upon book, to produce this result. May God bless your efforts to spread "*Scripture holiness*" throughout the country.

Yours in Christ,

J. H. ECHOLS,

COVINGTON, KY., Oct. 29, 1847.

I rejoice to say that an increasing interest in the subject of holiness, is obtaining in these cities, (Cin. and Covington.) Like leaven it is silently, but constantly progressing. And one pleasing fact is, that it is not confined to our church. Amid the indifference and formality of too many professors of the various denominations, there are a faithful few, who are seeking an entire consecration to God.

A few days since I enjoyed a most profitable interview with an Editor, of a sister church, who is groaning after victory over all sin, and resolved that when he shall have been brought into the true liberty he will make the subject a topic in his periodical.

Last Monday night at a friends house in Cincinnati, I saw a sister claim full redemption. Truly the glory of God was in our midst. Several weeks before, another sister had received the witness in the same house.

A meeting for the promotion of holiness is held by sisters, principally of the Pres. Church, every week at Prof. T. B. Mason's. I attended on yesterday, and heard a sister of the Congregational Church, give a most refreshing account of her entire consecration to God the preceding week, and of the deep peace and communion she had enjoyed ever since.

Are not these encouraging signs? At the preacher's meeting for Cincinnati, it was resolved to request the entire membership of the city, as far as possible, to retire at 9 o'clock, P. M., and in secret to plead with our prayer-hearing Jesus, for a mighty outpouring of his Spirit.

Respectfully,

J. A. BRUNER.

ULSTER, Pa., Nov. 2, 1847.

I have read the 'Guide' with much profit, and have reason to thank God that such a work is in circulation. May the Lord bless its conductors and readers too.

Yours,

LEVI NOBLE.

URBANA, O., Aug. 24, 1847.

ESTEEMED BROTHER,

Since I last communicated with you I have been much indisposed. Incapacitated most of the time to act in any wise as agent for the Guide. I had almost feared at one time that my days of travelling were numbered. My affliction is rather of a peculiar kind. It unfits me for all efficient business — especially travelling. My ailment is a spinal affliction. I am unable to travel either in buggy, or stage, or horseback. I can foot it better, but even this is very difficult. I know not what the future may reveal. My cause, my life, my all, is in the hands of a beneficent Friend. If longer and better days are for me, I shall be thankful and glad; if not, I shall be resigned and happy. I am the Lord's, and He is mine. I have chosen Him as my portion forever. What need I want besides. Living or dying I know I am His. Glorious assurance! O, how it lifts my fainting spirits up! how it props this frail tabernacle! how it animates and fills my soul! There is but a step between me and death, and not a step scarcely between me and heaven. Death will be but passing from glory to glory. O how brightly the visions of immortality open up before my enraptured vision! Hail, eternal day! "O, had I the wings of a dove I would fly away and be at rest!" "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" Death hath lost all its fear — all its sting. It is but the opening of the emerald gates to life's sweet paradise. Hail death, thou blessed messenger, hail! Hail, heaven, with all its eternal joys! We soon shall join "the harpers, harping upon their harps," and sing forever "unto Him who hath loved us and given himself for us."

"O for a breeze of heavenly day,  
To waft my happy soul away  
To seats prepared above!"

We soon shall see Jesus as he is; hail the sanctified and saved of the Lord; pluck the ambrosial fruits of life's fair tree, and drink from the rivers of his pleasure forever. Glory to God the Most High! Hallelujah!

Yours in Christian love,

I. N. K.



## EXPERIENCE OF A SANCTIFIED SOUL.

EVERY state of grace has its own particular experience, accompanied with fruits and evidences peculiar to itself. Is a person living in a cold, indifferent state, his inward experience will be equally cold and indifferent. Is the heart only partially devoted to God halting between Christ and Belial, seeking honor both from God and the world? Such a heart can know nothing of those pure, constant streams of bliss which flow to the truly consecrated soul. Did the great mass of professors but realize the deep, abiding peace, the heavenly communion and fulness of bliss they lose by their unbelief and unwillingness to consecrate themselves wholly to God, it seems to us that even for their own sakes, they would seek without delay the fulness of the gospel so freely offered in Christ. As the child in religion, such an one as has experienced the pardon of sin, possesses comforts indiscribable, which cannot be discerned by the man who has never been delivered from the bondage of sin, so advanced Christians, the truly and wholly sanctified, possess a depth of experience known only to themselves. They have meat to eat that the generality of Christians know not of. The difference between their former experience, even since their conversion, and present state, is fully as great as that between their unrenewed state and their first experience in a justified state. Their happiness may not seem so great to others; it may be and generally is accompanied with less outward manifestations than when in their first love; but their happiness is more exclusively *inward* — they have, as it were, gone beyond the second veil, have entered the Holy of Holies, where, more retired alike from the world and “the worldly part of the church,” their communion with the Lord is more intimate and sacred than ever before. Although earth may have no charms for such, everything of an outward nature may seem to be against them, yet they are contented and happy in the presence of the King of kings.

As illustrative of the increased blessedness of the entirely sanctified, we will conclude this article with an extract from a private letter with which we have been favored, from one who has been living in the enjoyment of this glorious fulness for several months. The letter was written from a sister to a brother in this place. Its sentiments are the natural expressions of an overflowing heart.

“Nothing particular since you left. The state of religion about the same. How strange that professors will live so careless, so indifferent and sinful, when having all the means in their reach of enjoying the fulness presented in the gospel!

"I will now turn the scale, and give the sentiments of my own heart. This morning arose with the divine presence, and a great weight of love resting upon me. The Lord is still the portion of my heart; my all in all. O, how blessed to have an indwelling Christ! I enjoy that peace, comfort and delight, which flows from humbly believing in Christ! I have constant communion with God. The sacrifice is still upon the altar. God still accepts it. For four months past how great have been my enjoyments! how constant and abiding my peace! O, what a sweet rest to the soul! And yet it is my privilege to progress; for I do not count myself to have attained a state beyond which I cannot fall, or advance, but see more need of watchfulness and prayer, still an increase of all the Christian graces.

"I bless the Lord that I can rejoice in Christ as my full, my complete Savior! He has my whole heart, reigns in my afflictions supremely. Oft have I been led to repeat the language of the poet,

'Blest Jesus, what delicious fare!  
How sweet thy entertainments are!'

I find it good to be wholly the Lord's. How blessed to live in that state in which we can always say, 'Thy will be done; do with me as seemeth thee good.' And yet once I could not say this, even since I embraced religion. But how delightful the change now. I can now see and acknowledge the hand of the Lord in everything that occurs, believing it to be for the best. My peace has become constant and abiding, my faith so strengthened that I can lay with firm hold on all the promises of God.

"I feel from blessed experience that I dwell in God. My march is upward, onward. O, how much grace has done for me! On certain occasions my timidity would not have permitted me to own my Lord, but when now placed in the same circumstances, I feel *bold* in owning my Christ. Should I always feel as I now feel, I could in the presence of the whole world, bear my testimony that the blood of Christ cleanseth from all sin, if required of me. I can say, yea, I *will* say of the Lord, thou art my fortress, my refuge, my high tower, my God in whom I will trust."

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WHILE we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents, which we have neither the wisdom to foresee, nor the power to prevent; and where shall we find relief, if there be no God?

For the Guide to Holiness.

## EXHORTATION TO HOLINESS.

BY A. B.

HASTEN to the *Throne of Grace* ;  
Why another day's delay ?  
See the King in glory sits,  
Urging thee to haste away.

Hasten to the *wounds* of love ;  
Hark ! they call from Calvary ;  
Hasten to the blood divine —  
Balm for every malady.

Hasten to the *arms* of love ;  
See how wide they stretch for thee ;  
Fly into thy Lord's embrace —  
Lose thy last iniquity.

Hasten to the *heart* of love ;  
See it cleft to hallow thee ;  
Go and plunge thy naked soul,  
Now, into that crimson sea.

Go ! and thou art *sanctified* —  
Go ! and thou art "*white as snow*,"  
Go ! and taste the bliss unknown ;  
Go ! he calls thee — haste thee — go !

Go, and all in Him is thine,  
Now, and through eternity ;  
Go, and in his image shine,  
Robed in *Christian sanctity*.

Mass., Nov. 1, 1847.

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AFFLICTIONS.—It is a good sign when the Lord blows off the blossoms of our forward hopes in this life, and lops the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved forever ! — *Rutherford*.







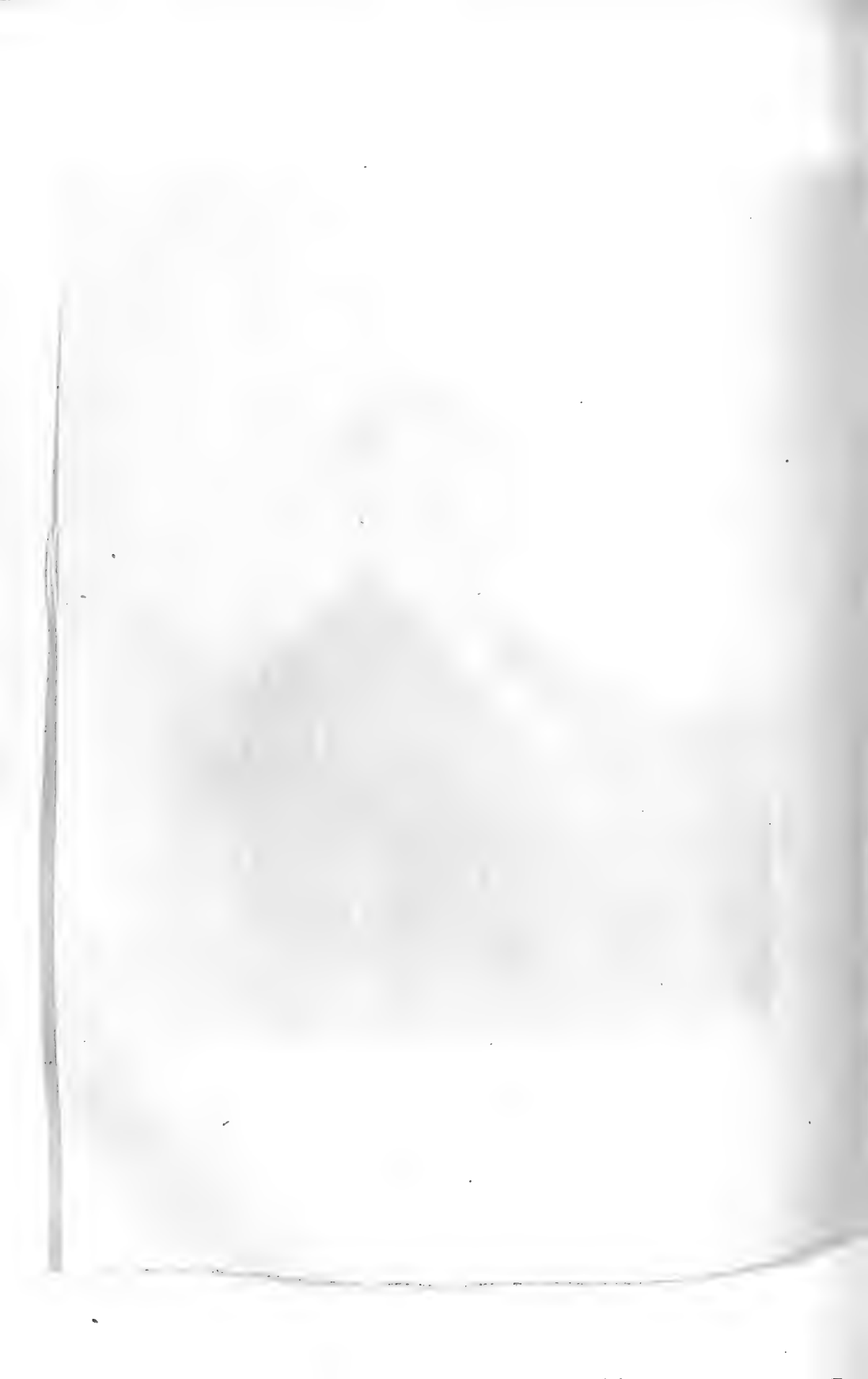
JOHN W. F. 1840



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# GUIDE TO HOLINESS.

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For the Guide to Holiness.

WILLBUR FISK, D. D.

"He was a burning and a shining light." Among the galaxy of brilliant ones in the firmament of the Christian church, Fisk was a star of the first magnitude; a star that radiated light, abundant and pleasant to the eye, and its burning was most refreshing to the soul.

The public life of Dr. Fisk has been so long held in the sweetest remembrance by the great mass of our readers, that it would not seem best to dwell upon it. What made him such a man, we may, however, well consider.

In the cause of education, he was among the foremost. He was president of the Wesleyan University when he put off his armor. Such was his reputation that he had been elected to the presidency of different colleges with the offer of bountiful salaries. He also held other offices for the promotion of education, both honorable to himself and useful to community. And his offices were not with him posts of honor, but of hardship and sacrifice. He never sustained the character of the hireling, but of the true shepherd. As a minister of the gospel, whether on a station, a presiding elder, or as an occasional preacher, he was universally admired and eminently successful. That he was generally esteemed wise and prudent, is evident from the consideration that he was twice elected to the office of a bishop.

But why was his reputation so high? What was the great secret of his success? He was a man of much native talent; he had a liberal education. These undoubtedly laid the foundation of his usefulness. But they did not enable him to accomplish the work which he wrought. He walked with God, and God was with him.

We come now to the main work, which we designed in this brief notice—some account of his Christian experience—for which we shall be indebted to the “Life of Fisk,” by Dr. Holdich; a book, by the way, which our readers might well consider a treasure. Passing over a volume replete with interest, we shall fill a space suitable for our work, with extracts pertaining to his conversion, sanctification, and last days; giving such passages as will manifest his ardent love to God, his tenderness for personal friends, and his intense interest especially for the intellectual and spiritual welfare of the world.

Willbur Fisk had pious parents, whose prayers were answered in his conversion when he was about eleven years of age. He soon became a bright example of youthful piety.

He began early to pray in public, and to speak in class-meetings and at love-feasts, and even to exhort after preaching, which was then generally in a schoolhouse or private dwelling. On these occasions the relation of his Christian feelings was often peculiarly affecting. His zeal, talents, and aptitude in speaking were such as deeply to impress the minds of all with an expectation of subsequent eminence.

But in after years, while pursuing his collegiate course, his piety declined, and his mind was bent on the legal profession. His Master had designed him for another profession, and so had his pious mother. In after years she remarked that while Willbur was aiming at becoming a distinguished statesman, “I was all the time praying that he might be made a minister.” While engaged in the study of law his mind was much exercised as to his spiritual state and in reference to the holy ministry. After having been engaged for a season as a private tutor, in Maryland, he left for his home in Vermont. On his way he was attacked by a violent hemorrhage, and was led to thorough searchings of heart by the interrogations of an unconverted man who felt an interest in the sick stranger. After recovering so far as to be able to travel, he was taken home to Lyndon, where a new scene of things awaited him.

“The place was at that period favored, under the ministry of the Rev. Phineas Peck, of the Methodist Church, with a remarkable outpouring of the Holy Spirit. Young and old, rich and poor, learned and unlearned, were subjects of the work. Several of Mr. Fisk’s per-



sonal friends were among the number; among others, the late Hon. Benjamin F. Deming, and Mr., now the Rev. C. D. Cahoon. The influence that pervaded the community was exceedingly powerful, so that, as was supposed, one fifth of the inhabitants professed justifying faith in Christ. Mr. Fisk had not been long at home before his mind was deeply affected, and all the associations of his early days returned with greatly augmented power. His distress of mind at first was very deep. 'Never,' says the Rev. Mr. Cahoon, 'shall I forget his sorrowful countenance, and the tears he shed while seeking restoration to the favor of Him whose Spirit he had so long grieved. No, never; for the impression is as vivid in my mind almost as it was when I saw the tears flowing down his emaciated cheeks.' "

"In this state of mind, though unknown to many, he continued several days. One Sabbath evening he remained, after public service, at a conference-meeting. It was a time of great interest. After many had risen to speak, to the surprise of all, arose young Mr. Fisk. He commenced in a tremulous voice. He confessed his dereliction from early principles and purposes, and avowed his determination to return to Him 'from whom he had deeply revolted,' and finally announced his belief that God for Christ's sake had blotted out his sins, and again received him into favor. The effect was electric. All felt an interest in him; and to see him, a young gentleman of interesting appearance, engaging manners, finished education, blighted hopes, in delicate health, now professing anew the feelings to which he had long been a stranger, was highly exciting. He spoke himself with intense emotion. Tears and sobs choked his utterance; but every broken sentence vibrated upon the chords of some sympathizing bosom. A sensation pervaded the assembly that scarcely left a dry eye in the house. Tears, sobs, and exclamations of thankful joy were heard in every direction. He was now filled anew 'with peace and joy in believing;' for he had heard the voice that had cried to him in various painful dispensations, 'Return, ye backsliding children, and I will heal your backslidings;' and he had said, 'Behold, we come unto thee, for thou art the Lord our God.' And now the Lord healed his backslidings, and loved him freely.

"As soon as Mr. Fisk had entered into the 'liberty of the sons of God,' he began to exert himself for the good of others. He spent as much of his time as his strength would permit in attending religious meetings and visiting the awakened, and on every side the inquiry was heard, 'What shall I do to be saved?'"



Soon after this we find him struggling under a sense of duty to preach the gospel. We know something of his struggles and the result, by a paper containing his reflections, thrown into the form of a dialogue between himself and his Divine Master, in which his objections to the step are stated and answered. This dialogue he once rehearsed, in the year 1838, as though it related to another person, at a meeting which he attended, of, I believe, the Preacher's Aid Society in the City of Baltimore:

## DIALOGUE.

"*Christ.* Go preach my Gospel.

"*Answer.* But, Lord, I have other engagements.

"*C.* You are not your own; you are bought with a price.

"*A.* But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

"*C.* What have you that you have not received?

"*A.* Lord, I have strong domestic feelings, and I hope one day to have a family and home of my own.

"*C.* He that loveth houses or lands, wife or children more than me, is not worthy of me.

"*A.* Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

"*C.* He that loveth father or mother more than me is not worthy of me.

"*A.* Lord, is there no excuse? May not another answer?

"*C.* The gifts and callings of God are without repentance.

"*A.* At least, let me first stop and bury my father and mother.

"*C.* Let the dead bury their dead.

"*A.* At any rate, I must wait a while, and acquire some property, &c.

"*C.* He that putteth his hand to the plough and looketh back, is not fit for the kingdom of Heaven.

"*A.* Lord, I cannot go.

"*C.* Wo unto you if you preach not the Gospel.

"*A.* But, Lord, wilt thou not pity a poor helpless wretch, who begs for an excuse as one would plead for his life?

"*C.* 'Ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be made rich.'

"Here" (as he related the circumstance in Baltimore) "the dia-

logue ended. The young man covered his face with his hands, and bursting into tears, cried,

“Nay, but I yield, I yield!”

“The bond was signed and sealed, and the youth was consigned over, soul and body, to the Church. The next thing I saw of him, he was threading a pathless forest among the Green Mountains, bordering upon the Canada line, driving his horse before him because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the ragged mountain tops that hung over his path reverberate; and what, sir, do you think it was?

“No foot of land do I possess,  
Nor cottage in this wilderness,  
A poor wayfaring man:  
I lodge a while in tents below,  
Or gladly wander to and fro,  
Till I my Canaan gain.

“Nothing on earth I call my own,  
A stranger to the world unknown,  
I all their goods despise;  
I trample on their whole delight,  
And seek a city out of sight,  
A city in the skies.”

He ranged among the mountains for a short season, and then joined the New England Conference, and was stationed in Charlestown, Mass.

While on this station Mr. Fisk attended a camp-meeting at Wellfleet, on Cape Cod. This meeting was signalized by remarkable displays of Divine power in the awakening of sinners and sanctification of believers. The subject of our narrative had many exercises of mind on the subject of Christian perfection, but was not, when he went to the meeting, under any special concern about it. But while there his attention was strongly interested in it, especially under a sermon by the Rev. Timothy Merritt, on the baptism of the Holy Spirit. “He became deeply sensible of his want of full conformity to the Christian standard: he sought earnestly unto God through the blood of the atoning sacrifice; and in the course of the meeting he obtained that “perfect love” that “casteth out fear.” His religious emotions now acquired a wonderful intensity and elevation. One who was present at the time says, “His language and whole appearance had something in it more than human,

most manifestly indicating that his soul then glowed with ardors of love nearly allied to those of angels. The next morning he preached on growth in grace, when the impression made upon the audience was deep, awful, glorious. His beautiful classic style, vivified with fire from Heaven's own altar, never appeared to better advantage. He poured forth a full soul in 'thoughts that breathe and words that burn.'

Some effects of his late exercises of mind are not unworthy of notice. His views of the Divine Being, and especially of the power, glory, and fulness of Christ, were almost overwhelming. He felt such a horror of sin, and had so great an apprehension of the purity of the Divine law, that he 'almost,' to use his own strong language, 'feared to set his foot on the ground lest he should do wrong.' Familiarity with these views would necessarily abate somewhat the intensity of his feelings. But other effects became permanent. Previously to this he had often doubted, not only his interest in Christ, but the truth of the Christian religion; afterward, never. From this time he has been heard to say that he never laid his head upon his pillow without feeling that, if he never waked in this world, all would be well. Prior to this he was often subject to desponding, gloomy seasons; we heard him say long afterward that he knew no gloomy hours; his mind was always serene and happy. This may have been owing, in part, to that admirable balance of mind which characterized him, and on which our mental enjoyment so greatly depends; but it was matured and confirmed by that equal balance of the moral faculties which the efficient spirit of Christianity produced.

Writing to his sister some time after, he says, 'I have found, my dear sister, much consolation of late in that religion which I profess. God has been pleased to brighten my evidence of acceptance with him. I have been enabled to say, 'I have not a doubt; I feel it so.' I have dedicated myself anew to the Lord and to his ministry. 'Though I love you, my sister, and my dear parents, if possible, better than ever, yet I have felt such a complete devotedness to the work in which I am engaged, that those ties which have hitherto given me pain are loosed. Most willingly do I devote all to God, and rejoice in the service of such a Master. I look back upon my past life, upon my follies and my wanderings, and wonder at the mercy that has spared me, and at that Providence that has protected me. O that I could love this Saviour more and serve him better!'

To the Rev. Phineas Peck he says, in a letter about the same date, 'O! my brother, I could write pages on this subject; but I must forbear. I thank God that I ever saw this day. I love our Church better



than ever. How glad am I that I never left it, and how thankful that they never cast me off when backslidden from the cause! How grateful am I to you for all your fatherly concern and care for my soul. I pray God to reward you in heaven. I want to see you more than ever, and all my Christian friends in Vermont. O, encourage them to go on. Let *holiness of heart* be the motto. My dear brother, will you preach it—in the desk, in the class, and from house to house?"

This deep work of grace he never lost. On the other hand his path shone more and more unto the perfect day. An heavenly unction seemed upon him in all that he did. But, as we must of necessity be brief, as before intimated, we shall pass unnoticed his distinguished labors, and wonder at the grace which supported him in the great emergency.

\* On the last night of the year 1838, Dr. Fisk attended the Watch-night in the Methodist Church in Middletown, and preached the first sermon. His text was taken from the address of the patriarch Jacob to Pharaoh: "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." It was touching to see him upon his elevated seat, for he was obliged to preach in a sitting posture, discoursing of life, death, immortality. Many of his thoughts and illustrations were striking and beautiful. He compared man, in the current of life, to a vessel in a whirlpool, borne round and round by the eddying current, offering feeble resistance, until it reached the vortex and disappeared. There was a remarkable appropriateness in the subject, which would have made it still more effecting had the event which soon followed been foreseen.

His health declined rapidly, so that on the 8th of the ensuing February, a medical consultation was held upon his case. The decision was unfavorable to any prospect of his recovery or of his long continuance. On learning the result, Professor Johnston, who was with him soon after, says "that it surprised him, yet he was perfectly calm, and began to arrange his affairs as though he was preparing for a pleasant journey." Then, after making some disposition of his papers with Professor Smith, his executor, he was assisted to his chair, in order to rest from the fatigue which his exertions had occasioned. Soon after being seated, he remarked in a whisper, for he was too weak to converse aloud, "What are all these things compared with the welfare of an immortal soul!" On being asked how the prospect of death now appeared to him, he immediately replied, "Death has no terrors to me; but I have not that open vision of Heaven I could desire.

\* The account of his last sickness we copy nearly entire from his memoir.

Pray for me, that the prospect before me may brighten. I feel that my life has been a series of imperfections, and there is nothing that I can rest my hopes upon but the merits of Christ." Soon after, he added, "There are a few things I would like to see done before I am taken from this world; but what am I, that I should have a hand in those things?" and, after another pause, he proceeded, "There is the poor University; but I hope you (meaning the professors) will stand by it, and that God will bless it."

The scene, or, rather, succession of scenes which took place after this in his dying chamber, were in the highest degree instructive and elevating. It was almost an uninterrupted exhibition of moral sublimity. Many received lessons of wisdom and piety there which they will never forget. To these a gentleman alluded who was in Paris in 1841, at the re-interment of the bones of Napoleon, who, after describing that gorgeous but heartless pageantry, observes, "As I looked upon the coffin, I could not feel veneration for Napoleon; the halo of true glory shone not around it. The chamber where I saw that good man, the late Dr. Willbur Fisk, calmly and triumphantly meeting his fate, was to me a scene of infinitely higher and more enviable glory." We may be allowed, under such circumstances, to enter some-what fully into the particulars.

To conceive properly of the situation of our sufferer, it ought to be understood, that such was his difficulty of breathing, that he was obliged to keep his chest as nearly as possible in an erect posture. Though it was winter, but little fire could be kept in the room; the door was always partly open, and then he required almost constant fanning to aid his respiration. As he could not lay down more than one hour in twenty-four, the pain and weariness he endured were indescribable. Though his breathing was at all times laborious, he had frequent paroxysms of extreme violence, during which it appeared as though each breath would be his last. At these seasons he could only gasp out a word or a syllable at a time. Much of what we shall record was uttered in that manner.

The reader will be struck with several peculiarities in these observations. He will see at every turn our subject's distinctive characteristics, his prevailing sentiments, feelings, and interests. He will not only observe the hallowing influence and out-beaming radiance of his piety, but his peculiar humility, calmness, patience, consideration. Nothing seemed to be forgotten by him in which he had before felt a concern; especially the interests of religion, education, his family and friends, were all very nigh his heart, and were thought of and cared



for in the midst of his deepest agonies. It was a frequent expression of those around him, "Dr. Fisk is himself to the very last!" Surely those who have had the privilege of being in

"The chamber where the good man met his fate,"

will never lose the salutary lessons there imbibed.

And, first, of his *lowly views of himself and of his own labors*, we have clear and strong testimony. Thus at one time he said,

"When I look back, I wonder at the little I have done. And what is rest to me" (he had just been speaking of rest in Heaven), "that I should indulge anticipations of it, while there are so many unconverted in the world, going down to eternal wo? I see much to be done; but any active mind can do it: and the work of God is in his own hands. He can do without me. What am I, or my father's house, that God should have honored me to share in the ministry of the Gospel? I bless Him that He has made me the humble instrument of doing any thing—the least thing—for Him. It is all of grace. Boasting is excluded. The glory is all his, the shame all mine. I want a score of years more to do any thing like what a man ought to do in the course of his life."

And again: "O, how little have I done! O, the many deficiencies! I feel constrained to ask forgiveness of the Church and of the world." \* \* "I shall be a star of small magnitude, but it is a wonder that I shall get to Heaven at all. It is because love works miracles that such a feeble, sinful worm may be saved by grace. O, the mercy of God, to put such comeliness on such a worm as I! I am an unprofitable servant. How little have I done of what I might have done!"

When one remarked to him that he "knew of no one in whose life there were fewer things to regret," he replied, "I do not feel so at all. I feel full of imperfections and frailties."

Thus, "having no confidence in the flesh," *all his hope of salvation rested on the atonement of the Lamb*. "What a blessed state to be in," he observed, "to be any thing God pleases. The will of God appears unspeakably beautiful to me; but, alas! I fail of fulfilling it in a great many ways. But, for all this, I have thrown myself on the mercy of God in Christ Jesus. O, yes! I feel that my soul is centred in the love of God in Christ Jesus." Thus, again, "If I have been instrumental in a little good, I thank God for it. I am an unprofitable servant. All my hope is in Christ." At another time, apparently at the close of some train of silent thought, he said, "Rights? I have no

rights, but my Saviour has rights ; and he bestows them on me. It is all of grace."

Once only did he experience any peculiar *temptation or mental conflict*. In the early part of his illness, he remarked that "the enemy was thrusting sore" at him, and immediately said to the Rev. Horace Bartlett, "If you have any faith, pray." When the prayer was closed, he expressed his deliverance from the gathering cloud, and from that time nothing seemed to obstruct his view of his Saviour and the better world.

His *faith in the truths of Christianity* never wavered. When asked if he still believed the doctrines which he had preached to others, he replied, with emphasis, "Yes ; they are God's truths, and will bear the light of eternity."

He always entertained *lofty views of the nature and holy privileges of the Christian ministry*. Thus, when the Rev. Messrs. Granger and Tyler, of the Congregational Church, called to see him, "he immediately," says the former, "began to converse about the solemn responsibilities of the ministry," observing, "I hope you will give the trumpet a more certain sound than I have ever done." On Mr. G.'s saying to him, "Our 'Lord had need of him' in the higher employments of Heaven," he replied, "It may be : I have often thought, too, that the occupation in Heaven would be to do God's will and promote his glory. When I surrendered myself to the cause of God, it was a full surrender to do his will, any where and any how, as he would please ; and perhaps I may be employed in some way to advance the cause of redemption on earth."

To the Rev. Mr. Cookson, of the Baptist Church, he said, "I am leaving the walls, but I leave you on them. God bless you, and make you more faithful in sounding the Gospel trumpet than I have been. O, the responsibilities of a minister ! O, may not the blood of souls be found in our skirts !"

Mr. Cookson inquired if he felt the expression of the venerable Wesley, "The best of all is, God is with us." "O yes," he replied, "nature indeed is yielding, but God remains."

He was always remarkably fond of singing, and often requested that some of *his favorite hymns* might be sung. Among these was the one in the Methodist Collection, commencing,

"Jesus, the name high over all ;"

of the last stanzas of which,

"Happy if with my latest breath  
I may but gasp his name,



Preach him to all, and cry in death,  
Behold, behold the Lamb!"

he was particularly fond, requesting that it might be sung more than once. And when, at his request, Dr. Watts's hymn was sung, commencing,

"Lord, in thy temple we appear,"

he repeated the last stanzas distinctly in a whisper, thus:

"Jesus, the vision of thy face  
Hath overpowering charms;  
Scarce shall I feel Death's cold embrace,  
If thou be in my arms.

And while you hear my heartstrings break,  
How sweet my moments roll;  
A mortal paleness on my cheek,  
But glory in my soul."

Sunday, the 10th of February, was a day of uncommon interest and solemnity. There was not the least prospect of his recovery, so that it was not thought necessary to restrain him from conversing; and yet his strength was not so far exhausted as to prevent the free play of his mind and feelings. The scene in his chamber was transcendently elevating. In the morning he asked Mrs. Fisk what day it was. On ascertaining, he observed, "This would be a good day to die." "Perhaps," said Mrs. Fisk, "the Lord will take you to his rest this day." "Then I can worship," was his answer, "with the Sabbath-keeping band in Heaven; but I cannot here." On being told that he always loved the Sabbath, "Yes," he replied; "and though it was a day of toil to me, yet I loved my work. To me the Sabbath has been an emblem of that promised rest. O, that rest is sweet! It is glorious!"

He then beckoned Martha to him, saying, "Let us pray together;" and, throwing an arm round each of them as they knelt before him, he offered up a prayer, gasping it out word by word, which seemed the very language of the spiritual world. It was deep, pathetic, powerful, sublime. Then, as they arose from their knees, he said, "Vain human reasoners often tell us that the soul and the body will go down together to the dust, because the spirit is depressed when the body is; but it is not true. These clogs of earth have often retarded the operations of my mind, and been as so many barriers to its activity. But I now feel a strength of soul and an energy of mind which this body, though afflicted and pained, cannot impair.

"The soul has an energy of its own; and so far from my body pressing my soul down to the dust, I feel as if my soul had almost power to raise the body upward and bear it away; and it will at last, by the power of God, effectually draw it to Heaven, for its attractions are thitherward." Then, turning to Mrs. Fisk, he said, "Think not, when you see this poor feeble body stretched in death, that that is your husband. O no! your husband will have escaped free and liberated from every clog! He will have new-plumed his glad wings, and soared away through the ethereal regions to that celestial city of light and love! What! talk of burying your husband! No, never. Your husband cannot be buried! he will be in Heaven. His body may be; and let it go, and mingle with its mother earth: why should you lament? And yet I love this body, notwithstanding it has so often been a hinderance to the aspirations of my mind; for it has been an old companion of mine. It has cost me much care and pain, its tendency being continually to decay; and though it may lie long in the grave, it shall be raised, and I shall see it again; for I hope to be united with it, but with none of its infirmities, with none of its moral deformities. Yes, every particle of this dust shall be raised and changed, in the twinkling of an eye, on the morning of the resurrection. Then it will be freed from all its infirmities. It will have no lame limbs, no weak lungs. It will be refined from all its gross particles. It will be buoyant and ethereal, glorious and immortal! It will be perfect, for it will be fashioned like unto Christ's most glorious body, and united with the soul forever!"

The above sublime sentiments were uttered with the greatest difficulty, when almost every moment it appeared as though the power of respiration must cease.

His last communications with his FAMILY were in keeping with his character. Perceiving Mrs. Fisk's overwhelming grief, on ascertaining the decision of the physicians in his case, "My dear wife," he said, "I have always loved you; I have loved to love you; and you were never dearer to me than at this moment. But do not distress my dying moments with your grief. This ought not so to be. I have a great work to do: you must help me by your prayers. I have always thought I should outlive you, and have always prayed that this cup might never be yours; that it might be reserved for me; for I know how unable you are to bear it. But God seems determining otherwise. Bear it? You cannot bear it! But God will help you; for he has promised to be the widow's God and husband, and he will not fail!" At this time also, beckoning Mrs. Fisk's mother and Martha to him, he offered up, as they knelt around him, a prayer most touching and beautiful. A com-



petent judge who was present remarked that, if Dr. Fisk had been in his study, in his most favored moments, he could scarcely have written one more appropriate and eloquent.

At a later period of his illness, on Mrs. Fisk expressing her grief, he said, "I fear you do not give me up. O, give me up to God. Our tie will not be sundered; it will only be strengthened by a purer hope. God will be your husband: rely on him in simple faith, and all shall be well."

At another time he said, "Our parting will not be long. Time seems to me like a mere point. Eternity swallows up all." \* \* \* "Imagination's utmost stretch cannot measure eternity. Oh, my dear, build your hopes on nothing but Jesus, and him crucified! The doctrines of the cross only have efficacy to raise you to Heaven, where I trust we shall soon meet. Oh, then shall we be in possession of those beauties which charm the angels, and bind them to the throne of God."

The *Wesleyan University* lay very near the heart of Dr. Fisk throughout his sickness. We have already had some evidence of this. Afterward, when one spoke to him of the loss it would sustain in his death, he said, "I think it is of God, and if so, He will no doubt take care of it. If it is not, certainly I have been connected with it long enough. It has always been my aim, and so far as I know the feelings of the Faculty, it has been the aim of us all, to send young men into the world to make it better."

Again, when one spoke to him of the difficulty of filling his place in the Faculty, he observed, "It will be easy to find another president, but not so easy to find another father."

Then, having requested *the professors* who were present to come round him, he expressed his fear and regret that the Church generally was not sufficiently alive to the interests of the University; when he observed to them, "On you, therefore, will devolve a double duty. Oh, be faithful! Hitherto you have been faithful." Then to Professor Smith he said, "I thank you for the interest you have ever manifested in relieving my burden. You and Professor Huber have been associated with me the longest; you have, therefore, shared with me the deepest in the cares, the interests, and the poverty of the University. But you will not lose your reward. I would express my love and gratitude to you all for your kindness to me. It gives me great pleasure to reflect how pleasantly we have always lived together, not only in college, but in our little family circle. We have shared each other's joys and each other's sorrows." He then commended his afflicted wife to their care and sympathy, observing, "I believe she has added years to my life by

her constant care and nursing. You will love her for my sake when I am gone." The lady of one of the professors assured him they had done so, and should do so still.

At another time, speaking of the professors, he observed, "We all loved each other, and lived together in such harmony;" when the lady of one of them replied, "Yes, doctor, but you were the magnet that drew us all together.—We all loved you." "Yes," was his characteristic answer, "but not because I was worthy."

Speaking of the University and the professors leads us naturally to speak of *the students*. We have had sufficient proof, in the course of this memoir, of the reciprocal affection existing between them and their president. Deep was the sorrow which filled their hearts on learning his present condition; with earnestness they desired a parting interview with their revered instructor and guardian. He desired that they might all be admitted. On seeing them at the door of his chamber, he beckoned them to approach, and, as they came one by one, he gave each his feeble hand, and bade them an affectionate farewell, adapting his advice or admonition to each with admirable discernment and propriety. It was remarkable that, though not less than a hundred—it was just the commencement of the term, and many of the students had not yet arrived—received his dying counsel, yet to no two did he speak alike. The impression on the minds of the students was very deep. One of them, in a letter to another, who was absent says, "O! what a scene was this! I may forget the name of my father, and know not the mother who bore me, as soon as will the memory of that day pass from me."

It will not be supposed that he overlooked or neglected *his parents* in his final remembrances. At an early period of his illness he remarked, "My dear aged parents, how will they bear the stroke? God will strengthen them for all his will." Then looking at Mrs. F., he said, "Write to them, as soon as you can, all the particulars of my sickness. Give my best love to them. Tell them I have always hoped to be permitted to close their eyes, and that they would be spared the pain of weeping over me. But it is the will of God, and it is all right. Wherein I have failed in duty, I believe they will put it down to poor human nature. Give my best love to all of them. Tell them (the whole family) I believe I shall meet them all in Heaven, and in that I greatly rejoice; and that I die at peace with God and all mankind."

The reader has had ample proof of his *love of labor*, and the following remarks show how he looked upon this subject now. Hearing Mrs. Fisk say something about his life being sacrificed, he looked up



and said, "Sacrifice—sacrifice—what did you say?" and, on being asked if he did not know what his physicians said of his case, he replied, "Yes; they say my nervous system is prostrated; and that, to be sure, looks like it. But it is too late now." A few minutes after, having been placed in his chair, he said, "I do not know but my friends will think I have done wrong in exerting myself so much—and I do not know but I have; but I have not intended it. It is, however, much more pleasant to me *now* to look back, and feel that I have endeavored to exert myself to the utmost of my strength—for you know I could do but little at best—than it would be to look back on a life of idleness. We were not placed here to be idle; no, nor shall we be idle in Heaven. I feel, indeed, as if I should hardly want to go there if I thought I should be idle. If the Lord take me away, he has something for me to do; for he never gave me such an energy of soul as I now feel that I have, without designing to employ it."

Dr. Fisk was born August 31, 1792; February 22, 1839, Jesus took him.

For the Guide to Holiness.

## THOUGHTS ON HOLY LIVING.

NO. 4.

On the law of Providence in its relation to simplicity of spirit.

SIMPLICITY OF SPIRIT is not multiplied by worldly motives, such as pride, pleasure, anger, honor, riches, and the like; but is a state of mind, *simplified*, in being prompted in its views and actions by the *single motive of God's will*. Being ONE, having its thought, its feeling, and its action subjected to the domination of a single principle, it cannot be multiplied. Like the law of gravitation in the natural world, it is one and undivided in itself, and always tends to one and the same centre.

2. Such simplicity is aided, in being carried into action, by the Providential law. The *multiplied* man is full of worldly schemes. The *simple* man, being in harmony with God's will, finds the rule, (that is to say, the *formal* or *constituting* rule,) of his actions in God's Providences. And the consequence is, that he ceases from all these anxious forecastings and calculations, which result from a worldly spirit. As he receives what God *now gives*, and does not wish to receive anything else; so he does what God *now requires him to do*, without wishing to

do otherwise. Every day, made up of its various incidents and events, constitutes a map, on which Providence has drawn the path which he is to pursue. As each coming hour unrolls this map before his eye of faith, and before his heart of love, he promptly takes his position, step by step, without knowing at each moment where he shall be, and what he shall do in the next moment.

3. It is obvious, therefore, that it is not possible for him to lay down future plans, or to make any such calculations, to be carried into effect at a future time, as have a fixed and absolute character. So far as he exercises what may be termed a prudent foresight, and forms plans of future action, it is always done in subjection to the developements of Providence.

The worldly man says, I will do this, and I will do that; I will go to Nineveh, to Jerusalem, to Rome, to London, and bring many things to pass. But the man who is possessed of a holy simplicity of spirit, true to the inscrutable law of Providence, is like *a little child*. Without excluding a prudential foresight, which is always conditional in its applications, he says, I will go to the designated place, *if the Lord wills*; or I will do this or that, *if the Lord wills*. And it cannot be doubted, if this condition of action is not always expressed, it is at least *always implied*.

4. Whatever general plans he forms, (and it ought to be added in passing, that he is always deliberate and cautious in making such plans,) they are all subordinate to the suggestions and orders of the great Providential Power. He may be said, therefore, to be a man *moved as he is moved upon*;—not a man without motion, but whose motion or action evolves itself in connection with a higher motion. His action, spontaneous and morally responsible, is nevertheless, consentingly and harmoniously regulated by a higher arrangement, antecedently made. Providence is not a thing accidental, but eternal. The events which are involved in it, are letters, which describe the Everlasting Will. The holy man's will, therefore, operating by its own law of action, moves in the superintendence and harmony of a higher, juster, and unchangeable will.

5. To him the world, in all its movements, is full of God. It is a great ocean, never at rest, flowing in different directions, though always at unity with itself. And as each drop of the natural ocean, without ceasing to be a drop, flows on as a part of and in harmony with the great billows, so is he, freely leaving his will to the impulse of a higher will, moved on in harmony with the great sea of Providence.

6. Such an union with Providence not only requires simplicity of



spirit ; but it may be said to *make* a man simple. He thinks, as some ancient writer expresses it, "without thinking ;" that is to say, his thoughts, taken out of the order of his once selfish nature, are suggested by and fall in with the Providential order ; and they do it so easily and so beautifully, like the thoughts of angel natures, that another power seems to think in them and to give them life.

He feels, as the same writer expresses it, "without feeling. That is to say, he feels without making a special effort to feel, and without having his thoughts particularly directed to his feelings." They arise spontaneously in connection with acts and events ;—and in a soul that is in perfect harmony with God, they cannot be otherwise than they are, because God is in them. And so true is this, that God seems to take his place, and to feel for him.

He wills "without willing." That is to say, his will, freed from selfish impulses and from the power of antecedent habits, operates so harmoniously with the Universal Will, that the two wills, not physically, but morally, *are made one*. And he wills as if another willed in his stead.

7. And is not a man, who thus thinks without thinking, feels without feeling, and wills without willing, a very *simple* man ? The truly sanctified man is a child. And who is more a child than the man we have just described ? The child thinks as his father thinks, feels as his father feels, wills as his father wills. And it is this, much more than his physical likeness, which makes him the *true* child. He is sometimes taunted with that which constitutes his *true* honor, namely, that he dares not think for himself, nor feel, nor will for himself, but that *he is just as his father is*. The child of God, also, is just as his Father is. It is this, more than anything else, which makes him the *true* child. And as the Father makes Providence, the child harmonizes with Providence ; and it is much the same thing to say, that he is the child of Providence, and to say that he is the child of God. In either case he is a child, and a child is *simple* ; that is to say, he has that simplicity of spirit, which makes him think, feel, and will, as another thinks, feels, and wills. In his simplicity, not knowing which way to direct his steps, he goes as he is led. From the hand of Providence he receives his daily food. The same Providence which leads him, feeds him. Being simple, he looks for guidance. All things and all events, are his teachers, because God is in them. He *BELIEVES*, and God takes care of him.

A. K.



For the Guide to Holiness.

## CONCERNING CHRISTIAN CHARACTER—PERSONAL INFLUENCE—THE GUIDE.

DEAR BROTHER KING:—There is a Christian residing in the East, a female, whose piety has stood the tests of more than forty years, and having acquired corresponding purity and strength, now exhibits to all within her sphere of influence, an encouraging and instructive illustration of the grace and faithfulness of God. Having been acquainted with her during more than half her heavenward pilgrimage, I have repeatedly marked her patience, her resignation, her praying spirit, her calm, but fervent zeal, her meekness, her tenderness and love, her stability, her unity of character. Her husband, who is now, I believe, with Abraham, once bore a touching testimony to her purity and consistency, after the following manner—"I have known B." said he, "for a long time, upwards of thirty years, and have not in all that time, found the slightest cause to doubt the reality and depth of her religion." [Meaning, doubtless, to convey the ideas that divine grace had found a welcome seat in her heart, and had uniformly exerted its legitimate influence there.] In a letter to the writer, dated August 29th, the devoted woman who is the subject of these remarks, uses the following language—"Live in the spirit of sacrifice, by divine aid brave all difficulties, and by a humble, holy walk, and godly conversation, show to all around the power of grace and the benefits and sweets of religion. Glory to our compassionate Savior, 'who ever liveth to make intercession for us.' I have had most delightful views of his goodness, his love, his tender compassion, his willingness to meet all cases where the sincere heart looks to him. I have been much comforted when bearing you to the throne of grace, praying that the Lord would direct you, teach you the way you should go, and guide you with his eye."

Facts and reflections might be multiplied to a great extent, in reference to the Christian personage under consideration, but it is not, perhaps, advisable at present. Suffice it to say, her light shines with effect, so far as its rays extend, and this feeble effort to give them wider scope by means of the press, it is hoped may not be in vain. But however circumscribed the influence of this humble disciple of the Lord Jesus may appear to be, let us for our own profit, spend a moment in endeavoring to ascertain its extent.

1st. She has children who have been trained in view of eternity, and

who are all, I believe, professing Christians. Now the depth of the impressions which have been made by her life upon their hearts and minds, cannot of course, be known in time. Then glancing a little farther, see her children's children, trained in "the nurture and admonition of the Lord." And looking onward farther still, down the vista of time, behold increasing thousands of her offspring, to the third and fourth and tenth and twentieth generation, spreading the salutary influence of her holy life over the world, and multiplying still, the power, by which she, being dead, shall yet speak! And then consider their *collateral* influences also going forth in every direction, all the way down the stream of time. Her own collateral influence, too, should be noticed, circling away through the society in which she has moved for forty years, to the end of the world. But I ask, will her influence stop there? Will she only stamp on the generations of future time, the blessed effects of holy living and godly conversation? Ah, no! Far, far beyond the stars, in the immeasurable depths of eternity, shall be found myriads of redeemed spirits, saved by the infinite mercy of God, through Jesus Christ, and crowning him Lord of all, who will acknowledge her as the instrument of their salvation, "not by human eloquence, and not by the display of worldly pomp, but by the simplicity of holy living and by the word of power uttered in faith." Oh! who can trace the history of individual influence? Its effects upon the world—its agency in forming characters and fixing destiny? Oh! let the Christian world ponder the illimitable meaning of the word INFLUENCE. All that the world honors is destined to speedy decay, but "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

In conclusion, brother King, this excellent female friend has caused the "Guide to Holiness" to be sent regularly to me, during the present year; and in order to convey some idea of my estimate of this publication, let me ask, Does the traveller in a strange land, who has lost his way among rugged mountains, prize the aid of one, who can direct his footsteps safely among precipices and pitfalls, over cliffs and ravines, to a plain and pleasant road that shall lead him to his desired destination?

Does the child who has lost his parent in the midst of a great city, regard with gratitude, some kind hand extended to lead him through its labyrinths and among its crowds, back to the object of his love?

Does the mariner on the vasty deep, driven by fierce winds and tossed by heavy seas, and having lost anchor, and compass, and helm, hail with joy a sail pursuing him in order to convey him safely into port?



Oh! then, how much stronger is the claim upon us when, as wrecked spirits on the tumultuous sea of life, we behold an effort made to rescue us! That effort has been made by the Lord Jesus Christ, who has provided a way of escape—the way of HOLINESS—which leads the weary spirit to the Elysium of the blest. He has also planted a beacon-light at the entrance of this way, which is noted in our chart, the Bible, in these words—

“This is the will of God, even your sanctification.”

“Be ye holy, for I, your God, am holy.”

But such is the blinding influence of sin, that men do not behold this heaven-created light, though it shines in clearness and strength. And such is the roar of the sea of life in our ears, that we do not hear, very many of us, because we do not put ourselves in an attitude to hear the “still small voice” of the Spirit of God, so frequently inviting our attention to it.

It is the object of the “Guide,” we believe, by means of the gospel trumpet, to awaken attention to this voice, and to the beacon-light indicated above, and then, while pointing continually to the “way of Holiness,” which is not only a delightful way, but the *only* one (Heb. 12: 14,) that leads from earth to heaven, it employs various means, argument, experience and exhortation, to aid us in finding this way, and to encourage us in persevering therein, even to the goal.

Furthermore, this periodical is the only one, I believe, within the limits of our wide-spread and prosperous land, which is set expressly for the defence of this grand, cardinal, Scripture doctrine. “Holiness of heart,” which should be the watch-word of every redeemed spirit on earth, is unfurled, I believe, on no other banner as the single purpose for which it exists. Other sheets have a tendency to fill my mind with the noise and strife of men and things. This, extending its wand over the troubled waters, hushes to peace, and calmly points me to the tranquil rest of the “saints in light.” I am a lost child—this takes me by the hand and puts me in the road that leads me to my Father. I am a traveller—the journey of life is rugged and painful, and full of uncertainty. I have often wandered from the right track, and have well-nigh fallen into pits and snares which have been spread for my destruction. But here is a “Guide” which will lead me by a way safe and pleasant, up to my long-sought home. No wonder, then, that I hail it as a treasure. No wonder that I feel grateful to my beloved mother for having furnished me this Guide.

Affectionately, in the bonds of Christian love,

W.

*Grant County, Ky., Nov. 1847.*

From the Oberlin Evangelist.

"BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE."

"How can that be possible," said a troubled daughter of Zion, "since he had no ungodly companion to trouble him as I have; how *could* he have been tempted as I am?"

With a sensibility easily excited, this good woman was often vexed by the opposition and contradiction of a husband whose devotions were all performed at the altar of mammon. She had an enlightened and lively conscience, and the waves of her guilty passion were furiously lashing her trembling hope and threatening to overwhelm it in despair. Sighing for the victory over that terrible foe of her salvation, her ungovernable temper, and feeling that she must have it or perish forever, she exclaimed to her minister, in the fulness of a burdened heart, "Sir, what shall I do? Can I be delivered from this sin?" "You can," was his prompt reply.—"Trust in Christ and he will do the work for you effectually. He will deliver you out of the hand of this enemy that you may serve him in righteousness and holiness before him all your life." "Oh, sir," said she, "he was never tempted as I am—he cannot sympathize with me in such trials." "Surely, he can," said the minister, "He sees your circumstances and knows your difficulties—he can help you: trust him and fear not." "You cannot sympathize with me," said she, "for you have never been placed in my circumstances and could not feel as I do: and how can Christ do it, since he has never been situated as I am, with a wedded companion to oppose him in every step of his spiritual progress?"

The minister was at a loss, for a moment, how to make her see the truth of the passage quoted above, and to realize that Christ could succor her. Until this was done, hope could not enter. If Christ had been married to a Jezebel, the way would have been clear to her mind, how He could have afforded her the sympathy and succor she needed.

At length she was asked, "what are you by your peculiar circumstances tempted to do which is wrong, and which perils your salvation?" "To get angry," was the reply. "Well," said her teacher, "was not Christ tempted to get angry as well and as fiercely as you? And is it of any consequence *in what way the temptation came, so that he was tempted at this very point where you are tempted?* Can he not succor you? He knows in his own experience how you feel. He remembers how he overcame the as-



saults of hell in this direction, and can lead you into the same glorious victory, can he not?"

"All this is true," said she, as her agitation began to be succeeded by a calm. "What now," said the minister "is the philosophy of your getting angry? Is the crossing of your will the thing which draws the rasp over your sensibility?" "That is it, precisely," said she.

"Was not the Saviour abundantly tempted in this way," asked the minister? "Did not the Pharisees so tempt him when they tried to catch him in his words, when they went about to kill him, and when they charged him with casting out devils by the prince of devils; and did he not *feel* the temptation sorely, when he looked around upon them with *indignation*? Did not the devil so tempt him when he urged Christ to worship him? Are not the world of sinners doing it, when they trample his precious blood under their feet?"

"O yes, yes," said the good sister, "*he was tempted like as I am*. He had the whole world for an ungodly companion, and especially his own people, the Jews, whose husband he was. If I had been treated as my Saviour was, my temptation would be much more severe than it now is. Jesus can help me. I will trust in him?"

This disciple learned the lesson, from this time found complete succor in Christ, and went away rejoicing.

We remember a brother, too, who had a diseased body which was a source of great and severe temptation; and who, until the foregoing experience, throwing light upon the passage above cited, was given him, supposed Christ, whose body was every whit whole, and not a source of temptation as was his, could afford him no succor in the hour of such trial. He too rejoiced when he saw how Christ was tempted like as he was.

We have introduced these facts to illustrate a practical difficulty felt by many a disciple of the Lord Jesus.

If we mistake not, it is a common thing for Christians to think their temptations altogether peculiar to themselves, and especially that they are unlike anything in the experience of the Saviour. The result is that they get little succor from earth or heaven, from man or God. They sink under the rolling billows of temptation; they are tossed with the tempest and not comforted. They carry their burdens like a body of death; they judge the gospel out of their own experience, and ruinously conclude that there can be no hope for them till they leave the flesh when, as they hope, temptation will leave them. Poor souls, they have been bound, lo, these eighteen years, and sure they ought to be loosed from their infirmity. *Here is the remedy*: Let them know and assuredly be-

lieve that the Lord Jesus was tempted in ALL POINTS LIKE AS WE ARE, and that, THAT HE MIGHT SUCCOR US AND SHIELD US FROM EVERY FORM OF TEMPTATION.

“He knows what sore temptations mean,  
For he has felt the same.”

We know of no truth more important to be laid hold of, and held fast to amid all the twisting and wrenchings of the devil to wrest away saving truth from the souls of believers, than the one just stated. *It is the Christian's anchor*, and without it, he will drift upon the breakers in spite of all he can do. Jesus must be understood to be the *universal succorer of his people*. He has experienced the aggregate of temptation; he knows all its *heavings*, all its *conflict*, all its *frost* and *flame* and *flood*; and more, and better than all, he knows its *VICTORY* too; and now he waits to be gracious to every tempted soul. He will go with them into the fiery furnace, and the lion's den—the flame shall not consume nor the flood overwhelm them.

But alas, the devil has blinded the minds of many of Christ's dear ones to this fact, *that Jesus was tempted just as they are*.—He has done this in order that he might cut off their supplies and starve them into obedience to his will. The poor in Zion are often distressed with a thousand forms of temptation growing out of their poverty. Their heads drop and their hearts sink under the rolling surge, as if there were no Almighty Succorer walking upon the billows to sustain them. Let them remember that Jesus was poor too, and experienced all their sorrows in their behalf.

We think there are but few Christians who realize that Christ can succor them when tempted to unbelief. They dream not that He was ever tempted to distrust his Father; and they mourn over their easily besetting sin of unbelief as though there was no hope. They exclaim often, in bitterness of spirit, “Oh, that we could get rid of our unbelief which hides the Savior from our eyes! Then would our peace be as a river and our righteousness as the waves of the sea, joy and gladness would be found in our hearts, thanksgiving and the voice of melody.”

The difficulty here is, that Christ is not practically regarded as a Saviour from unbelief. The mind does not see its Redeemer buffetting the waves of unbelief in order that he might be able to succor us in contending with the same. *The truth is, temptation always aims at the destruction of faith*. Just in proportion as Christ was tempted, then, is he qualified to succor us when we are beset with unbelief. Christian, do you read of Christ's setting his face as a flint, striving against sin unto blood and death, as in



Gethsemane and upon the cross? What means all this? The powers of hell are assaulting him and trying to secure his fall into sin; and through this event the overthrow of Jehovah's empire. But how could they produce his fall, but by destroying his confidence in his Father? and how could he stand against these combined hosts of hell, but by holding fast to his faith? Ponder, Christian, the lesson we have touching the trial of his faith in those wondrous words, "Eloi, eloi, lama sabacthani," and if you are tempted to distrust the Saviour, go to him with the trial, and learn how perfectly he can deliver your soul. "He was in all points tempted like as we are."

*Aurora, Illinois.*

W. L. P.

## THE INVITATION ACCEPTED.

*"Him that cometh to me I will in no wise cast out."*—JOHN vi. 37.

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee—  
O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot—  
O Lamb of God, I come!

Just as I am—though toss'd about  
With many a conflict, many a doubt,  
With fears within, and wars without—  
O Lamb of God, I come!

Just as I am—poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find—  
O Lamb of God, I come!

Just as I am—thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because thy promise I believe—  
O Lamb of God, I come!

Just as I am—thy love unknown  
Has broken every barrier down;  
Now, to be thine, yea, thine alone—  
O Lamb of God, I come!



# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 5.

ON THE RELATION OF THE ENTIRE SUBJECTION OF THE HUMAN WILL TO THE  
EXTINCTION OF DESIRE.

"Is your will subjected to the will of God?" "We trust that it is so," answers the Christian.

"Is your will entirely, *perfectly* subjected to the will of God?" The answer is very likely to be, "We do not know that it is."

"Can there be a subjection of the will, which is not an entire or perfect subjection?" To this also the answer generally is, "We do not know?"

A few remarks will be made, in order to relieve the mind from these perplexities.

1. Our remarks proceed on the supposition here as elsewhere, that the person, to whom they apply, is one, who has formally consecrated himself to God, *to be his without reserve*. This is accordingly a first principle with him, that his Will shall not violate his Conscience;—in other words, that he will do what he supposes to be right. As a consecrated man, he is in the habit of looking to God for direction; his conscience is divinely enlightened; he distinguishes with much clearness between what is right and what is wrong, and the decisions of his will follow the dictates of his moral sense.

All this is well. And the will, under such circumstances, may prop-

erly be said to be subjected to God. Still the subjection *is not necessarily perfect*.

2. But the question arises here, how can there be a subjection of the will, which is not a perfect or entire subjection? In answering this inquiry, we may properly remark, that this is one of those cases in mental experience, where we are made sensible of the weakness and inadequacy of language, in doing justice to the subject. We are obliged, therefore, to tax, in some degree, the reader's inward reflections.

Let it then be noticed in the first place, that we do not have a knowledge of the will by direct perception, without any thing intermediate, but through the medium of its *exercises or acts*. Properly speaking, therefore, the *subjection* of the will, as well as the nature of the will in other respects, must be known by the acts it puts forth, namely, by *volitions*; and cannot be known in any other way.

But our volitions or mental purposes, it is well known, differ in degrees of strength, being more or less strong. Sometimes they are put forth with great energy, and sometimes feebly. Our own consciousness indicates to us these differences of strength. And the facts thus obtained, (namely, through consciousness as applied to our *volitions*,) lay the foundation of our knowledge of the state of the *will itself*. When the will, without failing to act, acts, nevertheless, with a degree of hesitancy and with a want of force, (*subject* but still meditating as it were a purpose of rebellion,) the subjection of the will is real *in fact*, but is imperfect in *degree*. The question here, it will be recollected, is not so much concerning the *fact* of the will's subjection, as concerning the *degree* of its subjection. In degree, therefore the subjection is imperfect;—it is not so great, not so perfect as it might be.

3. I suppose, that Christians generally have a practical understanding of this; but without being able to give a philosophical analysis of it. They feel, in many cases, that they have taken a new position, but have doubts whether they still hold it. While they assert that their wills are subjected to God, they do not assert, with equal confidence, that this subjection is so assured and complete as it might be.

4. And here another question arises. Under what circumstances is it, that this imperfect subjection of the will exists?

We answer, the subjection is always imperfect, when the will acts from conscience, *exclusive of the desires*.

The perfect action of the will always requires a two-fold basis, namely, the *MORAL SENSE*, and the *DESIRE*, which last is a general term including all the various propensities and affections. The will may act more or less vigorously, when it is supported by either branch of this

two-fold basis, exclusive of the other ; but its highest or perfected action requires a concurrence of support from both. In other words, the conscience must not only act on the side of the will and in support of it, but the heart also. A state of things, which, by placing the heart and the conscience in the same direction, implies a cessation of all inward struggle, that is to say, in order to bring our whole nature, in its highest action, in subjection to and in concurrence with the divine nature, we must not only do what is right, but must *love* to do it.

5. Hence we are enabled to lay down the general principle, that there is not, and cannot be a *perfect* subjection of the will to God, without the antecedent extinction of all desires which are opposed to him. There must be an entire extinction, not of *all* desire, but of all *unsanctified* desire. When this is done, and when all remaining desires, whether in the shape of the appetites or of the affections, are brought fully into action in the right direction, we are no longer the mere *servants* of God, but are the *sons* of God, and are made *one* with him. It is then that the clamor of nature, crying out against grace, ceases. The soul, which has now become the temple of the Holy Ghost, is not more harmonious in itself than it is harmonious with God. Its subjection, except when it is occasionally troubled by the influence of former evil habits, is perfect.

6. Christian reader, is your will in subjection to God? You may answer, yes. Is your will in *perfect* subjection to God? You may here also answer in the affirmative, if your desires cheerfully sympathize with your moral convictions, and if your heart loves what a holy conscience approves. But if it be otherwise, if you render an obedience victorious but yet struggling, real but still inwardly contested by more or less of opposing desires, then your obedience, though real in fact, is still imperfect in degree; you need still more grace. If much is gained, much more remains to be gained. There is still need of prayer, still need of effort.

The *entire* subjection of the human will to the divine will is only another expression for *holiness*. And holiness cannot be supposed to exist without the extinction of all unsanctified desire.

A. K.

When Satan cannot prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our virtues.—*Upham*.

For the Guide to Holiness.

## SPIRIT OF A SOUND MIND.

*"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."*

**BROTHER KING** :—I know not but in its original application, the above passage of holy Scripture belongs especially to Christ's ministers, containing a blessing, which they may claim by a special act of faith, at that period when they make known to the world their conviction of being called of God, to be set apart for the work of the gospel ministry.

This being the case, I suppose it does not preclude an application of the same glorious assurance to the Christian, whoever he or she may be, that believingly recognizes it. The whole passage has for a long time been peculiarly impressive to my mind—the last part of it, in particular,—as promising a more complete restoration and healing of the wounded and disfigured mind of man, than almost any other. Some one may inform me that this last phrase—"the spirit of a sound mind," may have reference to nothing higher or more comprehensive than the sensibilities. All I wish to say of the meaning of the passage is, what it imparts to me; what my soul is searching after when I pray as I am daily prompted to do, for "the spirit of a sound mind."

When this prayer is ascending from my heart, I do have the sensibilities in view, praying for spiritual discernment, that I may perceive the true boundary to their holy operation; and for a sacred presence of mind at all times, that I may not stop short of the critical line of demarcation, which separates the holy from the unholy, lest sometime, in taking one step too far, my foot be found on forbidden ground. But as the sensibilities take their character from the perceptions, this prayer even, for the sensibilities, asks primarily, light for the darkened intellect. An object will be desirable or undesirable, excite approval or disapproval, just as its beauty or deformity—its merit or demerit is seen. By an enlargement of the circle of mental vision,—a strengthening of the power of mental perception and conception, we are enabled to see great truths, and their connections and relations; and by the power and glory of these truths,—such as affect man in his immortal nature,—our souls are preserved from getting strongly attached to little things: so that these affairs of a day, in their irregular revolutions, will not have power to disturb our spirits, or in their irregularities, so attract us, as to draw us from our sacred orbit. Some little disappointment,—some trifling

inconvenience or provocation, to a mind which sees everything limited by a small circle, or in other words sees *only* little things, or sees them *mostly*,—is almost sure to disregard it, and throw it from its balance. We are told that indifference to little things, is a mark of a great mind. This would seem to be true, and not true. There are things, or affairs, which, properly speaking, are great, and at the same time, are small. The small side of them holds the attention of the enlarged mind, but for the passing necessary moment of attention; the broad side, or that part which is connected with great things, is seen in another light, and for a longer time. It is the expanded mind that takes trifles for trifles; and this expansion is secured by habituating the soul to take a wide range in her vision,—to look at the primary relations—at those things which are to endure, taking but the necessary passing notice of those things that must shortly pass away. It is, that I may not be “hurt nor destroyed,” by any of the ten thousand little things that constantly surround me, that I pray for “*the spirit of a sound mind.*” I look for the indications of the answer to my prayer in the following particulars:

Not inclined to place high hopes upon any earthly prospect or promise. Not flushed with success in any matter, nor depressed by failure. Not elated by abundant commendations, nor depressed by reproof, knowing my own infirmities. A consciousness of temperance in the indulgence of the natural emotions; joys not dissipating, grief not overwhelming, disapproval not agitating.

Again, in “sound speech that cannot be condemned;” making no undue references to myself, either for praise or dispraise; speaking of my fellow mortals charitably, viewing them not in one point only, but looking upon them as nearly as I can as I believe their Maker looks upon them. A readiness—nay, an abundant pleasure in treating my neighbor as I would have him or her treat me in all my dealings; in pecuniary, social, or spiritual matters. Not trammelled by the fear of man, “whose breath is in his nostrils,” when with my unworthy lips I may honor the King eternal.

Again, in perfect naturalness of manners, having but one simple object in view, and that to be what I believe my Maker designed me to be, pure in heart, kind and courteous in manners; no cringing in the presence of a fellow mortal, but doing whatever I am called to do with deliberation and composure; pleasing all when I can do it for their good, because it is given us as a boon from heaven so to do.

\* \* \* \* \* The great multitude are trying by every artificial means to find what they have lost by leaving their God. The

great men of this world would hold their sensibilities in check, that they may appear calm and dignified in the sight of man ; but few obtain this acknowledged excellence—self-possession ; and those who do obtain it in the eye of man merely, are more than likely in some unguarded moment to have their honor sadly soiled. Others are honored for living in the regions of the high and magnificent ; but let *their* favorite great hopes be dashed, and they are unmanned. And how much is done by the “many masters,”—one in politeness, another in elocution, and so forth,—to cultivate naturalness of manner and of speech, and with how little success. And all this failure because there is lacking the “*spirit of a sound mind* ;” there is a perverted view of the matter, and a perverted desire arising therefrom ; or in other words, they are making the aim lower than the object. Let me have greatness of mind by deep and frequent communings with the source of all mind,—of all greatness ! Let my sensibilities, as well as the laboring faculties of my soul,—nay, let my whole soul be chained from its centre, by links of faith and prayer, to the eternal throne. *There* only is my mind safe. *There* only is any mind in healthy action. Having the support any where else, the mind of man is subject to any irregularities of action. Little things will be put for great things, because self is interested in them ; and the greatest things overlooked, because in the darkness of nature they are not discovered. Without “*the spirit of a sound mind*” all other acquirements are nothing to

A STUDENT.

For the Guide to Holiness.

## A CHRISTIAN DESCRIBED.

[Continued from page 137.]

He has experienced a great blessing—a blessing which he clearly sees provided for him in the gospel, and for which he rejoices with “exceeding joy.” He has reached a point in Christian experience, before unknown to him. He is now “able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge,” and is “filled with all the fulness of God.” He has clear views of God,—of his character—attributes—redeeming plan—and is now in harmony with the divine will. His communion is sweet with the Deity. The language of the apostle to some extent, expresses the feelings of his heart, “For truly our fellowship is with the Father, and with his Son Jesus Christ.”

He has experienced the entire renewal of his nature. All inward pollution and defilement are removed, and his heart made pure. He has now what David calls "a clean heart." He has "cleansed himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God." All contained in the following promises, he feels has been wrought in him by the power of the Holy Ghost: "From all your filthiness and from all your idols will I cleanse you, and will save you from all your uncleanness." "If we confess our sins, he is just and faithful to forgive us our sins, and to cleanse us from all unrighteousness." "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"From every sickness, by thy word,  
From every foul disease,  
Saved, and to perfect health restored,  
To perfect holiness.

He walks in glorious liberty,  
To sin entirely dead;  
The Truth, the Son hath made him free,  
And he is free indeed."

To be saved from sin! Glorious privilege! Not saved from peccability, for this we cannot expect this side the tomb, but from "original, or birth-sin, which is the fault or corruption of the nature of every man, which is naturally engendered of the offspring of Adam, whereby he is very far from original righteousness." From this principle of corruption we may be wholly saved. "Where there is a perfection of divine love, the love of the world, or of sin, can never dwell;—when there is a perfection of humility, pride must be extinct;—and where there is a perfection of patience, wrath and impatience can never come. St. Paul writing to the Romans, assures them that "where sin abounded, grace did much more abound;" but if grace does not destroy sin, sin abounds more than grace; if the remedy abounds much more than the disorder, will it not restore the subject to perfect health? Again, "reckon ye yourselves to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ." And what is this death unto sin but the destruction of its nature? For "he that is (thus) dead is freed from sin, for sin shall not have dominion over you, for ye are not under the law, but under grace." The Saviour inquires, "How can one enter into a strong man's house and spoil his goods except he first bind the strong man?—and then he will spoil his house." Jesus Christ is stronger than "the



strong man armed," and having bound him and "cast him out," he "spoils" his goods.

*Pride*, that "inordinate self-esteem, or unreasonable conceit of one's superiority in talents, beauty, wealth, accomplishments, rank or elevation in office, which manifests itself in lofty airs, distance, reserve, and often in contempt of others," is destroyed. *Pride*, says Fletcher, is an "odious vice, which feeds on the praises it slyly procures, lives by the applause it has meanly courted, and is equally stabbed by the reproof of a friend, and the sneer of a foe." How can such a sin exist in a "clean heart?" Impossible. A holy Christian with pride in his heart! The idea is preposterous. It is an abominable thing, and is hated by the holy Christian, as he hates the father of it, the devil. Do not plead for a little pride. A professing Christian pleading for a little pride!—pleading for that which God hates! pleading for that which gives Satan a strong foothold in the heart, and which will unfit him for the kingdom of heaven! God forbid. "There are various kinds of pride," says an excellent writer, "or, to speak more correctly, it is exercised in reference to various kinds of objects; there is pride of rank, pride of intellect, pride of person, pride of righteousness,—but besides all these, there is pride of money. It is of the latter kind I now speak; that, which to use a common expression, makes a man purse-proud. The union of prosperity and pride is one of the commonest association of things that we ever form; so common that we almost naturally and invariably imagine that a rich man must be a proud one; and are filled with admiration and astonishment where the contrary takes place. This association is referred to in many places in the word of God. The Psalmist speaking of the rich, says, "with their mouth they speak proudly;" and in another place, "pride compasseth them about as a chain." In a person whose heart is subdued, humbled, and renewed by grace, we may not expect to see such offensive manifestations of this vice, as in an unconverted individual; but even in him, prosperity often produces too much of it. He values himself on account of his wealth; he feels that he is a man of consequence who ought to be looked up to; gives himself airs of importance; expects his opinion to be law; is oracular, dogmatical, overbearing, intolerant, and gives his sentiments with an emphatic "I think so." He exacts attention, deference, respect; is susceptible of offence if he imagines himself slighted, and from the high demands he proffers, often *does* imagine that he *is* slighted. He is jealous of rivals, suspicious, censorious. Now all this is pride, *purse-pride*, and it is too often seen in the prosperous professor. He is not perhaps sufficiently aware of it himself, his friends are, and lament his infirmity. He feels

however, that he is not so happy nor so holy as he once was, but scarcely suspects the cause; it is in fact, "the rich man fading away in his ways." It is the worm of pride feeding upon the root of piety. Religion cannot flourish in such a state of mind as this, for it will prevent that deep humiliation before God, that self-aborrence, that self-annihilation, that entire dependence, and sense of ill desert which are essential to the spirit of true piety; and, at the same time, call into active operation many tempers most inimical to godliness."

What a victory does the Christian achieve, when he triumphs over pride in all its workings and forms? When it is utterly exterminated from the heart? Then, let his circumstances in life be what they may, he possesses the spirit of humility, and feels in his heart the sentiment expressed by the Savior himself, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

For the Guide to Holiness.

### CHRISTIAN HOLINESS—HOW PRESERVED.

HAVING, in the last two numbers, noticed the manner in which Christian holiness is attained, I proceed, in this closing article, to set forth the way in which it may be preserved, without apostacy, until death. This is a point of great moment, for it is to be presumed that many lose the blessing, and relapse into darkness, in consequence of neglecting the requisite helps of being "preserved blameless unto the coming of our Lord Jesus Christ." In view of this fact, it may not be altogether unprofitable to suggest some indispensable prerequisites to an increasing steadfastness in this precious grace. Before doing this, however, let me first cite a few Scriptures, showing the possibility of standing fast in this great liberty, although living in a world of sin and apostacy. This point is proved by all those Scriptures which contemplate a *life of holiness*. Such are the following: "Be ye holy in all manner of conversation."—1 Peter, 1: 15. "Follow . . . : *holiness*, without which no man shall see the Lord."—Heb. 12: 14. "For God hath not called unto uncleanness, but unto *holiness*."—1 Thess. 4: 7. "Yield your members servants to righteousness, unto *holiness*."—Romans 6: 19. "But now, being made free from sin, and become servants to God, ye have your fruit unto *holiness*, and the end, everlasting life."—Rom. 6: 22. Here consider two

things: 1. The Romans were "made free from sin." 2. *After this*, they had their "*fruit unto holiness*." Add to this the fact that God has spoken by the mouth of his holy prophets which have been since the world began, "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him, without fear, *in holiness and righteousness* before him, *all the days of our lives*."—Luke 1: 74, 75. These Scriptures shed lustre on the argument that Christian holiness can be *preserved* as well as attained. But how? This is an inquiry of serious importance.

1. **WATCHFULNESS** is necessary. A holy vigilance must be maintained over all our words, tempers, and actions. Without this, temptation will come in like a flood; the world will allure, gay companions will gradually induce us to drink into their spirit, and Satan will appear to us in the form of an angel of light, blinding and charming us by his seductive wiles. Hence said Christ, "Watch . . . lest ye enter into temptation."—Mark 14: 38. This implies the instant avoidance of every occasion or motive for sinning. He, who has captured a city in the midst of powerful enemies, will keep his sentinels posted on their watch-towers, to observe the first approach of the insidious foe. So the sanctified soul must not forget that it has been captured from the dominion of sin and Satan, and that wakeful enemies are ever plotting its ruin. Both the Scriptures and Christian experience uplift their voice of admonitory caution to "walk circumspectly," or looking around. The tongue is an unruly member. This must be bridled. Silence is often a heroic virtue, an act of magnanimous self denial, which most effectually resists the devil and crucifies self.

2. To maintain Christian holiness, and "be preserved blameless unto the coming of our Lord Jesus Christ," unceasing prayer is requisite. Prayer does not inform God nor predispose him to bless, but it fulfils a condition on which he has pledged the bestowment of grace. Regular seasons should be appropriated to prayer. Besides this, a constantly devotional frame of mind should be maintained. Prayer repels temptation, and helps spiritual mindedness. It girds the soul with courage and strength. Nor is a devout and prayerful spirit incompatible with flesh and blood, nor with temporal avocations. "Cornelius prayed to God always."—Acts 10: 2. St. Paul writes to the Romans, "Continue instant in prayer."—Rom. 12: 12. He urges the Ephesians to continue "praying always."—Eph. 6: 18. And he, who would resist the devil, keep himself unspotted from the world, and shine in all the illustrious graces of Christian holiness, must hold communion with the skies. He must *ask and receive*, that his joy may be full.

When gasping for life, his soul must open its mouth of prayer, and inhale the Holy Spirit, which is vital breath. To neglect this is certain death ; but frequency at the throne of grace is life and peace. It gives the soul new views of Christ and heaven, and raises it above the world. Hence,

"The Devil trembles when he sees  
The weakest saint upon his knees."

Prayer need not always be vocal. It is the *soul* that prays, not the lips, nor knees. Mere posture is not devotion. Prayer, says Chrysostom, is the flight of the soul into the bosom of God. And a Christian poet has beautifully said :

"Prayer is the soul's sincere desire,  
Uttered or unexpress'd ;  
The motion of a hidden fire,  
That trembles in the breast.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of the eye,  
When none but God is near."

Fervent and effectual prayer, then, is necessary [to perpetuate spirituality ; for when the soul ceases to ask, it ceases to receive, and then the inner life dies out.

3. The preservation of Christian holiness also requires the constant exercise of *living faith*. "The just shall live by faith." Heb. 10 : 38. These words reveal the mystery of the Christian life. They have been of great value to the church in all ages. In times of great darkness they have sent abroad unspent torrents of light. They thrice resounded in Luther's ears, like a thunder clap from a clear sky. Once in the convent—once at the University of Wittemburg—and once on the Pilate's stair-case, at Rome. The Reformation was in them like the spreading oak in the acorn.—They broke the pillars of Popery on the continent of Europe, and sent a wave of life over the whole earth that made the desert glad—the wilderness to blossom as the rose—and the distant solitudes lift up their voice of joy and everlasting songs. This relying and self-renouncing faith in the great Restorer's blood and righteousness is the only means of perpetuating the soul's hidden life. It is a fountain of moral power—a refuge in danger—energizing our words—giving vigor and expansion to our spiritual graces—making our joy unspeakable and full of glory—our hope like an anchor to

the soul—moderating the extravagancies of mere spasmodical zeal—producing a growing permanency in piety, and patience in tribulation. It is the germinating root of all the fruits of the spirit; for, says the Apostle, “*Add to your faith*, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.”—II Peter, 1: 5, 6, 7. It is the means of outward and inward victory—the battle-axe of Christian warfare—smiting Satan on the head and repelling all our spiritual foes.

This is an exulting thought. We are not required to meet Satan in person, and conquer him by our own unaided might. But Jesus has led even “captivity captive,” and has, now with him in heaven, a surplus of victory over every carnal enemy, and by believing on him, this complete and blood-bought victory is instantaneously transmitted to the soul. How strong, then, may even the weakest saint become! He and Christ are more powerful than the strongest man armed. Does Satan tempt? One look to Christ, and victory comes down from heaven. The soul’s languishing powers are resuscitated, and girded with reanimated life: the tempter’s power is broken and his subtle wiles frustrated. Hence says the loving, believing and victorious John, “This is the victory that overcometh the world, even our faith.” I John, 5: 4. By this great faith, God’s ancient people “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”—Heb., 11: 33, 34. So now, without constant reliance on Christ and a divine life, Christian heroism cannot be maintained.

4. Reading the Scriptures is also a great help in the preservation of Christian holiness. This fills the mind with great and captivating ideas of God, of the light shining in darkness, of the love of the only begotten Son, of immortality and heaven. Communion with the Bible is profitable for doctrine, correction, reproof, and instruction in righteousness. It fortifies the soul against infidelity and apostacy, and stores the memory with precious and edifying themes of contemplation. The Bible is the vessel containing the new wine of the kingdom, the ample store-house, filled with the loaves and fishes for the hungry soul, the spiritual manna in the wilderness for God’s pilgrim Israel. By daily perusing the Scriptures, faith is confirmed, and the mind is raised from the low and grovelling things that are seen and are temporal, to those things which are unseen and eternal. The pious soul, thus instructed into the deep things of God, is rooted and grounded in the faith, and

built up in all the vigorous and shining graces of enlightened and mature piety.

5. Daily self-examination is another important aid in retaining the blessing of Christian holiness.

This salutary exercise should be repeated at the close of each day. A series of solemn and searching questions should be self-proposed, accompanied with devout prayer for the forgiveness of the sins and delinquencies of the day, and for a fresh and cleansing application of the blood of Christ. Devout meditation and spiritual mindedness should be vigilantly cherished. The soul should be often startled and roused from its stupor, by such admonitory interrogatories as these:—Whither am I travelling? What will be my condition in a few brief years? What has Christ done and suffered for my immortal soul? And what am I doing for its salvation? How unspeakably blest to go to heaven? to wave palms of victory, and sweep a harp of wondrous song? to be pure and happy beyond expression? to hail congregated millions from all climes and ages? to see Jesus, and cry day without night, and world without end, with voices that shall drown the anthem of the morning stars—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing? And what an eternally aggravating, irreparable calamity, to miss of that great salvation? Such a spiritual regimen cannot fail to prove an invaluable auxiliary in preserving this extraordinary grace.

6. Reading religious books, especially such biographies as William Carvosso, is well calculated to aid in retaining the blessing of Christian holiness. It is like looking into a broad mirror, or into a transparent fountain, where face answers to face. As cold water to a thirsty soul, so are the biographies of the holy dead to a devout and growing Christian. They reveal a succession of trials and victories, more than heroic, and enrich us with stores of Christian experience, more precious than gold. They are happily adapted to instruct the inexperienced, edify adult believers, and, by examples of faith and practice, to encourage all to go up and possess the goodly land, and continue steadfast, unmovable, always abounding in the work of the Lord.

7. Lastly ; unwearied personal efforts to save souls and induce others to seek and attain Christian holiness, is a most valuable means of maintaining this great blessing. As muscular exercise imparts strength, and labor energizes the constitution, and makes it robust ; so self-sacrificing exertions for Christ and perishing souls promote spiritual health—call forth powers that would else sink into slumber, and develope might in the inner man, a rapid spiritual growth, and an unexampled moral heroism. Labor for God pre-



vents religious indolence and effeminacy. It indurates the spiritual constitution, and sheds over it the lustre of perfected graces.

The above are some of the salutary means by which Christian holiness may be retained unto the coming of our Lord Jesus Christ.

I have now done. These communications have been written in great haste, and amidst the arduous duties of my agency. To take time to re-write, and study the elegancies of composition, has been impossible. For the hypercritical and captious, I have not written; but if, for simple-minded believers, for humble and contrite souls, I have offered any useful suggestions, I shall feel amply compensated. At any rate, I have done what I could.

For the Guide to Holiness.

## WALKING IN DARKNESS.

THE Christian, though faithful, may be in darkness. How clearly is this illustrated in the case of Job.

No one can question his faithfulness. God's repeated testimony concerning him is, "There is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil." Job 1 : 8 ; 2 : 3.

Yet how deep was the darkness around him? His three thousand and camels are taken by the Chaldeans; his thousand oxen and asses are a prey to the Sabeans, his sheep are struck by lightning; his servants are cut off; his sons and daughters, in their moments of revelry, are destroyed by the winds of heaven. And as though that was not enough, his body is covered with a loathsome, painful disease; his friends, his wife turn against him; and in the city where he had been in the greatest honor, the very lowest, whose fathers he would have disdained to set with the dogs of his flock, are suffered to hold him in derision.

How dark! Who in his circumstances would not have asked, "Why am I thus? Why are my substance, my honors, my friends, my health, my children, my wife torn from me?" So did he query. Nor was this all of his cup of woe. One thing which tended to becloud his mind beyond almost anything else was, the opinion so prevalent in his day, that if one was greatly afflicted, it was proof complete that he was a wicked man. Hence his friends boldly charge upon him the most outrageous crimes, and this on no other evidence than his known affliction. Job himself seems to have

assented somewhat to this belief. At least he is, especially in the first part of the controversy, evidently staggered by the reasoning of his friends. Hence we find him at one time asserting his innocence, at another time acknowledging his guilt. He does not appear to have been conscious of committing any known iniquity, yet so common was this opinion, that he is almost willing to admit that he must have cherished some secret bosom sin.

Here was darkness. And yet Job, the man of God, was compelled to walk therein.

And so may it be with us. With all the light God sees fit to give us, there will always be many things which we do not understand ; and on which we are but poorly prepared to reason ; things in regard to which the only definite judgment we can form is, this is to me incomprehensible. And for this simple fact : to reason on a subject, we must understand it. Archimedes is represented as boasting that with an able fulcrum, he could, by the power of the lever, overturn the world with his own weight. But he had not the fulcrum. So reason may be powerful, but it must have its resting point. And that in many cases we cannot obtain. Such subjects must remain dark. Here it is the highest human wisdom to say, I am ignorant.

There are also trials so dark, and withal so afflictive, and so exciting, that the Christian cannot allow himself to dwell on them. Should he dwell, the passions are at once so inflamed that reason and religion are carried away captive. He is taught to pray, "Lead us not into temptation," but to muse on such subjects is to place himself in the way of temptation the most powerful. Such trials are not only dark, but the darkness is so peculiar that at the first attempt to penetrate it he is overcome by a foe far more deadly than ignorance, a spirit of repining, or of envy, or it may be even of malice. Here, as he values his peace, and at times almost as he values his soul, he is compelled to be content with darkness. How many have fallen in the attempt to penetrate this gloom !

"Yet, by the light of the Lord the Christian can walk through this darkness." Job 29 : 3. Amid its deepest gloom, it is his privilege still to see the hand of God pointing his course. And though, earthward, all is as blackness of darkness, heavenward all may be light. Though he may know no more, this he may know certainly ; though wicked men and wicked angels may be here, and although they may have brought me into this darkness, yet my Father reigns amid all its blackness, and if for a time he may permit them to afflict me, yet the Judge of all the earth will do right. This, too, the Christian may know ; dark and long continued trials are no proof that God does not love me. It may be the contrary. For "whom the Lord loveth he chasteneth, and scourgeth every

son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?" Heb. 12: 7, 8. Indeed, these trials are no evidence that the individual may not be eminent for holiness. As death, the great adversary, loves a shining mark, so the very lustre of his piety may, as in the case of Job, cause the attack. Above every other reason, in his varied experience, the child of God is here called upon to walk by faith. Who could not trust in God when he makes a hedge about him, and about his house, and about all that he has on every side? When he blesses the work of his hands, and his substance is increased in the land? But it is when he puts forth his hand and touches all that we have, when "lover and friend are put far from us, and our acquaintance into darkness, that we are able to give the highest proof of our confidence in our Heavenly Father. Brother, this light affliction, which is but for a moment, may work for thee a far more exceeding and eternal weight of glory; if thou wilt look, not at the things which are seen, but at the things which are not seen. Do not be discouraged. By his light thou mayest walk through this gloom. But thanks be unto God who giveth us the victory, though darkness may endure for a night, joy will come in the morning.

*Grafton, Dec., 1847.*

T. H. MUDGE.

For the Guide to Holiness.

## EXPERIENCE.

DEAR BROTHER KING:—For some time I have had it in contemplation to write my experience of entire sanctification for the pages of your excellent Guide. But feeling myself among the least of God's saints, and seeing the Guide so well filled from month to month with such rich experiences of gospel holiness and other important contributions to the same point, I have deferred it to the present time. And now, nothing but a strong desire to aid the holy cause, and a sense of duty to do all the good in my power to God's dear heritage, could induce me in any wise to trouble you or your dear readers with this imperfect sketch.

I dearly love the cause of holiness, the word itself is a perfect charm, but nothing compared with the sweet name of "Jesus." The Guide has been a great blessing to me. And the first thing I look for in it is the experiences of God's dear children.

Before I was born, my mother was a praying woman. I received from her a decidedly religious education. Among my earliest recollections are her prayers and tears for her children and unconverted husband. But for me, in particular, she was much drawn out in prayer. In the early part of my sixteenth year, at a camp-meeting, I was convicted of my sinful state, sought and found redemption in the blood of Jesus. Glory be to God. About one week after, I believe, God cleansed my heart from all sin by an act of simple faith, though at the time I did not apprehend fully what it was. I was dead to sin, and loved God with all my heart. My life was hid with Christ in God. O the sweetness of redeeming grace and dying love. Could inanimate objects speak, there would be very many witnesses to the thrilling scenes my soul experienced while in the bower of prayer, holding sweet communion with my dear Savior. O blessed be God. How glad I am that I had a praying mother. How many times did I think, when a boy, while under the restraining hand of my pious parent, that when I became a man I would have my own way. But, thank God, ere that time arrived, my soul was happily converted. Now there was one whom I greatly feared, even God. "The fear of the Lord is the beginning of wisdom." I lived for many months in this happy state of loving God with all my heart, and doing all my duties. But by reasoning with the devil, I lost my witness, and got into the dark; neglected one duty after another, until I lost all the life and power of religion, and got into a mere form. Still I remained a member of the church. I frequently attended the class and prayer meetings, and could tell of my good desires and determinations as well as thousands can, who are backslidden in heart from God, and remain members of the church. Several years passed away, and I was still a backslider. The spirit of God called, but I refused. My conscience upbraided me. At times I was deeply sensible of my deplorable condition. I formed many resolutions to do better, but broke them all, lost all confidence in myself, and a kind of fate seemed to settle down upon me. During this time I attended school at the academy in Cazenovia, and passed through a powerful revival in the church and among the students, comparatively unmoved. My habit of unbelief was confirmed. I was held perfectly spell-bound in its iron chains. O how thankful I am that the good Spirit did not cease his strivings and leave me in my unbelief.

At length, while teaching school in the town of Bethlehem, Albany Co., a book fell into my hands, called "The Pilgrim's Progress." I read it with very deep interest. It was new to me. The spirit returned with power, and the nail was driven in a sure place. When I came

to accompany the "Christian" through the "Ruin of death," I was much affected. But when Bunyan attempts to describe a "glimpse of glory" he had when the "everlasting gates" of the "New Jerusalem" were opened to admit the sainted "Christian," my soul melted within me. Ah! thought I, shall I ever enter that happy place? No, was the response, unless you become a holy man. I wept. But to resolve seemed perfectly futile. I was at a stand. The destiny of my soul was to be decided by the course I should then take. It seemed to be my last call. All was darkness. Unbelief held me in chains; but my duty was plain. I must "repent and do the first works." But how and where to begin, was a difficulty. A protracted meeting was about to begin in the place. I finally concluded to make one more resolve,—clasping my blessed Bible, and pressing it to my bosom, I knelt before God, and solemnly vowed upon its authority, to do the whole will of God. I felt that this was the most solemn vow I ever made. I arose, went to my boarding place, and then to meeting. Here my first public duty was presented to me. I must go forward to the altar and pray vocally. (And here I would remark that the first step of my backsliding from God, was a neglect to pray publicly in our prayer meetings.) It seemed almost an impossibility. But my vow—I could not break it. The prayer meeting progressed, and I kept away from the altar. The devil said, you cannot pray, you have not prayed for so long, you will only expose your ignorance, keep away from the altar. O what a cross! Truly I found it as a good sister once said, "It was so high I could not get over it, so low I could not get under it, and so broad I could not get around it." I must take it up. But here are many of the patrons of your school. What will they say? Just at this point, brother S., our minister, called me by name, to come to the altar and pray. Awful moment, upon which hung my eternal interests. I thought, decided, and went. And, glory be to God, I was blessed in the deed. After prayer was over, I arose and confessed my sins and received much strength. Felt a small degree of peace restored. From that time I went forward, endeavoring to do all my duties, grew in grace, and again saw the need of entire holiness of heart, "without which no man shall see the Lord." Soon after this, God called me to preach. 'This was a great trial to me; but after a few months' struggle I got the victory, over the tempter and received license to preach. Seven years ago next July, I was received on trial in the Black River Conference, having travelled one year previously, under the Presiding Elder. O how many times the good Spirit has visited me since I began to preach, with the most cutting convictions of the want of entire holiness, and for the

many defects of my ministerial life. I have ever viewed entire conformity to the will of God the most essential qualification of the gospel minister. Of what avail is it for the professed ambassador of Christ to urge entire holiness of heart and life upon his flock, when he, the shepherd, is destitute of the holy prize himself? Will not his flock, his conscience, and his Bible say, "Physician, heal thyself?" Will not the more intelligent part of his congregation most easily discover the defect, and say within themselves, sir, we would see Jesus, give us the practical part. It would be too tedious to relate in detail. I can give but a sketch of my experience of perfect love. O praise thy God, my happy soul, for his marvellous condescension, his amazing love to thee. O how good is the Lord, and how gracious is our God.

At a camp-meeting upwards of three years ago, in the Herkimer district, through the labors of one of God's dear ministers, I was powerfully convicted for this blessing. And while listening to a discourse, coming from an overflowing heart, my feelings quite overcame me. I fled from the stand, and sought a retired place to weep. Here I sobbed, vowed, and promised the Lord that I would make a full surrender of my little all to him. Perfect purity of heart, inward holiness, was the thing I mourned for. For several months I preached the doctrine, and tried to seek the blessing. But by being removed to another circuit, where religion was at a low ebb, and having a colleague who did not profess the blessing, I soon gave up seeking it with the necessary zeal, as a specific blessing, and fell into the popular error of seeking it as a gradual work only. Time passed on, and I attended another camp-meeting. Here the blessed spirit met me again. But I refused, and it soon ceased its powerful work of conviction. After I had moved and settled on my next charge, I was most powerfully aroused to the subject again, by reading the life of William Bramwell. So pungent were my convictions for the blessing of full salvation, that I actually laid the book aside, for fear I should not be able to preach on the Sabbath, this being on Saturday. O what a perfect unwillingness there was in me to surrender myself up to this work. I saw that if I obtained this blessing I should have to profess it before the world. And O, the cross! The enemy often suggested, also, if I got it I could not retain it. O, I did not then consider, as I do now, that I needed it to keep me. But glory be to God, the day of perfect love was beginning to dawn on my spiritual horizon. Not long after this I attended another camp-meeting, near the village of R. C. The meeting progressed very well. But there was nothing peculiar in my case, till near its close. And my greatest fear was that the meeting would break up and leave me without the blessing. But



my Savior had appointed otherwise. One of God's flaming ministers was sent upon the ground to herald to us the joyful news of a perfect redemption in Christ. This was just the thing. The word from him came home to my heart in peals of thunder. I withered and melted under the devouring blaze of God's pure unadulterated truth. My heart was thoroughly broken up. I cried, "I yield, I yield." I can hold out no more.

"I sink, by dying love compelled,  
And own thee conqueror."

We went from the droppings of the sanctuary all in tears, to the tent for a prayer meeting, and a powerful time it was.

"God came down our souls to greet,  
And glory crowned the mercy seat."

Some fell in the midst of shouts of praise, while others were crying for mercy. I was made better, but yet I was not what I wanted to be. On Friday evening, the last great day of the feast, Jesus appeared. And though we did not go up into the mountain, yet we prayed all night in our tent. That night I was enabled to place all upon God's altar; and after a sore struggle, I was emptied of all sin. But through unbelief I was not filled with the fullness of God. From that time, a marked change was discoverable in my whole manner of life—particularly in my preaching. God led me directly from my old systematic course into a strain of preaching of an almost entirely practical nature. For two or three months after this, I was not perfectly established, purely for the want of correct views of simple faith. Now I had the evidence clear, then by doubting I would lose it again. And then I would weep and pray till I obtained it. At last, glory to God, after being able to reckon myself dead to sin through the day, in the evening, while reading the hymn, page 302, before preaching faith comprehended a perfect Savior. O the heaven of love my soul then entered. Not ecstatic joy, but a silent heaven of love. I had had the same witness before in kind, but never so full, clear, and powerful. I exclaimed, "My beloved is mine, and I am his." After Bro. S. A. concluded his sermon, I arose on the Rock, a witness of perfect love. O how glad and thankful was I, that my poor soul was now in the clear element for which it had been panting so long. Glory to God in the highest. O how truly can I say my heart is fixed, my heart is fixed. But O what have I enjoyed since! Streams of purest salvation. My happy soul has settled into the perfect assurance of faith. My peace, for a long time, has been like a river.

This moment I have the clear evidence. All is glory and peace. Heaven is mine, Jesus is mine. All things are mine. O how I love to preach it, and pray it, and live it. How clear the way of simple faith. All is by faith. I have had many trials since that blessed hour. But not one too many. All have worked for my good. How sweet the Bible—its promises are sweeter than the honey in the honey comb. "It has God for its author—salvation for its end—and truth without any mixture of error for its matter!" Glory be to God, we shall soon be with Jesus.

These last remarks are the result of two years' sweet experience in the highway of holiness. Amen.

Yours in the bonds of a perfect gospel.

Oct. 12, 1847.

A. R.

For the Guide to Holiness.

### "THE LIGHT OF EXPERIENCE."

SAID a beloved minister to one who asked for light on the subject of holiness, "No light is like unto the light of experience." It is indeed the light, the meridian evidence which puts darkness and doubt to flight. It is the only light which will satisfy Christian hope and faith. The most illiterate child of God, while possessed of an experimental knowledge of sins forgiven, cannot be reasoned out of that belief or that experience by all the science of the world combined; in this light he stands,

"Like an iron pillar strong,  
And firm as a wall of brass."

But this light, in its most exalted and refined sense, is to be found only in holiness of heart, or "perfect love." When this is attained, its possessor becomes more especially established against the powers of darkness—"spiritual wickedness in high places,"—and the devices of a tempting devil, who may be termed the prince of these powers. Those Christians who neglect to seek and live in the light of holiness are poorly qualified to stand against such opposing influences; they are too much like Sampson shorn of his strength, they are measurably powerless, and become an easy prey to their spiritual foes.

Another class of Christians who have once enjoyed the clear light

of experimental holiness are doubly guilty in their wanderings on the dark mountains of sin and unbelief. The mental conflicts, sorrows and struggles of such persons seem more severe than those experienced by others. They frequently long, with feelings of intense solicitude, for a restoration to their former position. Sometimes they seem to come very near gaining it, but, like a shadow, it eludes their pursuit. The following poetical stanza expresses their state.

“With outstretch’d hands and streaming eyes,  
Oft I begin to grasp the prize;  
I groan, I watch, I strive, I pray;  
But ah! how soon it dies away!”

Perhaps there are scores of individuals, numbers of them ministers of the gospel, within the knowledge of the writer of this description. They are good meaning souls, exemplary in their lives, but alas! are continuing from month to month, in the same unenviable, unpleasant state.

Now, at the commencement of the new year, permit the writer to suggest to such souls to “pitch their tents on new ground.” Cut off the right hand, pluck out the right eye, if need be, and stand forth the clear, the decided witness for God, that the blood of Jesus, in the present tense, cleanses from all sin. The light of this experience is what we all need to make us useful here, and what we must all have, if we would see our way clearly through the dark valley of the shadow of death. The Lord bestow it in rich abundance upon the writer and reader of these lines.

B. S.

JAN., 1848.

For the Guide to Holiness.

## TO PARENTS.

FATHER, do you send your son to college to train his mind to habits of close, deep and correct thinking? Do you furnish money, allot time, and place him under the care of the professor of law or medicine? You have an end to accomplish, and all the means you furnish for your son are designed to effect that end. It is to fit him to gain a living by that profession. Now, if any cause defeat that

end, any cause within the control of your son, whatever may be his plea, that it was inconvenient to apply himself so closely, that too great a tax upon his care or profligate pleasures would have followed the necessary devotion of time and energy to carry out your design and accomplish the end—your design is frustrated, the end lost, your son irreparably injured, you are mortified, nor will your kindest thoughts wipe out the conviction in your mind that this error deserves your reprehension.

For what has God given men an existence, a day of probation, and the means for moral improvement? The great object of our heavenly Father is to fit us for the possession of the highest possible state or degree of holiness, and the highest possible enjoyment of happiness. And we defeat that great design in part or whole, when any cause, of whatever seeming importance, is permitted to arrest or divert us from the one only effort to become as holy as possibility permits.

What will be our thoughts in that first hour, when the disembodied spirit shall stand and measure, at a glance, the realities of the spirit world, and the bearing of our acts here on our interests there. I feel assured that the spontaneous burst of the soul's inmost language will be, "Nothing is worth a thought." No, if earth were a mass of gold, we would not stoop to pick it up. And our language would be that the whole bubble, earth, is far too poor to deserve a thought, act, or word which would in the least dispirit or weaken our enterprise after the highest state of purity. We have no business with the world which will defeat God's great aim in our destiny, and I have no hesitancy in saying, we have only need to go and stay one half hour of time to see our untold interests now at stake, to be convinced that no language can be extravagant which depreciated the whole world, with all its trumpery and glory, when its whole value offers the price which detracts one atom from our heavenly interests.

R.

For the Guide to Holiness.

### CAUSES FOR GRATITUDE.

REV. SIR:—Having been a subscriber to your valuable Guide to Holiness, and for one year been a sharer in its benefits, I would record here, with gratitude to the Giver of "every good gift, and of every perfect gift," that in all of the twelve numbers which I have received, not

one of them but has been a blessing to my soul, while perusing its soul-reviving contents. And although I have been a professor of the blessing of perfect love for some time, and I trust, also, a possessor, yet in reading those numbers, especially some of the articles contained in them, I have been greatly excited to seek for, and encouraged to expect greater and higher attainments in holiness. For one, I would embrace this opportunity of bidding you go on in your labor of love, blessing and being blessed, until all the ends of the earth shall see the salvation of our God. You will please accept the enclosed dollar for the Guide another year, and send it to Kingston, Lucerne Co., Penn., instead of Pittston, as before.

Yours in love.

Kingston, Lucerne Co., Penn.

J. MACFARLANE.

Defiance, Dec. 30, 1847.

Dear Bro.—I cannot better express my gratitude to you for your liberal offer, made in your epistle of the 3d, nor the willingness and pleasure with which I accept your invitation to give my mite of influence in circulating the "Guide," than by sending you the enclosed subscribers. May I say to you that there is no work in which I am more interested and delighted, than the spread of holiness—to increase which, may the "Guide" long live under the influence of the Holy Ghost, to bear its testimony against indwelling sin, and to direct those who sigh for purity to the power of faith and the fulness of Christ.

Its contributors have evidently been baptised with an unction from the Holy one, for their testimony comes with the freshness and power of *living* witnessess. But you need no encouragement from me, far off and unknown. May the Deliverer from "all iniquity" incorporate *His will* as a part of your being until you are brought to ascribe to him glory and praise through eternity, when may we meet to say, as we do now, that "God is all in all."

Yours in Christ,

W. S. LUNT.

A holy person often does the same things which are done by an unholy person, and yet the things done in the two cases, though the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature.—*Upham.*

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 6.

EXPLANATIONS OF THE RELIGIOUS STATE DESCRIBED AS UNION WITH  
THE WILL OF GOD.

ONE of the expressions for the highest religious experience, is,—*union with the will of God*. The fact corresponds with the expression. Such union, when existing in the highest degree, cannot be less than holiness.

2. The question necessarily arises, How shall we know when we are in such union? This is a question of the highest practical importance. The following statements and principles will perhaps aid in determining it.

3. We proceed to remark, then, we are so constituted, that we must *necessarily will something*. In our conscious moments, whether we are physically in action or not, doing or ceasing from doing, enjoying or suffering, there is always, and necessarily, an *act* of the will, a *volition*. And of course, as we must always will something, the will is always in union with something.

4. It follows, consequently, as there are but two moral centres in the universe, the centre which is *God*, and the centre which is *ourselves*; that, during every moment of our conscious existence, our wills are either separate from God or are united with God;—that, in the acts of the will, we must either will *with* him, or will *without* him. There is no third supposition.

5. But in order to understand this fully, it should be added, there are two forms of union of the will, characterized by the antecedents on which such volitional union, or union of the will, is based; — namely, *moral* union, and *affectional* union. It is the combination of the two which constitutes perfect or holy union.

6. Moral union of the will exists when the will is united with God on moral principles merely, without the consenting and affectionate concurrence of the heart. When a man does what God commands, in other words, does what is right, but does it in opposition to his own selfish desires, he is in union with God *morally*, but not *affectionally*. He, who is in this state of mind, is conscious that his will is in union with God; but he cannot fail to be conscious, at the same time, that the union is imperfect and weak; — that it is not so consolidated, whole, and perfect as it ought to be. He does well, but he does not do *all*. God may be said, in reference to the position of his will, to approve what he is; but he requires him to be *more than he is*. His position is in advance of him, who knows the right but does the wrong; — but he falls behind him, who knows the right and not only does it, but *loves* to do it. Nevertheless, he has reason to be thankful that he has life even in his conscience. God, who witnesses with the deepest interest the conflict which he experiences, will assuredly sustain him and give him the victory, if he joins prayer and faith to perseverance.

7. The union of the will, which has just been described, becomes consolidated and perfect when we add the concurrence of the affections to the supports of the moral sense. It is this union which we have denominated *affectional*. In order, therefore, to that union of the will with God, which is synonymous with sanctification, the action of the will, in harmonizing with God's will, must rest upon the two-fold basis of the *approbation of the conscience*, and of the *love of the heart*. And when this is the case, our consciousness, which vindicates not only the nature of our feelings, but also the *degree of their strength*, assures us that the union of the will with God has become consolidated and perfect.

8. Hence we are enabled to lay down the general principle, that the union of the will with God is perfect when it is based upon the perception of the *right*, sustained by the concurrence of *love*. In any other state of the mind, the harmony of the will with God is more or less obstructed and enfeebled. When, in connection with the moral motive, the obstruction of discordant affections is out of the way, and the affections are in the right direction, the union is such as it should be.

The only exception to this general view exists when the will is perplexed in some degree, as is sometimes the case, by the remaining secret



influences of *antecedent evil habits*. There are some cases of inward experience where this exception should be remembered. The obstruction of perfect harmony from this cause gradually diminishes and ceases under the operation of new spiritual habits.

9. Permit me to ask the reader, who is willing to peruse these remarks, whether his will is united with God? If the answer be in the affirmative, the question will still return, is this union a *consolidated* one, based upon your whole nature, and thus perfect? It is so, if your heart loves what your conscience approves, if your desires cheerfully sympathize with your enlightened moral convictions. A right conscience and a right heart necessarily lead to oneness with God in the will.

But if it be otherwise, if your union with God in the will be a union resulting from the moral enforcement of the conscience without the adherence and support of the affections, it is a union, however real it may be, and however encouraging, which is, nevertheless, weak and uncertain. Much is gained; but much remains to be gained. Pray more earnestly. Believe more strongly. God will not desert you. A. K.

For the Guide to Holiness.

JOHN SMITH.

BY REV. DANIEL WISE.

I HAVE passed by a field where the soil was inferior and the crop limited. Again, after many days, I have visited that spot of land and have seen it teeming with a luxurious and superior crop. Whence had it gained its later fruitfulness? The skill of the chemist had discovered, and the hand of the husbandman had supplied the elements which were necessary to its productiveness, and those new elements had converted its barrenness into fulness.

It was thus with the devoted John Smith. In his youth, and in his earlier Christian life, he gave no promise of *extraordinary* usefulness. In the later periods of his ministry, he had few contemporaries so successful in bringing souls to Jesus. He became as a fruitful field in the heritage of the Lord. His word fell with unwonted power, and a mighty influence for good attended his labors.

Whence arose this unexpected success?

It came from the source of all power to do good. He sought for and

obtained a complete baptism of the Holy Ghost. When he became a HOLY man, he began to be an eminently successful minister.

John Smith was a native of Cudworth, England. He was born of pious Methodist parents, January 12, 1794. Religious influence fell at first with no apparent profit on his young heart. He was a profligate sinner until 1812, when God powerfully awakened him, and in reply to a maternal exhortation, he said: "I am resolved to lead a new life."

He kept his resolution, and after suffering the keen agonies of an awakened conscience for a few hours, found acceptance through the blood of the Lamb. Darkness soon re-entered his soul, but he renewed the struggle with success. God again shone upon his heart; and from thence to the "day of his death *he walked uninterruptedly in the light of God's countenance.*"

Mr. Smith laid the *foundation* of his successful career immediately after his conversion. This foundation consisted of a *habit of constant prayer*. Every leisure hour was spent in solemn intercourse with God. As a necessary consequence, his piety became deep and stable; his soul grew rapidly in the likeness of the Creator.

He entered the ministry in 1816. His reputation as a devoted young Christian was good, but as a minister he was thought to scarcely reach a state of mediocrity. But a change soon came over him, and from the *ordinary* man and minister, he gradually expanded into the *extraordinary* Christian, and wonderfully successful minister.

Two influences seem to have been exerted upon him. The first was the *sanctifying power of the Spirit*; the second was the counsel of his personal friend and colleague, John Nelson.

The attention of Mr. Smith was directed to the subject of perfect love very soon after his conversion. He gazed on the blessing with longing earnestness; he sought it, too, with much prayer, but not at first with that self-appropriating faith which brings salvation *now*. It was not until the first year of his experience as a travelling preacher, he entered into spiritual *rest* — his heart was cleansed from sin, and he rejoiced in the sanctification of the Spirit.

It does not appear that he ever lost this great gift of God thenceforward. The motto of his life was "onward." Having attained the fullness of the Spirit, he grew daily into God. He learned to breathe the atmosphere of Heaven; he entered into the designs of God, and spent his ever increasing and enlarging capacities in gigantic endeavors to realize the objects of the death of Christ — the purification of the Church, the conversion of the world.

Still Mr. Smith's life was not marked by those blissful raptures which

characterize the experience of many holy persons. Paradoxical as it may appear, his spiritual life was one of struggle and agony. He was deeply baptised with the baptism of Christ, and that baptism was at once bitterly painful and supremely peaceful. Peaceful, as it concerned his own personal relations to his God. Painful, as it related to his labors for the world. The state of sinners was what filled him with heart agony. Living so near to God, he saw their danger with intense clearness of vision. Hell, to his mind, was a reality; he saw sinners crowding its broad paths, and he wept over them. Sometimes he spent whole nights in prayer for their conversion, leaving the floor on which he knelt wet with his flowing tears.

As might be anticipated, such devotion to God, and such deep feeling for sinners, was followed by remarkable successes in the ministry. An unusual unction attended both his private labors and his public ministry. On one occasion, as he entered a chapel, an obvious sacred influence descended on the congregation — the cause was that he was there employed in a strong mental act of faith for the present descent of the Spirit.

At other times, his hearers would groan audibly under the burden of their sins. Churches long asleep would suddenly rouse themselves and wake to activity under his affecting calls. Wherever he appeared, a spiritual power descended upon the people, and during the later years of his ministry his circuits enjoyed unwonted accessions to their numbers.

Such were the effects of exclusive and entire devotion to Christ and his work, in the ministry of John Smith; and the reflective mind cannot forbear to inquire, whether the same success is not possible to every Christian minister! Would not the same amount of prayer, of faith, of diligent labor, of careful study of human nature, produce the same result! Might not every minister enjoy so high a degree of the spirit of holiness that his word would never fall powerless on his congregation? Is not this much implied in the promise, "*I will be with you?*" It is a great question and worthy of deep study, whether every minister of Jesus may not be at all times a revival minister; and further, if this be so, whether the chief responsibility for the present wide-spread spiritual desolation does not rest on the ministry of the present age.

Mr. Smith owed much of his success to the counsels of that devoted man of God, John Nelson. When he first met with Mr. Nelson, his piety was not matured, his mind was undeveloped, and his aims were indefinite. Happily for the world, Mr. Nelson interested himself in Mr. Smith's character and prospects; he shed the light of his own experience,

as a mature Christian and able minister, on Mr. Smith's heart; he gently urged him to higher spiritual attainments; he kindly directed him in his studies; he impressed him with the true idea of his ministerial vocation, and imperceptibly led him to the adoption of those measures which made him so eminent in the church of God. So important an influence did Mr. Nelson exert over the youthful mind of Smith, that we hazard little in saying, that without it he would, in all probability, have lived and died an ordinary man.

Had we more Nelsons in our church we should have more Smiths. Many a young minister, who now barely reaches mediocrity, would unquestionably rise to the highest ranks, if his aged brethren were to undertake the development of his character. It is lamentably true, that our young men go out into the work with their characters unformed and their powers undeveloped; and as they go out so they remain, until time and circumstances bring them to their zenith. What they learn, they learn by experience; for how rarely do we see them kindly taken in hand by the fathers in the gospel, as young Smith was taken and led by the devoted Nelson. We do not write in a spirit of complaint, but we do write in a spirit of profound regret that the practice of taking the young men who fall within their sphere, and endeavoring to form their characters aright, is not more frequent among our fathers than it is. We have now been preaching in this country for some fifteen years, and as yet have never had the first private effort made by an aged minister to give direction to our spiritual, intellectual, or ministerial character: and the Head of the church alone knows how often we have sighed over the want of some such guardian mind, by whose influence we should have been led upwards, and unquestionably kept from many of the mistakes of our past life.

John Smith died young. The angel of death summoned him home when in the prime of life. He was only thirty-seven years old when he died. But his work was done. He had not lived in vain. Thousands of converts attested the utility of his brief existence. His end, after a very painful sickness, by which his intellect was temporarily obscured, was triumphantly peaceful. He died with the smiles of a victorious faith upon his lips.

As already stated, HOLINESS OF HEART was the foundation of Mr. Smith's usefulness. His soul, however, once purified, directed all its energies to one object. The salvation of souls was *the work* of his life. For this he wept, he agonized, he prayed, he *believed*. The idea grew in proportion as he dwelt upon it, until his soul was wrought up to supernatural energy, as he beheld it in all its grandeur and mag-



nificence. His views of Christ's power to save became so expanded that he preached *without doubting* the application of that power. I PREACH IN FAITH, was his motto. But that faith was maintained only by almost unparalleled devotion to the duty of *prayer*. Thus his faith increased, until he really lived in a spiritual world, and preached more like a visitor to earth than as a man preaching to his fellow men. Is it wonderful that his success was so great? Nay, it could not be otherwise; and whoever would rejoice in John Smith's wonderful success, must walk in his footsteps, and he shall be gratified. O, that God would raise up more ministers of the same spirit.

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For the Guide to Holiness.

## CONFLICTS AND VICTORIES BY THE WAY.

BROTHER KING:—The following thoughts are submitted for the "Guide;" and if you judge them worthy of a place in its sacred pages, you have the liberty to publish them, entire, or in part, as you may think best.

Why despond, O! thou afflicted traveller, tossed with tempests and not comforted? Thy Savior is nigh—his word is pledged for thy deliverance. Though the storm may last long and beat hard upon thy defenceless head—though friends forsake, and wrongs oppress, and difficulties rise like mountains before thee, yet, look up and be calm; fear not, neither be dismayed, for God is still thy Friend. *He* will not leave thee, nor forsake thee. He sees thy tears and hears thy sighs; still trust him and give him thy whole heart, and a complete victory shall very soon be thine. Yes, this moment, if thou wilt make the surrender, thy fears shall be dissipated, thy repinings shall give way to gratitude and praise, and light, and love, and joy shall fill thy disconsolate heart.

The writer, being much alone, and feeling herself under the strongest obligations to live a holy and useful life, and to devote all her energies to the service of God, indulges a hope, that by employing a portion of her time in writing a few thoughts upon her own late experience, she may encourage some laboring or desponding soul to give up its wanderings, let go all, and fall by faith into the arms of Jesus; for there, alone, is perfect rest and perfect safety.

She knows the struggles of a heart impressed with a sense of its own depravity, and longing to be freed from its deep-rooted corruption, and

to be filled with perfect love and perfect peace. She has also realized the triumphant feelings of that heart, when prayer and faith in the merits of Jesus opened heaven, and brought light and love and glory into her benighted soul. She is aware that many have gained this victory, and through unfaithfulness, or want of watchfulness, have let go their confidence and become shorn of their strength. Some remain for years in doubt and conflict, while others sink into a fearful indifference upon the subject. To such, she hopes to drop some useful hints.

She has sometimes thought that God has taken peculiar pains to make her a Christian. The chastising rod has been faithfully given, and she doubts not that it has been given in much love, that she might learn obedience from the things which she suffered. And her prayer has been, "My Father, make me holy, cost what it will." When she has been faithful and submissive, he has been faithful to bless in a far greater degree than was anticipated; and when wandering in disobedience and self-will, she has been chastised and wretched, until she had an assurance that her Father smiled upon his repenting child. She would willingly omit some points in her experience, but a sense of duty urges her to confess candidly her own unfaithfulness, and the unbounded love and mercy of God towards her.

After having realized so many sweet answers to prayer, gained so many victories, and seen so plainly the overruling hand of Providence, causing all things to work together for her good, it is painful and humiliating to her feelings to acknowledge that she should, for one moment, suffer her faith to waver, or cherish a feeling of discontent. But such is the fact. While struggling with trials and difficulties from a very tender source, in an unguarded moment, she was ready to say, "All these things are against me." She stumbled and fell. The Holy Spirit was grieved away by her unbelief, and for two long weeks she was left to grope in sorrow and darkness. No sweet promise was applied to her heart, and it seemed to her that she was given over to the buffetings of Satan, to be sifted as wheat. She wept and prayed much, but her prayers did not avail, because they were not in faith and humble submission. Self-will was still permitted to occupy a place in her heart; and not until she again laid *all* upon the altar did she find access and perfect peace. She felt that she would gladly give up her ease, her friends, her reputation, and every thing else, to have the sweet witness of her entire acceptance again restored to her heart. And no sooner had she made this surrender than she found herself in the immediate presence of her smiling Father, her loving Savior and Holy Comforter. The great deep of her heart was broken up, and she again triumphed in the Redeemer's blood.

A few extracts from her diary will show more fully the state of her mind about this time :

## DIARY.

*August 29th, 1847.*—For about two weeks, I have been laboring under sore trials and conflicts. My faith and patience have been severely tried ; and I have had an humbling view of my own weakness, and the deep depravity of my nature. I see more and more the necessity of looking steadfastly to Jesus—of keeping my mind staid upon him, and taking refuge in his blood from the storms and difficulties of this ungodly world. If wrongs oppress, I must bear them with cheerful submission, and keep my mind staid upon Jesus, determined to bear all things for his sake ; and trusting in his merits for present, full salvation, and complete victory over every besetment. I must lay my burden at the feet of Jesus, and present my cause at a throne of grace, believing that all things shall work together for my good. I must watch and pray, lest I enter into temptation. I must be always at my post, ready to perform any duty, however painful, or opposed to my feelings. I must live in the constant habit of self-denial. It must be my constant aim to live a holy, blameless, and useful life ; to do and suffer the will of God, and to seek for happiness in him alone. My Father, help me. Save me from unbelief,—that frightful monster. Oh ! help me to confide in thee with my whole heart. Lord, I *do* believe, help thou my unbelief. O ! why should I ever doubt, after all that thou hast done for poor, unworthy me. How dishonoring. Father, forgive thy poor, weak, repenting child, and wash me in the precious blood of Jesus from every stain which sin has made.

*Sept. 5th.*—"As a Father pitieth his children, so the Lord pitieth them that fear him." He has heard my cries. He has regarded my tears, and has caused my peace again to flow as a river. Praise the Lord, O ! my soul, and forget not all his benefits. I should have been more watchful. In my trials I should have kept my mind staid upon God ; and having done the best I could, I should have left the result with him, trusting in his promises. Then my peace would have continued to flow as a river. But in an unguarded hour my faith wavered, and I felt that I was shorn of my strength. The Holy Spirit was grieved away—the witness was gone—I no longer felt the abiding presence of my Savior ; and for two weeks my heart was filled with inexpressible grief. On Friday morning last, I awoke a little before day, deeply impressed with my situation. I felt that I would willingly give up all I possessed, endure the scoffs and frowns of the world, and be a beggar all my days, to feel again the sweet witness of perfect love in my heart, and my en-



tire acceptance with God. I arose and fell upon my knees, and wrestled in prayer for one hour. I felt that I had sweet access, and precious promises were applied to my heart. My tears flowed freely. I claimed the promises, and sung,

"Father, I dare believe  
Thee merciful and true," &c.

These words were then applied to my heart with power : —

"Thy blood can make the foulest clean ;  
Thy blood avails for me."

In a moment I felt that my heart was cleansed, and filled with perfect love. Glory be to God ! the joy and gratitude I felt, are inexpressible ; while a deep sense of my own unworthiness sunk me into the depths of humility. My mind returned to its rest, and my peace again flowed as a river. Let me rest in the bosom of my Savior and feel his gushing blood, and I desire no more.

"O ! 'tis delight without alloy."

The world may smile or frown, it cannot move me.

*Sept. 6th.*—Hallelujah ! The Lord God Omnipotent reigneth. O ! the sweet peace that fills my heart. O ! the sweet gushes of joy that causes my heart to overflow. I have a sweet consciousness that the Father, the Son, and the Holy Spirit, are all interested for my salvation. And having this, what have I to fear ? I most gladly give up all things else for this. The world may have its honors, its wealth, its pleasures ; I am happy without them. My joy is full when my Savior reveals to me his smiling face. I thank God for his chastising rod which has arrested me in my wanderings, and brought me back to rest in his will ; and that I have been enabled to turn from the vanities and vexations of earth with a holy contempt ; and to find in God my satisfying portion—a peace and joy that passeth understanding—and riches unfading and lasting as the mind. It is all of grace—free, unmerited grace. Glory be to God and to the Lamb forever.

A CHRISTIAN PILGRIM.

*Lexington, Ky., Nov. 1847.*

No person can be considered as praying in sincerity for a specified object, who does not employ all the appropriate natural means which he can to secure the object.

For the Guide to Holiness.

**"SOME SIN NECESSARY TO PRODUCE HUMILITY,  
IN ORDER THAT THE CHRISTIAN MAY SEE HIS OWN VILENESS AND LOATH  
HIMSELF."**

SUCH is the doctrine which we sometimes hear. But is it true? Does sin tend to humility, and much less, is it necessary to produce it? The devil, doubtless, sees his own vileness, but is he humble? The angels have no sin, but are they proud? The man Christ Jesus was the very pattern of humility, but was he not spotless?

"But," says one, "that is not the doctrine. It is that fallen man needs to feel sin, else so depraved is his heart that he will certainly be lifted up and fall into pride."

Sin, then, is to be his Savior, is it?

We admit that the man who supposes he is without sin, when his heart is yet filled with corruption, will be in danger of pride. But does it follow that he will be in equal danger when his heart is cleansed? And was not the great object of the death of Christ to cleanse his people from this corruption? Is not this cleansing the essential nature of sanctification? And after this work is wrought, may not the believer expect to find the grace of our Lord Jesus Christ sufficient for him, sufficient to preserve from this as well as every other sin?

Has not God other methods of keeping us where we ever ought to be, in the valley of humility, beside the actual existence of sin in the heart? Are not there other means as effectual as this could possibly be? Let us look.

It must be granted that the more holy an individual is, the more clearly will he see the nature of sin, and the more will he hate it, and the more will he be grieved at its least approach, and consequently the more keenly will he feel the necessity of constant dependence on God. To no other individual is the truth so vivid, "Without me ye can do nothing." Indeed, who feels his own utter nothingness, and his entire dependence like the man whose daily experience teaches that of himself he can do no good thing, and who is conscious that he is every moment fed and feasted by the mere mercy of another?

It is thus that God teaches the Christian humility, and not by allowing him "to sin a little to keep him humble." It was thus that he taught humility to the Israelites. "And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy father know,) that he might make thee know that man

doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live"—Deut. 8 : 3. Here evidently he taught them humility by keeping them constantly dependent on himself. Else what connection between humbling them and feeding them with manna, angels' food. Indeed, what sense in the verse?

*Grafton, Jan., 1848.*

T. H. MUDGE.

For the Guide to Holiness.

## TRAVELLING "INCognito."

As it is well known, it is no unusual thing for those belonging to the royal families of Europe to travel in disguise; or as it is familiarly called "incog." They appear as common men, sometimes as the lowest of men, yet are they related to princes. They receive letters written on common paper, and sealed with common seals, yet they may be from kings. They may be despised by those among whom they pass; who look only at the exterior, yet are they on their return welcomed to the palace and associated in the government of kingdoms, and not unfrequently crowned with the royal diadem.

So it is with the Christian. He is travelling in disguise. Poor he may appear now, but he is a joint heir with Jesus Christ. Treated as an outcast he often is, but he is the son of the Living God. Others may not be sensible of it, but frequent are the messages which he receives from the court of heaven, breathing the tender language of affection, cheering by the constant assurance of continued aid.

Earthly fleets and navies of wood may not be sent out to protect him, and to avenge his wrongs, but all the hills around the place where he dwells are full of horses of fire and chariots of fire. He that touches him, touches the apple of His eye. He that would strike him, must first strike through the arm of the King of kings, and Lord of lords.

Awhile he travels, enduring fatigue and despite, that he may complete his education, and then he is called to the house not made with hands, to the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for him, that he may receive the crown of righteousness, which the Lord, the righteous judge, shall give him at that day.

T. H. MUDGE.

*Grafton, Jan., 1848.*

## THE GOOD WORK IN AFRICA.

WE have received Africa's Luminary, Extra—a large sheet, containing matter enough to make some fifteen pages of the Guide, and all on the subject of Christian Perfection. It is made up principally of letters written by missionaries for mutual benefit, detailing their personal experience, and encouraging each other in the way of holiness.

These letters are interesting, not only because they are on an important subject, but because they reveal the state of mind enjoyed by laborers in a heathern land. We have concluded to publish the whole of the extra, but in several numbers of the Guide. And here follows the first division :

## CHRISTIAN PERFECTION.

THE following letters were written by persons employed as missionaries in Liberia, for their mutual spiritual benefit, without any idea of their publication. Believing their publication would promote and increase the hallowed flame of piety to God, and Christian philanthropy towards men, we solicited the privilege of giving them to the world through the medium of the press. The authors reluctantly yielded to our entreaties; hoping that while they took up the cross of exposing a private correspondence to the criticism of the public, they would thereby “confess Christ before men,” as a present, willing, ready, and almighty Savior.

These letters have done good, both to their writers and readers; and we rejoice in the privilege of giving them a little more scope for usefulness. The subject upon which they treat is unquestionably, of all others, the most vital to the interests of the church, forasmuch as only the “pure in heart shall see God.” We sometimes hear it remarked, “much has been written upon the subject of holiness, to little purpose.” Admitting it; is this a good reason for putting our light under a bushel, or under a bed? There is nothing connected with the atonement, from its commencement to its completion, which should redden the face with shame, or cause the votaries of the cross to hold their peace.

How much is said and written upon commerce, agriculture, politics, philosophy, &c., and to good purpose; and is the subject of *holiness*, among Christians, (whatever may be the course pursued by the men who have their portion in this life,) to beg its way into notice? While we are careful not to cast our pearls before swine, let the followers of him “who knew no sin, neither was guile found in his mouth,” make this subject the alpha and omega of their social and religious interviews.

If the unawakened need "line upon line,—precept upon precept," to persuade them to be reconciled to God; surely the Christian should be urged forward by every moving consideration, in reference to himself or others, relating to this world, or the world to come; until he shall reach the "land of Beulah," and from thence, the land of Promise. *A*

Were our fathers in the gospel influenced by a mistaken or untimely zeal, when they exhorted their junior brethren and sons—"Let us strongly and closely insist upon inward and outward holiness in all its branches!" Did Peter give the subject too much prominence when he exhorted the church in his day, saying, "giving all diligence; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Whatever conflicting views may be entertained by many sincere, but mistaken Christians, upon the subject of holiness, all evangelical churches admit the importance and practicability of this constellation of graces and virtues. Were we asked in what consists Christian perfection, (we speak now of no other), we could not answer more appropriately than by saying, the practice of what is above enumerated. Were we asked again, who is a perfect Christian, or a "perfect man?" Could we point to one in whom those graces "abound," we would say—"by their fruits ye shall know them."

We have said nothing about faith, but this is necessarily incorporated in all our Christian course, the first, though not the primary virtue. We can neither obtain or enjoy holiness, without living by faith on the Son of God.

We send out this correspondence in an extra; not having space in our regular monthly. We have suppressed names and places at the request of the writers. The subject is all which is deemed essential.

May holiness to the Lord be the motto of all who name the name of Christ; and may the publication of this correspondence contribute, in some good degree, to this most desirable result.—Here follow extracts, exhibiting views of some of the writers on the subject of our solicitation.—PUB.

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Sept. 9th, 1847.

In regard to the publication of letters, your expression of the belief that it would "glorify God," leaves me without any choice. They have been written in the spirit of self-sacrifice; the enemy has met me with the suggestion, that I had better not write, it would do no good;—feeling that this was from the tempter, made

me apply for aid and wisdom to him who is the strength of the weak. I have never written with so much diffidence, and never was so sensible of the teachings of the Spirit. Every letter has been a subject of prayer. Having thus been written, they are not my own, as I am not my own; I have given myself to God; and will not, knowingly or willingly, withdraw any part of the sacrifice.—And without saying anything about defects, which must be apparent to *all*—I leave it to your judgment, and will only say, if you can find but one sentence in any or all my communications which will glorify God, you are at liberty to publish it. Let all the world know “the riches of his grace:”—let all the *world* know that “the Son of Man hath not only power to forgive sins, but to cleanse from all unrighteousness.”

Sept. 13th, 1847.

With regard to your proposition to publish extracts, I can only say that I belong to the Lord, and desire that all my works may be so wrought in God, that I may offer them all to him, having them purified, and made acceptable through the atonement of the blessed Savior. As you express a belief that the publication would “glorify God,” I, of course, have no right to say no, \* \* \* \* I am often compelled to yield my own selfish views and feelings to a sense of duty. The command of God, not self gratification, must rule me; and, as you remark, he has commanded us to “let your light so shine before men that they may see your good works, and glorify your Father in Heaven.” I understand this to mean the reflected light which we borrow from him, not any temporary blaze of our own kindling. If his Spirit shines clearly upon any soul, showing the way of full salvation, which is Jesus Christ, it seems to be the duty of that soul to try to lead others into the same holy, happy way; and whether this duty is performed by writing, or speaking, it seems to me indifferent, if only the desired result is effected—the salvation of souls. Therefore I dare not refuse my consent to such *extracts* as will glorify God, being published; for the feeling and sentiment of my heart is,

“O that the world might taste and see  
The riches of his grace.”

If, after a careful and *prayerful* examination of these letters, (for I do not wish any word of mine to go before the public without the Divine sanction,) you still think the publicity of any part of my letters will promote the great end you propose, then I will thank you to suppress names, &c. as you have suggested.



## No. 1.

Aug. 7th, 1847.

Dear,—I have been wishing to write you every day since I was able to sit up, but the many admonitions I have had to be prudent, and the necessity I feel of this myself, has prevented my writing until yesterday.

I am glad I know something about African fever, \* \* \*  
 \* \* \* for I think it has done me good. I do not feel the air so sensitively as I did before, especially when it is damp. It has seemed to attach me to the place, in short it has made me feel at home. But, besides this, I have received rich spiritual blessings while on my sick bed. I had become somewhat dissatisfied with my present enjoyments, as they were less than they had formerly been. I had to some extent felt the cleansing influence of the blood of *Christ*, and I could not be satisfied without its sensible and constant application. During my short illness I had much religious conversation with —, which greatly encouraged and strengthened me, until I was enabled by faith to apprehend *Christ* as my whole, my complete *Savior*, to renew my consecration, and cast myself with full confidence on *God* as my *Father*, believing he would keep me, at *all* times, from *all* sin. From that hour I have been able, through assisting grace, to keep *all* on the altar, and now sweetly realize that “The blood of *Jesus Christ* his Son cleanseth from *all* sin.”

My heart is filled with gratitude, and my mouth with praise : —Yet I have no overwhelming, no extatic joy, but deep, abiding peace ; a sense of purity, sweetness of spirit, and a permanent rest in *God*.

Let me invite you, earnestly and affectionately, to seek a more intimate acquaintance with *Jesus*.—You often find the visits of his Spirit sweet and cheering, consoling and comforting, especially in time of sickness or discouragement ; how much *stronger* consolation will you find when he takes up his abode in your heart, makes it his *home*, drives out every enemy, expels *every* root of bitterness, and takes *full* possession. I would that *all* who love our Lord *Jesus Christ*, loved him with *all* the heart. \* \*

## No. 2.

Sept. 6th, 1847.

Dear.—We are happy to learn that your health is still improving, and that you are again able to engage in your delightful employment.

It matters but little how we are situated, or where we labor, if

we have the assurance that we are where God would have us. I am fully persuaded our happiness does not depend upon outward circumstances. Could we have at our command all the wealth earth could afford, without the blessing of the Lord we should be miserable; but,

“A prison would a palace prove,  
If *Jesus* would dwell with me there.”

Yes, if we have “fellowship with the *Father*, and his Son *Jesus Christ*, whose blood cleanseth from all sin,” then we enjoy real happiness,—peace, which the world is a stranger to; this, dear L., you know by blessed experience.—May you still press forward until you gain the summit of all your wishes, a rest in God, a home in heaven!

I feel grateful to you for your kindness in writing to me when you did, upon a subject which to me was deeply interesting; it has tended in a great measure to strengthen the resolutions I had previously formed, to be “wholly the Lord’s.” Suffice it to say, after counting the cost, I resolved, in the name of the Lord, to lay all upon the altar, for time and eternity; I was enabled to do so, and through the merits and efficacy of the blood of the atonement I felt that the offering was accepted, and that I was the Lord’s.

Since that time I have enjoyed a deep and abiding sense of his presence, peace with God through our “Lord *Jesus Christ*.” And I can now say with the sweet singer of Israel, “O God, my heart is fixed, I will sing and give praise, even with my glory.”

I feel that I am under the deepest obligations to love him with my whole heart, and to devote anew my life to his precious cause. Oh! how should I guard every word, every act of my life. May I be enabled to keep the “door of my lips, that I sin not with my tongue.”

“Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee,” has been the promise full of comfort; I hang upon the promises of God, they are my meat and drink.

I hope my dear —— will pray for me, that I may be “steadfast, unmoveable, always abounding in the work of the Lord.”

Yours of Sept. 4th has just come to hand. I cannot, through the medium of the pen, convey to you the feelings of my heart; love, joy, and gratitude fills my soul. I feel unworthy of so much kindness on your part, for the interest you have taken in my spiritual advancement. May I never be so ungrateful as to cease to pray that God would abundantly reward you for your labors of love. I thank God, that he has given you such a clear witness of his power to save from all sin, and that you were kept in “perfect

peace" during your recent illness. He has set you as a "seal upon his heart, a seal upon his arm," and engraven you upon the "palms of his hands."

I am sure that my afflictions have been to me a great blessing. "When mercies cannot draw, he by his judgments moves."

Undoubtedly, he saw it necessary in my case, and now I can say with the poet,

" Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to thee."

No. 3.

Sept. 3d, 1847.

Dear S.,—Your very kind letter of yesterday came to hand this evening. Tears of gratitude filled my eyes while I read it. O! "what shall I render unto God, for all his benefits!" His loving-kindness and tender mercies are so richly bestowed on one so unworthy, so undeserving the least favors.

Since I last wrote you, I have enjoyed a continued sense of the Divine favor, I have peace with God through our Lord Jesus Christ—peace, sweet peace of mind, a sinking out self into God—in short, a *rest* in God. My heart is melted with gratitude, while love and peace fills my soul.

I hope, S., you will assist me with your prayers, that the Lord may confirm and establish my soul; that he may maintain what he has wrought for me, and never suffer any thing to rob me of my enjoyments, or impede my progress in my pursuit of higher attainments.

The Lord deals tenderly with me; if at any time I am tempted to doubt, he supplies me with some promise full of comfort.—O! how sweet, how full, and how encouraging were the Savior's words to his disciples: "My peace I leave with you, let not your heart be troubled, neither let it be afraid."

I hope sister — will write if she is able; letters from you will be prized at all times. My love to sister —. I would write her now, but Mr. — leaves in the morning; please let her see this.

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The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

“ MEMOIR OF WILLIAM G. CROCKER, *late missionary in West Africa among the Bassas, including a history of the Bassa Mission*, by R. B. Medbury, Newburyport, Mass.; Gould, Kendall & Lincoln, publishers.

The work, of which the above is the title, is written by Mrs. R. B. Medbury, wife of Rev. Mr Medbury, of the Baptist church in Newburyport. We are much pleased to see it. It is an appropriate and just memorial, written in a candid spirit, and in a simple and correct style, of one whose life was signalized by fervent piety and devoted labors. The subject of it was a native of Newburyport. At twenty years of age, after various exercises of mind, which indicated the presence and converting power of the Holy Spirit, he joined the Baptist church in that place. In order to prepare himself for those missionary labors to which his mind seems to have been directed soon after he became personally interested in religion, he spent a year at the academy in South Reading, and pursued his studies subsequently at the Theological Seminary at Newton. He selected Africa as the place of his missionary labors; and on the 11th of July, 1835, sailed from New York for that suffering and benighted land, in company with some other missionary laborers.

It is not our purpose, however, to enter into the particulars of his life. But we cheerfully recommend the judicious and valuable work of Mrs. Medbury to those who wish to know the interesting story of his toils, sufferings, and spiritual triumphs, and we may properly add, hope that its perusal, while it awakens and enriches their own hearts, will tend to revive among Christians a renewed interest in the religious wants of Africa.

Mr. Crocker evidently sympathized in those higher views of present Christian experience which it is the object of the Guide to illustrate and confirm. The following is an extract from his journal:

Dec. 5. “ Have had precious seasons this day in prayer. Felt that I could join with holy beings above in adoring the infinite holiness of God. The Lord has been very gracious to me of late, in granting me the light of his countenance and helping me to plead for entire sanctification. By his grace assisting me, I am determined to make holiness of heart my grand object of pursuit. To what high attainments may I not be permitted to aspire. The promises of God are full and without limits. They have been very precious to me of late.

Dec. 9. Had a precious season this morning in prayer. Could adore God for his holiness. Felt to rejoice that he required me to love him with all my heart and soul, and that his law condemned every sinful emotion. My heart went out this evening in earnest longings for complete sanctification.

For the Guide to Holiness.

“THE WAY OF HOLINESS—WITH NOTES BY THE WAY.”

THE great demand that is made by the religious public for this little volume, may be taken as a tolerably fair index of its value. Its attracting title, and the neat and finished style in which it is got up, may procure for it a place on the centre table of some ladies, whose hearts are more in the way of show and external appearance than in the “way of holiness,” but of the thousands that purchase the book nearly all desire to be profited by it.

As it very much aided the writer in his pursuits after the “shorter” and “the one way,” probably from this fact, besides its intrinsic value, it will ever remain a favorite of his. In writing, the authoress evidently had before her the glory of God, and the highest good of her fellow-pilgrims to the better land. She endeavors to glorify God and to aid the serious inquirer by letting her light shine on the way along which God led her, till she arrived at the full enjoyments of himself. Each successive step she was called to take is clearly and *scripturally* noted down for the purpose of benefitting others that may desire to travel in the same way. The great power there is in Divine grace to save, is also clearly exhibited, and, after attentively reading the book, one can hardly resist the conviction that God is now offering that grace to him. In the order of God’s Providence, the book was written, it seems, at a propitious period — when the Church was the most in need of it. For if the signs of the times do not give a mistaken indication, a deeper and increasing interest in the subject of holiness has been taken for some time past. There has been more preaching, more writing and more conversation on the subject than formerly. The aggregate number that enjoy the blessing and that are pressing hard after it, though comparatively small, probably exceeds that of any former period, at least in the history of the M. E. church, and affords a blessed light, lifting up its steady and certain beams above the gloom that overshadows her spiritual prospects. The book before us is designed particularly to benefit those that are *in the way to holiness*, and are earnestly pressing for-

ward after the blessing. All are in the way that have experienced the blessing of pardon, and are living without condemnation in Christ.

I call attention to this book, that the serious inquirer may give it an attentive and prayerful perusal, and also to make a few suggestions concerning the adaptation of the work to the wants of the reader.

Although it is designed to do good, yet, like the Bible and other books, it may be read with little or no profit. It is not addressed to the sinner, nor to the luke-warm professor; and if such characters look over its pages in the cold and formal manner in which they live, they will soon find themselves, with regard to religious attainments, far behind the writer, and with the idea that she was one of heaven's favored ones, or was visionary and enthusiastic, they will probably become discouraged, and lay the book aside. The first sentence in the work is a serious, heart-felt inquiry concerning the way of holiness, and in order to understand and enter into the spirit of the writer, so as to be led along with her, it is necessary the reader should have, to a great degree, the same feeling — the same hungering and thirsting after full salvation. I have formed my sentiments on this point by comparing my own experience with that of others in reading the book. When it was first put into my hands, I had for many days been all absorbed in the pursuit of holiness. I read it with the greatest attention: I fairly devoured it. There was at the time a charm and an irresistible power in it that I had never found before in any human production. As face answers to face in the perfect mirror, so my experience and feelings agreed with the first two chapters; and I entered upon the third chapter with the greatest eagerness, but before I had read the whole of it I was left behind the writer, and then I tried to grope my way along in the darkness of inexperience. Onward I read through the fourth chapter, but instead of light, my darkness increased, and I turned back to the first again. I clearly saw that as we cannot without light see with our natural eyes, so without the illuminations of the Holy Spirit we cannot with our understanding apprehend the things of God.

With much prayer, and reading God's word, I commenced my journey with our authoress again, and before I finished reading the book, I turned back a part of the way many times, but was enabled at last, in a measure, by the help of divine grace, to walk in the light as she was in the light. I shall ever remember this as an important era in the history of my religious experience.

One's interest in reading the book will be in proportion to the desire he has to walk in the way therein described. Persons having but little interest in the subject of holiness, have been known to read the book,

or a part of it, without enjoying any particular benefit from it. The book is just what it professes to be—an effort “to guide the *sincere seeker* in the way of holiness.” See the preface. It is not designed to arouse attention where there is none, but to properly direct it when aroused. Instances may occur, it is true,—perhaps many of them—in which there was no particular feeling on the subject till after reading this work, and individuals may then be led by it in the holy way; but such will not generally be the case. The work is often read by the young convert, though its adaptation to the condition of the generality of such is not the most happy. These classes of persons did not fall in with the design of our authoress.

These considerations—the result of observation and experience—induce me to suggest that, should another edition be called for, that our pious authoress would do well to prefix to her book an introductory chapter, calculated gradually to encourage the heart and strengthen the hands of the young convert, and also to “excite in every believer a desire to perfect holiness in the fear of the Lord.” This will not alter the character of the book in regard to those for whom it was written, but by this small addition it will, in our humble opinion, be far more beneficial to other classes. If it would not alter the plan of the work too much, an abridgement of the first five chapters of the part called “Notes by the way,” would be the introduction required. The writer’s eye was not on the young convert particularly, nor the indifferent professor; and when such persons read the book, I would advise that the chapters above referred to be read first. They should be read with much prayer and reflection; and if they are, the reader will be prepared to travel along with our authoress, and enter into the enjoyment of the blessings of holiness. Let me say to all the readers of the “Guide,” procure the book, prayerfully read it, and it will help you on to heaven.

Jamestown, N. Y., Jan. 5, 1848.

H. H. MOORE.

For the Guide to Holiness.

AN OFFERING OF PRAISE.

JULY 9, 1847.—I am astonished at the goodness of God to me; one so unworthy. There seems to be such a divine influence of the Holy Spirit surrounding me, as fills me with astonishment and wonder, love and praise. And I am led to exclaim, why is it that the Lord is so good to me?

It must be because of the intercessions of my Advocate with the Father. A question has arisen in my mind,—“Is it our privilege to have fulness of joy at *all* times and under all circumstances?

I have come to the conclusion that it is our privilege to have fulness of *love* all the time, and to rejoice in the Lord always, but it would not be best for us to have *ecstasies* all the time. I don't know as the body could endure it. Such a *weight* of love as my soul has felt at times, it seems as if the soul would leave the body. “O sing unto the Lord a *new* song; for he is good; for his mercy endureth forever.”

12.—Yesterday, Sabbath, was a day of rest to my soul; I was greatly blessed under the word preached by Br Hedstrom from these words, “The sword of the spirit, which is the word of God.”

While he was preaching, these words were applied to my heart by the Spirit, with great power, “Man shall not live by *bread alone*, but by every word that proceedeth out of the mouth of God.” I saw how a *spiritual* soul lived on the word of God, on the promises of God; and these seemed exceedingly precious to my soul. I cried out, “It is the word of God;” It is not the word of *man*, that so often fails, but the immutable word of God.

Yesterday I entered upon the new duties of a superintendent of the “Bethel Sabbath School.” I felt the responsibility to be very great, and cried to the Lord for help and wisdom that cometh from above. I realized all effort is vain without the help of God. O Lord, send us prosperity in our school.

13.—I seem to be surrounded to day with such a *consciousness* of the divine presence as I cannot express.

There is such intense desire, such deep groaning in spirit after God. O, to be filled with *all the fullness* of God. O, I want to be all shut up in God. The Lord is enlarging my capacities. O, that he would fill them with himself. Nothing less; My God! My God! I covet nothing more.

July 21.—The past week has been a week of rich and precious experience in the things of God. Last Thursday I took tea at Sister Palmer's in company with several devoted friends of Jesus, among whom was the Rev. B. Creagh and lady, Rev. Br. Redford, and sister James, of Mount Holly. We had a precious season in conversation and prayer.

After my return home I spent the evening alone with God. He drew me into a sacred nearness with himself, and gave me great power with himself in prayer.

I said unto him, O my father, grant unto me two special requests. “Send out the invitation of thy Spirit and invite thy children to come here to meeting on the morrow, and be specially present thyself. Both of these requests were most gloriously answered.

ARE YOU A CHRISTIAN?

If so, you have given yourself to the Lord. You have made a FULL SURRENDER. You do not live for yourself.—Chris is your master. Your mind is his. Your property is his. Your influence is his. You are to obey him. You are to live to his glory. You are to deny yourself. You are, if necessary, to die for him.

What ! did you give yourself to the Lord, and at the same time withhold your mind, your body, your time, your property, your influence ? Did you withhold your heart ? Worthless gift ! A shell, and not the kernel—a shadow, and not the substance ! You are not a Christian. You are a deceiver, and self-deceived. You are poor, and wretched, and miserable, and blind, and naked.—You are not a luminous, but an opaque body. You are a cloud without water—a stream cut off from its fountain. Yours is a dying life—a living death. A Christian ! Why, a Christian is one that imitates—that follows Christ—that has the spirit of Christ ! Do you imitate Christ ? Do you go about doing good ? Do you do good to all men as you have opportunity ? Christ divested himself of glory—made a sacrifice of himself for you ? What sacrifices are you making for him ?—*Raines.*

Adversity, in the state of things in the present life, has far less danger than prosperity. Both, when received in the proper spirit, may tend to our spiritual advancement. But the tendency of adversity, in itself considered, is to show us our weakness, and lead us to God ; while the natural tendency of prosperity, separate from the correctives and the directions of divine grace, is to inspire us with self-confidence, and to turn us away from God.—*Upham.*

PUBLISHERS' CORNER.

OXFORD, Georgia, Jan. 24, 1848.

DEAR BROTHER,—Enclosed I send you ten dollars for the Guide. I received the January number, and am much pleased with it, and I am rejoiced that there is such a work published in our country, and that I have the privilege, not only of subscribing for it myself—but of getting others to do so.

I intend you shall hear from me again, for my heart is with you in all your efforts to spread "Scripture Holiness over these lands." May the Lord bless you all in your labor of love.

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 7.

ON THE TENDENCIES AND DANGERS OF PRIDE OF INTELLECT.

THERE is a pride of *intellect*, as well as a pride of wealth, of rank, and of other things. The man of great powers of intellect, attaches himself to them as he does to other possessions. They are *his*. He loves to have them recognized as such. It is hardly necessary to add, that his attachment to his intellectual powers extends to the *results* of those powers — to his learning, his arguments, his wit, his eloquence.

2. The *expectations* of such a man correspond to his pride. Such are the relations of feelings in the human mind, that he cannot well be proud of his intellect without expecting that others will do it homage. He expects them not only to recognize the greatness of his intellect, but to recognize it as *his* greatness. He and his intellect are one. If you question his opinions, you question him. If you discredit the soundness of his learning and arguments, you discredit him. Self is his god. But his idol takes the form of pride of intellect. If you touch his intellect or the results of his intellect, you touch his god.

3. Such a man does not recognize the true God as the author and director of his powers. If he did so, he could not be proud of them as *his own*. The fact of his pride is the evidence of his spiritual alienation. He claims his intellect as his own, and undertakes to guide it himself. God is set aside. He knows nothing of the import of that delightful promise : — “ The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.”

Or of that other promise, — “ *Ye shall receive power after that the Holy Ghost is come upon you.*” John xiv. 26, Acts i. 8.

4. In the particulars which have been mentioned, the truly holy man is the opposite of the natural man. He is not proud of his intellect. There can be no personal pride without an object of such pride in the person himself. He does not recognize his intellect as his own, or the exertions of his intellect as his own, any more than he recognizes himself as his own. In displacing the object, therefore, from himself, and locating it in God, he is grateful for the powers he has, because they are a *gift*—but he is not proud of them, as if they were a private possession. Under such circumstances he cannot be proud. His language is that which is found in the Book of Job : “ *There is a spirit in man ; and the inspiration of the Almighty giveth them understanding.*” Job xxxii. 8.

5. The truly holy man *dares* not claim his intellect as his own, because he cannot help perceiving that such a course would be rebellion. In the same spirit of self-renunciation, he dares not *exercise* it as his own, and without God’s help. It would be the highest presumption and wickedness. Approaching God, therefore, in the name of that Mediator, through whom alone we can have access, he asks that he may be *guided* into the truth. And this implies, supposing, as we do, that he offers the prayer in sincerity, that, renouncing all self-interest and all the influences of passion, he is *willing* to be thus guided into the truth, whatever it may be. And it may properly be added, that he *is* guided thus. It is not meant, that he receives in this manner all possible truth, because no being has, or can have all truth, but God ; but he has all that truth which is necessary for him. The truth is communicated to him because, in connection with faith, he possesses humility and simplicity of spirit. And he can say, joyfully, in the language of Jesus, “ *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*” Matt. xi. 23.

6. The expectations of the holy man are just the opposite to those of the man who is in the life of nature. As he has no pride in his intellect, neither in its origin nor its exercises, because they are not of himself, but of God ; so he expects and asks no man’s favor for them, and seeks no man’s praise. If his powers are comparatively great, and the exercise of them is in any way remarkable, he wishes others to join with him, not in praising himself, but in thanking him, the Father of all true knowledge, who has condescended to enlighten the understanding which he originally gave. All praise of himself, as if he had anything out of God, is exceedingly painful to him, as it ought to be.

7. The man in whom exists the evil of pride of intellect, is desirous of propagating his opinions. He who thinks that his knowledge is *his own*, is apt to be in a hurry to communicate. On the most favorable construction of his motives, his desire to make known his message is a mixed one, — being partly a desire to communicate the truth, and partly a desire to make himself known as the discoverer or author of the truth. *Self* is alive, and is often powerfully operative, when the person who is the subject of the operation, is but imperfectly conscious of it. When the message which he has announced is attacked, the love of reputation as well as the love of truth incites to severe controversy.

8. It is not thus with the man who humbly and sincerely acknowledges that all true intellectual power and all true knowledge are from God. It is a common idea, that he who has anything which is true and good in his possession, is under obligation to impart it to others. This is true — subject, however, to the condition that there is a time to communicate, as well as a time to receive. It is very important to know *when* to teach. It is a common saying, (which would not be common if it had not some foundation,) that even the truth is not to be spoken at all times. “*Cast not that which is holy unto the dogs,*” says the Savior. And again, “*I have many things to say unto you, but ye cannot bear them now.*” Matt. vii. 6; John xvi. 12.

At his trial before Pontius Pilate, our Savior obviously had an opportunity to say many important things; but, for reasons which were satisfactory to Infinite Wisdom, he chose to be silent. Unsanctified pride of intellect, prematurely proposing and discussing unprofitable questions, has caused many unhappy dissensions in the Church. Against this evil true holiness, which always implies the recognition of God in all things, alone can guard us.

A. K.

It is one of the surest signs that the natural life still exists and flourishes in us, if we have what may be called an *outward eye*; and, instead of looking inwardly upon our own failings, are prone closely to watch and to judge others. “*Judge not, that ye be not judged.*” One of the first inquiries arising in the mind of a truly, humbled and sanctified person, when he sees another in transgression, is “*Who maketh me to differ?*” And one of the first supplications which he offers is, “*Lord, have compassion upon my offending brother!*”

He whose life is hid with Christ in God, may suffer injustice from the conduct or words of another, but he can *never suffer loss*.

From Africa's Luminary—Extra.

CHRISTIAN PERFECTION.

CONTINUED.

Sept. 4th, 1847.

Dear — : Although sister — sent yesterday a lengthy reply to your welcome letter, yet I find many grateful feelings which refuse to be pent up within the narrow limits of my own heart.

I feel a poverty of expression, a want of words, when I attempt to express the gratitude that is due to the *Giver* of all good for his great condescension in thus abundantly blessing us ; my soul bows in humble, adoring gratitude before our kind and gracious *Heavenly Father*, for the progress of his work of grace in my own soul ; and for what he has done for those I have confidence to claim as my friends.

Africa's scourge has indeed proved a great blessing to me. I consider the two attacks I have had worth a voyage across the Atlantic. During the last I was kept in perfect patience, in perfect peace : and arose with a grateful, joyful sense of undeserved blessings. The first time I knelt by my bedside, I exclaimed, with a *free* heart, and in the *fulness* of heart — "*Lord, I am thine, wholly thine* — I indeed feel that I am not my own, that I have no right to do my own will, or choose ways of my own. I believe that I am fully consecrated to the *cause* of *God*, and to *Africa*. I look upon my future life, (if life should be spared,) as one of toil, suffering, and self-denial ; but I contemplate it with the greatest cheerfulness and pleasure. I would not if I could, "be carried to the *skies* on flowery beds of ease ;" I would not be a delicate disciple, but,

"Bold to take up, firm to sustain,
The consecrated cross."

How great the victory which faith in Christ, as our *whole Savior*, gives us ; victory over sin, over self, over the evil propensities of our natures, over our spiritual foes, over the world — and may we not with the Apostle say, "*O death, where is thy sting ! O grave, where is thy victory !* Thanks be to *God* who giveth us the *victory* through our *Lord Jesus Christ*." — This is our glory, that it is through *Him* who died for *us*, and in this alone will we glory.

You doubtless find a sweetness in knowing you are "*wholly the Lord's*," that you never found before ; we are now free to serve *God*—for "being made free from sin, we become the servants of righteousness, have our fruit unto holiness, and the end

everlasting life." Who would not be a Christian? or rather I think you will say, who would not be a whole-hearted one?

Although you had not sensible joy at first, you have probably found before this as much as your heart could well contain; but if you do not "rejoice with joy unspeakable," be not anxious for this; our feelings are of little consequence; faith in Christ all-important. I see more that is desirable in that one word **PURITY** than all the joyous happy feelings I have ever experienced.— "Blessed are the pure in heart, for they shall see God." My daily petition is, Give or withhold joy, as thou shalt see fit, but make me more like thyself. My aim is to be more like my divine Master, to be assimilated to his character, to bear his image.

I often have such humbling views of myself as a sinner, as to make me wish to hide in the dust before Jehovah, and in speechless awe and wonder adore the riches of his grace in giving his Son to die for such offenders. That the Father should give the Son, that the Son should offer himself for us, is a mystery which finite minds cannot fathom, — even

"Angel minds are lost to ponder
Dying love's mysterious cause."

Your letter of the 3d inst. has just been received, which increases my gratitude for the peace in which you are kept, and the rest you find in God. "Oh, let us sing unto the Lord a new song," for "new favors and new joys do a new song require."

I want to see you very much, and can hardly feel satisfied to write a few of the many things I would like to say. I am glad the ties of Christian friendship are too strong for time, distance, or death to sever; how unlike the friendship of the world, which is based on selfish principles. Christian principles form the only true basis for lasting friendship.

August 19th, 1847.

Dear ———: With sincere regret we learned that ——— is again sick; but hope, through the Divine goodness, it will not be of long continuance, or very severe; that this may not be unto death, but only for the glory of God and your own good. Perhaps you will think me hard hearted to betray a thought that sickness or any other trial may be for your good; but have you not often found it so? Does not each merciful deliverance from any trial tend to increase your faith, and cause you to rely with greater confidence on Him who so kindly, so carefully brings you through? And is not your patience increased by it, and new cause of gratitude discovered in every such merciful preservation through, and deliverance from disease, which sometimes seems to threaten death? And is

not the will subdued, and the natural temper refined and brought somewhat more into the meekness of Christ? By suffering, such it seems to me are some of the kind designs of our heavenly Father toward us, in sending afflictions upon us. For my own part I can say that afflictions rank among my greatest blessings, though they were not joyous at the time, but afterwards it was discernible to myself at least that they had brought me near to my God. Sickness has always been a blessing to me, by the use the Holy Spirit taught me to make of it. Times of sickness have been times of reviewing the past; examining minutely my present state, and of forming resolutions for the future, if life should be spared; and I have risen from the bed of sickness determined to be more a Christian than before.

I was about attempting to write to you to send by — to-day, but his stay was so short, and I so slow in getting about it, that I had not even commenced when he left here; but I thought, as I had not much to write, only some token of friendly remembrance, it would not make much difference if I only sent a message of love to you verbally, and therefore I did so. But after — was gone, I thought I would try to make out a letter to you, to have ready to send by the next conveyance; and as holiness of heart and life has been the chief subject of conversation here for sometime past, as well as uppermost in our thoughts, I feel that I would like to talk with you a little on the same subject — the all-important subject: for it is written, "Without holiness no man shall see the Lord." This subject should gain all our attention till we find ourselves in possession of this precious gem. And is it not strange that any Christian, acquainted with the Bible, and believing all its sacred truths, can rest contented without an assurance of being holy through the precious blood of Christ? I recollect some conversations we have had touching this subject; but I fear too remotely to benefit either of us much, owing, doubtless, to my own dulness in speaking of it; yet I thank God that, though I felt the need of a clearer, brighter witness of holiness in myself, steadily possessed, he never suffered me to lose my interest in it, and desire to enjoy it fully. To the time of —'s visit here, when we all had much conversation on the subject of holiness, in which — was deeply interested; and you know such conversations cannot be wholly lost; and so we proved it, for sister — and myself both found our souls stirred up to renewed diligence in seeking the assurance of faith, which had formerly been given with the Spirit's clear witness; — or, rather I did. I can speak most clearly for myself, for I do not know that — had as much need of renewing as I had.

Conversation on the subject led to more earnest, frequent, deter-

mined prayer, and the Holy Spirit assisted with melting, subduing influences, and gave, as formerly, the sweet consciousness of yielding all I am, or have, or can do, or suffer, to his holy will; acknowledging him as before, when the Witness was given, to have the exclusive right to rule me in every thing.

Perhaps I should mention that fasting, on the last day of the soul's wrestling with God, was joined with prayer. This is a precious means of grace which can hardly be used, joined with prayer, without profit. David says, "I humbled my soul with fasting;" and I have often found it a great help to the obtaining of humbling views of self—and these you know are very proper for such fallen, helpless, and sinful creatures as we are; altogether sinful in ourselves, and wholly dependent on him, against whom we have sinned to be raised from the degradation of our sins and sinfulness. O! how adorable is the great Author of our existence and our redemption. How can we think of doing less than giving to him all our hearts, and serving him with our powers through all our lives; nor think we do any great thing then: it is but our bounden duty, a debt of gratitude. But O! how little,—how very little do I for the glory of God; it seems to me almost nothing. This is my greatest trouble, that I am so nearly useless in the world. It is delightful to be employed for God; there is a spirit in religion which makes the Christian love to be active in doing good; it allows of no indolence of life; I desire to see some good results from all my labors, but this too I must resign, with all else, to be willing to be any thing, or nothing for Christ's sake,—to be esteemed or despised, is the point for me to abide at, if I would be holy. No selfish feeling must have any predominance. We are told, you know, to let the mind be in us which was in Christ, and he was despised and rejected of men;" and yet he took it all patiently, committing his soul to him who judgeth righteously; and so shall we be able through grace to do, when all our souls are made alive to God, and dead to the world—when our whole being, soul, body, spirit, become sanctified to God by the cleansing of Jesus's precious blood, and the indwelling of his Holy Spirit; and then in what an even stream will life flow, the soul being staid on God, will not be greatly disturbed by the changes that Providence appoints or permits to take place in our situation or circumstances. The soul then will have but one anxious desire relative to earth, and that will be for the advancement of the Redeemer's kingdom.

Dear ———, may I ask, without presumption, what are your views now of entire sanctification or gospel holiness? I remember what view you once told me you had of it, but said your mind was then changed concerning it? May I ask how much changed

is it by this time? have you embraced it with all your heart, so as to have no other will but God's, and to live in the constant light of his countenance! If so, you are happy, and your happiness is of a kind with which no stranger intermeddled.

Will you allow me to suggest that it seems to me that your station peculiarly requires you to be holy, on account of the influence of your example on others; and can it be possible that example can be too pure or too elevated in the scale of piety? I think I hear you say, O! no. Well, then, let us follow close to Jesus, patterning after his example, in all that is imitable. I hope — is already far in advance of the one who now humbly and feebly attempts to express some broken thoughts on the duty and effects of holiness, and that when you next write to me you will tell me clearly of your own experience of the cleansing power of Jesus' blood, and the sanctifying influences of the Holy Spirit on your own heart; and so we may be helpers of each other's joy. * * * *

And now such as I have accomplished will you accept, considering the intention, and looking charitably at its imperfections, and especially pray for me.

Affectionately,

Aug. 27th, 1847.

Dear, — : Words cannot express the gratitude of my heart for the kind concern and deep interest both yourself and dear — have taken in our temporal, and in particular my *spiritual welfare*. I am sure it must have required a strenuous exertion on your part, situated as you are, to redcem time sufficient to write so lengthly a letter.

When —'s letter came to hand, I was confined in bed, but I felt it was for my good. My mind was troubled, especially, in the former part of my sickness — a painful degree of uncertainty rested upon my experience; I felt that in almost every thing I had come short of the glory of God. Indeed, I felt dissatisfied with *every thing* I had done. Yet at that time I cherished a hope, that through mercy I should yet enjoy the smiles of my heavenly Father, and in this I was not disappointed. On the Sabbath morning during my illness, I had some indication of his favor. I enjoyed a sweet, calm, and peaceful frame of mind through the day. And arose from my bed resolved to be more a Christian than before."

The Tuesday previous to my illness, — related his experience of "entire consecration to God" in class, which was very clear and satisfactory to my mind, and I think profitable to the whole class.

From that hour I determined in my own mind to strive for the same blessing. And I believe my late affliction was permitted by

my heavenly Father for the purpose of bringing me nearer to him ; and while my mind was intensely engaged on the subject, I received sister——'s kind letter, which contained an interesting account of her religious experience, accompanied with an affectionate invitation to me to seek a more intimate acquaintance with Jesus, which had a tendency to strengthen my resolutions, and encouraged me to hope that I, even I, might, through the power of Divine goodness, be brought to enjoy like *precious faith*.

I read the life and diary of Mrs. Mary Cooper, Lady Maxwell, The Way of Holiness, and a part of the life of Rev. David Stoner ; all of which were rendered a blessing to me. During that time was taken dangerously ill, which required my attention, but did not draw my mind from the grand object of my pursuit ; it only served to show me more clearly the necessity of yielding my body, soul, friends, my time, talents, and every thing I counted dear, as a living sacrifice to God. I was enabled to leave all in the hands of my heavenly Father ; firmly believing he would do right.

After having attended church last sabbath without receiving any particular change, I went to my room and bowed before God, and from the fullness of my heart made my request to him ; pleading the merits of his dear Son, and in his name endeavored to consecrate myself, unreservedly, for time and eternity, as a living sacrifice to God, with a fixed purpose of heart to be wholly the Lord's.

I felt an humbling sense of the Divine presence, and felt, too, that my prayer was heard and the sacrifice accepted. His promises were applied in a peculiar manner to my heart. This in particular, " And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." And his will is, even, " our sanctification." " And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." I have no particular joy, but a trust in God, a firm reliance on his word—which to me is a " strong tower,"—and his requirements, oh ! how reasonable : " Be ye holy, for I am holy." Would it not be base ingratitude to withhold any part of our heart ? Most base !

I hope you will remember me in an especial manner, at a throne of grace, that I may be kept from falling—and finally be presented faultless before the throne of God. I hope you will write soon. Again be assured I prize your letters very much. Yours, &c.

A Christian sees the hand of God in every thing. He knows that every thing which takes place has either a direct or indirect relation to his present state, and is designed for his good."

For the Guide to Holiness.

PERSONAL EXPERIENCE.

In my childhood I was taken to the house of God by a pious mother, taught to bend the knee in prayer, and to read and reverence the Word of God. But as I grew up to years of maturity, I began to compare the experiences of professing Christians, as I heard them in the social circle, with the Bible; and instead of hearing of the goodness of God and the joys of his salvation, I would hear them say,—

"If I love, why am I thus,
Why this dull and lifeless frame?"

And this was from those I thought must be Christians, if there were any. I read in my Bible that God said he would witness with their spirits, that they were his children, and if children, then heirs of God, and joint heirs with his Son Jesus Christ. This I thought must bring joy to the heart, and make them rejoice in the God of their salvation. I also saw the doctrine of holiness throughout the word of God, as something to be attained and enjoyed by Christians, but did not hear it preached or spoken of. Thus, seeing the inconsistent course of many professors, by a process of false reasoning too tedious to mention, I came to the conclusion that the Bible was not the Word of God; and for years lived in the entire rejection of it.

In the fall of 1837, the Spirit awakened me to the subject of my soul's salvation, by an account of the triumphant death of a member of the M. E. Church. My sister, in telling me of it, asked what I thought of it. I answered, "It was enthusiasm, by an over-wrought imagination." At the same moment something whispered in my heart, "Be careful, there may be more reality in this than you think of." This conviction was deepened by attending the experience meetings in the Allen Street Church, on Saturday evenings, and also the meetings held at Sister Palmer's, 62 Rivington St., on Tuesday afternoons.* Here I found persons who professed to be wholly the Lord's, and to enjoy this salvation. Their countenances beamed with it, and I said, "Here are persons who have attained that for which I have always been in search,—happiness." It had ever eluded my grasp, whether I sought it in the social circle, or in domestic ties, it was not found. Child after child was taken from me by death, and I had no hope of meeting them again

* I am thus particular in naming the time and places, that visitors to the city may avail themselves of the privilege of attending them.

— no Savior to go to — no promise to depend upon. I considered that the word of God proclaimed a free, as well as a full salvation, and I determined to seek until I found. I then began to search the Bible, and resolved, if I found it to be the Word of God, to take it for the man of my counsel. I commenced reading and striving to test it by human reason. But O, how vain was the effort. I constantly prayed that if it were truth, I might know it.

By thus reasoning, my mind became so much confused that I could neither reason for or against it. At the same time such a burden began to accumulate on me as I had never felt before. I did not think that was a conviction of sin; but as it increased I was obliged to cease singing the hymns used in our church — they seemed too holy for me to utter. I could not account for this state of mind, knowing that I was a sincere inquirer after truth, but I felt that it was insupportable, and therefore concluded it was not for me to know; and I thought I would give up the search and banish it from my mind. With this determination I closed the Bible. When about retiring for the night, the question was suggested to me, Will you retire without praying? I thought, surely, to be consistent, I must. But, praise the Lord, who had thoughts of mercy towards one so vile, constrained doubtless by the Spirit, I bowed at the mercy-seat, with the sacred Word before me, and in the despair of my heart, I asked God to show me the TRUTH as it was in Jesus. In a moment the burden was gone. I had no ecstasy, but a peace of mind.

“ That speechless awe which dares not move,
And all the silent heaven of love.”

I knew not that I believed, but remained kneeling for some time, and the silent breathing of my heart was, “ Praise the Lord ! ” I then arose and thought I would again look into the Bible. I opened it and read. But what was my astonishment ! The passages I had read many times seemed to shine forth with new beauty and truthfulness. I seemed in a new world. I looked from the beginning of the Old to the end of the New Testament, and found it all the truth of God. O, how gladly my heart received it. I now covenanted with the Lord to take his Word for the man of my counsel and my guide through life. But, ignorant as I was, I now thought I would seek an interest in the Savior, although I knew not that repentance and faith in the atonement, and obedience to the commands of God was the only sure way of adoption. I was not left long in this state of mind, but was directed by some dear friends, who loved the Lord with their whole hearts, to test myself by the Word of the Lord. And there I found that I should know that I was a child

of God if I loved the brethren. I saw that I must love the things I once hated, and hate the things I once loved, and manifest my love to Christ by keeping his commandments. Thus, by trying myself by the word of God, and looking to Jesus, (for I was unwilling to deceive myself,) I found —

“The Spirit answereth to the blood,
And told me I was born of God.”

I rejoiced in this assurance for a short time, but soon found that all the enemies were not destroyed. Many passions, that I knew were not consistent with the Christian character, would get the advantage over me, and I felt that by thus living I was a stumbling block in the way of others. Besides, this was not what I expected from the religion of Jesus. I wanted a fixed principle of soul, that would enable me to ward off the darts of the enemy. I wanted the strong man not only bound, but turned out. In thus expressing myself to my leader, (and I would thank God for placing me in a class where there was a *holy leader*) I was pointed to the fullness there was in Christ, to save me, not only from the power, but the guilt and stain of sin, and that he had promised to come in and make his abode in my heart, to rule and reign the Lord of every nation. This was just what I wanted. I now strove to consecrate myself entirely to the Lord, and no doubt did so; for the Spirit applied the words of the poet with power to my mind, —

“T is done, the great transaction's done,
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the power divine.”

Yet my faith did not take hold on Christ, and believe that he saves me now. The enemy tempted me to think that I was too young in experience, and that many, older in the way than myself, did not possess this blessing, and they would think it presumption in me. Yet I continued looking for it until the fall of the year 1839, (nearly one year after I experienced the justifying grace of God,) when I felt that it was

“Worse than death my God to love,
And not my God alone.”

I was advised, in making the consecration of all my interests to God, to take them separately, and one by one lay them on the altar. I did so, and felt that I did it with full purpose of heart, trusting in the grace of God to sustain me, having counted the cost. At this crisis a passage of Holy Writ was presented to my mind: “Believe that ye have the things ye ask for, and ye shall have them.” Here was a difficulty. I could not take God at his word, and believe without feeling that the

work was done. I then asked the Lord to show me, if there was anything which was not given up. He did condescend, by his Spirit, to show me the hindering cause; but although I earnestly sought the blessing, I shrunk from the sacrifice, and remained till the next evening in a state of darkness that might indeed be felt. I then determined, in the strength of grace, that though it were dear as a right hand or a right eye, it should be cut off. I bowed before the Lord, and deliberately said, "Here, Lord, I break the last tie to earth. Take me, with all my soul's and body's powers, for time and eternity. Mould me according to thy will, and make me what thou wouldst have me be." I now felt a consciousness that all was given up. The same passage was again presented, and now the way of faith was easy. I said, "It is the word of the Lord, and though I never have any other witness, I will believe that I have the things which I ask for; and now I reckon myself dead indeed unto sin, and alive unto God. And here, by faith, I hang on Christ, as my Savior from all sin." I now praised the Lord that I was wholly his. I arose with a peace of mind unknown to me before. It was the peace of God which passeth all understanding. On opening the Bible my eyes were directed to the 60th chapter of Isaiah, and 1st verse: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Spirit applied the word with power to my heart, and I felt that it was now my duty to show forth this glory by a well-ordered life and a godly conversation. The enemy of my soul strove hard to prevent me from telling it, for he well knew that a light hid under a bushel would soon go out, and that God required me not only to believe with the heart unto righteousness, but with the mouth to make confession unto salvation. From that time to the present I have been enabled through faith to retain the witness of the Spirit, that the blood of Jesus Christ cleanseth from all sin; and to the praise and glory of God I can say, I have tested it in severe conflicts with the adversary, and have come off more than conqueror. I have proved its power to sustain in the hour of severe trials, in afflictions, in bereavements, in being deprived for months of the public and social means of grace, and I found in those seasons how sweet it was to rest in God, to have no will but his, and be enabled to claim that broad promise of the gospel, "All things work together for good to them that love God." And at the present time, while passing through severe affliction, I am proving the truth of that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. xvi. 3. While I am thus stayed on God my path is growing brighter as it is onward and upward, and I expect it will continue to grow brighter, through grace, until faith is sweetly lost in sight, and I awake in the likeness of my Re-

deemer. O, how my soul desires to publish this salvation — a salvation from all sin, an entire conformity to the will of God, a being enabled to do and suffer his righteous will with perfect satisfaction.

“O for a trumpet voice
On all the world to call,”

that I might tell them of the fullness, of the freeness, and the simplicity of this salvation.

Dear reader art thou a partaker of Christ's holiness? If not, come now, and lay yourself, with all your interests for time and for eternity, upon that altar which sanctifieth the gift, and then, like the believing Jews in days of old, when they brought their sacrifice to the High Priest, believe that your heavenly Father receives it. Forget not to lay unbelief on the altar, for that is a heinous sin against God, and will effectually prevent you from entering into the blessing. Believe with the heart unto righteousness, believe that God for Christ (our Altar's) sake, receives you now. Let this be the burden of your song :

“I cannot wash my heart,
But by believing thee ;
And waiting for thy blood to impart
The spotless purity.”

God will wash and purify the heart, if you will bring the offering. Believe his word, and you shall know the truth of the doctrine — yea! the blessed effects will be apparent in your own soul, and you will say,

“Now I have found the ground wherein
My soul's sure anchor may remain.”

That God may assist you thus to come, is the sincere prayer of
SARAH.

HUMILITY.

BY MONTGOMERY.

The bird that soars on highest wing,
Builds on the ground her lowly nest ;
And she that doth most sweetly sing,
Sings in the shade when all things rest ;
In the lark and nightingale we see
What honor hath humility.

The saint that wears Heaven's brightest crown,
In deepest adoration bends ;
The weight of glory bends him down
The most when high his soul ascends ;
Nearest the throne itself must be
The footstool of humility.

From the Christian Advocate and Journal.

THE "NARROW WAY."

While it is a subject of deep regret to the humble followers of the blessed Savior, that there is so great a conformity to the customs, fashions and vanities of the world, by many professors of religion, it is a source of great rejoicing that there are some, though comparatively few, in the Christian Church, who are not bowing the knee to Baal, but are earnestly striving to walk in the "narrow way," the way of self-denial and cross-bearing, of humility and patience, of long-suffering and forbearance — the highway of holiness, cast up for the redeemed to walk in.

I rejoice that the all-important subject of evangelical holiness, or Christian perfection, is gaining ground in the Church; although sufficient interest in reference to it has not yet been aroused in the minds of the large majority of professing Christians, to induce them to come out fully from among the ungodly, to separate themselves entirely from the corrupting influences of worldly customs and fashions, and to present their souls and bodies a living sacrifice on the divine altar. The light which has been shed upon this Bible doctrine, by the teachings of some modern writers, who have drunk deeply of the waters of salvation, has been, and still is, spreading its heavenly influences among professors of religion of various denominations; and some are now walking in the "narrow way," who, for many years, were fully convinced of the truth of the doctrine of entire sanctification, as necessary to a qualification for admittance into the "inheritance of the saints in light," and of attainableness in the present state of existence; but who had been stumbling at the very simplicity of the way. They were formerly under the impression that they must "do some great thing," in order to be perfectly cleansed of their moral leprosy; but they have learned to follow the simple advice of the prophets and apostles, and of the blessed Savior himself — to sink into the simplicity of little children; and then to "wash and be clean."

Hoping that a simple narrative of the simple manner in which I was introduced into the "narrow way," may tend to encourage some of the readers of the Christian Advocate and Journal, who are groaning to be delivered entirely from the bondage of sin and Satan; and may, perhaps, tend to induce others to resolve to "strive to enter in at the strait gate;" I beg leave briefly to narrate a few incidents in the history of my religious experience. For several years I had been strugglingly follow-

ing the "Star of Bethlehem, in its twinkling radiance ;" and sometimes I was enabled "peacefully to recline in the moonlight calm ;" but not until lately have I been enabled to "exult in the full sunshine of divine love."

On the first day of the present year I made the following entry in my Journal : — "I have spent a part of this day, and of yesterday, in reading Professor Upham's "Interior or Hidden Life," and his "Religious Maxims." O, how far short of the mark do I come — the standard of perfect love, holiness of heart and life, sanctification of soul, mind and body ! How far beneath my privileges have I been living ! How little advancement have I made in the divine life ! I will not — no, I will not continue to live at so poor and dying a rate. On this sacred day, the beginning of another year, I record my decided determination, to strive to live nearer to the throne of grace — to strive to become more and more conformed to the image of Christ, in righteousness and true holiness — to live for eternity, as a stranger and pilgrim on earth — to endeavor, by the grace of God, to overcome the world, the flesh and the devil. And, in order more fully to carry out the determination thus recorded, I formed and wrote down a series of "Rules and Regulations for self-government ;" of which the following is the introduction : — "Being convinced that I have not yet entirely overcome those natural feelings and desires which are inconsistent with holiness of heart and life — that spirit of pride, vanity, worldly-mindedness, and selfishness, which must be eradicated before I can attain unto that state of Christian experience, which is represented in the Scriptures as perfection, holiness, entire sanctification ; and which I believe to be attainable in this life, I solemnly resolve," &c.

I make these quotations not only to show that I was decidedly determined to be a whole-hearted Christian ; but especially to exhibit an important point, of the truth of which I was not, at that time, so fully convinced as I now am — that point was, self-reliance, a determination formed too much *in my own strength*, to "overcome those natural feelings and desires which are inconsistent with holiness of heart and life" — not fully understanding then, as I now do, that the first and most important step in the "narrow way" is self-renunciation ; and the second, self-consecration — calm, deliberate, unreserved dedication of all to the will and service of God.

After this I devoted most of my leisure time to religious meditation, to self-examination, to the reading of religious books — not neglecting the daily reading of the Bible — to religious conversation, when circumstances would admit, and to prayer. Still, there was "one thing needful" — a formal, unwavering consecration of myself to God — an

inflexible determination to make a full surrender of every thing into the hands of the Lord — myself, my all — to be entirely subject to his will in all things, at all times, under all circumstances in life.

I again read the "Interior or Hidden Life," with more care than formerly ; with the decided determination to apply every sentiment therein contained to my own case. The reading of this lucid exposition of the practical doctrine of evangelical holiness, together with the conversations I enjoyed with two deeply pious sisters, who are acting examples of holy living, tended greatly to strengthen my resolution, to illuminate my understanding, and to establish my faith in the truth, importance, and attainableness in that blessed "state of the soul," "without which no man shall see the Lord." And I firmly resolved, that in the strength and by the assistance of God, I would not rest satisfied until I felt and knew that I had laid *all* on the divine altar, a living sacrifice ; and that God had condescended to accept the sacrifice.

On the first day of August I made the following entry in my Journal: — "In comparing my present religious experience with my experience at the beginning of this year, I feel truly happy in believing that I have not been retrograding ; but, on the contrary, that I have made some advancement in the divine life — in the way *to* holiness, if not in the way *of* holiness. I am happy in feeling and knowing that my pious resolutions are stronger ; that I feel more resolved to devote my time, my talents, my life, my *all*, to the service of my heavenly Master. And, after much serious thought, prayerful meditation, and calm deliberation ; after having calmly, patiently, seriously, prayerfully weighed all the circumstances relative to the past and the present, and all the prospective, probable, and possible events of the future ; I now record my deliberate, decided determination, to make a free, full, unreserved consecration of myself — all my powers, moral, intellectual, and physical — all that I am, all that I have, all that I ever may be, and all that I ever may have — to the will and service of God, in time, and throughout eternity ; now, henceforth, and forever. This first day of August, in the year of our Lord one thousand eight hundred and forty-seven ; this holy Sabbath *day*, this *hour*, this *MOMENT*, I unreservedly, freely, fully, deliberately, lay *ALL* on the altar of God, a living sacrifice."

Here I paused for a few moments. A death-like solemnity rested on me. My Bible lay open before me. And, in view of the sacrifice — the solemn, deliberate act of consecration — on my part, thus recorded ; and in view of the precious promises revealed in God's holy word, I felt that *faith* — unwavering trust and confidence in the *veracity* of Jehovah, the taking of God at his word — was all that was necessary to

the full establishment, in my heart, of the glorious work which had happily thus far progressed. I raised my thoughts in fervent prayer to my kind and merciful Father in heaven : not for any strong emotional manifestation of divine acceptance : not for any peculiar sign or revelation from heaven : not for any audible sound, or visible apparitional experience : but, for humility, a deeper consciousness of my unworthiness, and of the boundless goodness and mercy of God ; the purity of his character ; the infinite perfection of his nature — to which character and nature I desired to be assimilated, by being holy as he is holy ; not in degree, but in nature ; having the same “ mind which was in Christ Jesus ; who made himself of no reputation, took upon him the form of a servant, humbled himself, and became obedient unto death : ” “ who, when he was reviled, reviled not again ; when he suffered, threatened not ; but committed himself to Him who judgeth righteously.” And, under a deep consciousness of my obligation to be holy, a great weight of solemnity, a perfect yielding of my own will, and a calm tranquillity of spirit, I was enabled to record, in addition to what I have already written : — “ And, thanks to my kind and merciful Father in heaven, I believe the sacrifice is accepted ; and though, in consequence of the weakness of the flesh, I record it with a trembling hand, yet I feel assured, this moment, that “ the blood of Jesus Christ cleanseth from all sin ; ” that he is *my* Savior, my PRESENT Savior, my ENTIRE Savior. Faith, simple faith, unwavering trust and confidence in God — in the veracity of Jehovah, enables me, this moment, in view of the all-atoning merits of my dear Redeemer, and in view of the precious promises revealed in the holy word of God, to say, Abba Father, *my* Lord, and *my* God.”

Since that memorable period in the history of my religious experience, the Lord has been guiding me along calmly, gently, peacefully. And, I thank him, that I am able to feel that I have made some progress in the “ narrow way ; ” and, truly, I have found it to be a way of pleasantness to my soul. I have not, at any time, experienced any peculiar ecstasies of feeling, any striking rapturous emotions of joy ; but I have enjoyed an inward quietude, a rest of soul, a sweet submissiveness of spirit, a perfect sinking of my own will into the will of God. Although I have not been on the mountain top of ecstatic visions or revelations ; yet I have not, for a moment, been down in the valley of doubt or despondency, though I have not experienced any wonderfully striking manifestations of a spiritual or imaginary, visible or audible character ; yet I have enjoyed that which is more comforting to my soul, and of less doubtful origin—a calm assurance of faith ; a quiet, subdued spirit,

and unruffled peace of mind; a heart resigned, submissive, meek; which I know God will not, does not, despise; but freely and fully accepts.

Notwithstanding the peculiar circumstances under which I am situated; far from all the endearing associations which, in the opinion of the votaries of worldly pleasure, would seem to render life desirable; yet I am happy, perfectly happy, in the companionship of Jesus, whose presence makes my paradise on earth, and with whom I expect to be associated throughout the ages of eternity. And I humbly pray that every one who may read this simple narrative may realize the full import of evangelical holiness: may be "filled with all the fulness of God."

In conclusion, I beg leave to present an extract from a letter, received from one of the pious sisters to whom I have referred; the sentiments of which fully accord with my own experience, and I think they must accord with the experience of every other pilgrim in the "narrow way:"—

"Since you were here I have been enabled to keep all on the altar of sacrifice, and have, consequently, felt the cleansing influence of the precious blood of Jesus. I find it is not sufficient that we once experienced this: our hearts are so prone to wander from, and forget God, that we *'every moment'* need the merit of the Savior's death applied! We need, every moment, to offer ourselves, as *living sacrifices*; and then we *must* necessarily, from the *position* we occupy, be under the influence of the 'all-cleansing blood.' We place ourselves in a situation to receive, constantly, its sprinkling; to feel its saving power; and we are thus not only made, but *kept*, for ever clean."

I also beg leave to acknowledge my indebtedness to the respective authors of the "Way of Holiness," the "Garden of the Lord," and especially to the author of the "Interior or Hidden Life," and the "Life of Faith;" all of which works I cordially recommend to all who desire to walk in the "narrow way."

A PILGRIM.

P. S. It may not be amiss to make special allusion to one thought, which occupied a prominent position in my mind for some time previous to, and at the time of, the solemn and formal covenant, or act of consecration, as quoted from my Journal; which had a special bearing on my decision of entire consecration to the will of God, especially as worldly vanity, or too great a regard to human applause, had been one of my greatest besetments; and which may have a special bearing on

the decision of other anxious inquirers, who earnestly desire to enter into the "narrow way," an important suggestion—whether coming (as a doubting brother intimated to me) from Satan, or, as I believe, from the Holy Spirit. It was this: Should God, by his providence, direct you to some distant part of the heathen world, to live, and labor, and die, unknown and unheard of, except in the immediate circle of your labors of love; are you willing thus to live, thus to labor, and thus to die? And, in the fulness of my heart, in perfect trust in God, I was enabled to respond, Lord, I am willing. Like the subdued Saul of Tarsus, I was fully enabled to say, "Lord, what wilt thou have me to do?" And, like the self-sacrificing Paul the Apostle, I felt willing, and I still feel willing, to "suffer the loss of all things, that I may win Christ; and be found in him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." I was then enabled, and I am still enabled, fully to adopt the language of the poet,—

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee."

GOD SEES THROUGH ALL PRETENCES.

God sees through all pretences. And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretences. And he will blow them away at the last day like chaff before the whirlwind. Everything false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. O, what a wreck of human pomp and parade, a vain show? How insignificant will the great ones of this world appear, when all the outward "pomp and circumstance," in which their greatness lay is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take a hundredth part of the pains to *be*, that they do to *seem* good and fair, how well would it be for them and society too.

Ohio Observer.

THE GUIDE.

WE again offer our monthly tribute of experimental contributions upon the Master's Altar, to be sanctified, we trust, to the comfort and up-building of many of his children. We are conscious of a strong personal interest in behalf of the dear friends to the cause of holiness who are inscribed upon our books, and find it a grateful duty and privilege to present them in prayer to the Father of our Lord and Savior Jesus Christ, as the subjects of his richest spiritual bestowments.

The good work in the church is still silently but powerfully advancing. We receive the most encouraging intelligence from all parts of the country that ministers and people are enjoying abundant and blessed baptisms of the Holy Ghost. Who can measure the full result of such a work? With an awakened cry for the Spirit on the part of the church, will ever be heard commingling the prayers of penitent prodigals returning to their Father's house. No element more powerful can be introduced into a congregation, than holiness of heart. What a living flame in its circle of influence is such a consecrated spirit! Holiness secures undeviating devotion, entire consecration and burning love for souls; it offers the most convincing evidence of the divine origin and power of religion, exhibits it in all its beauty and harmony, confirming its reality by practical results, "known and read of all men," and forcing the unwilling world to take knowledge of its possessor that he "has been with Jesus." Holiness of heart will secure pre-eminently the divine blessing. It pleases God to convert men by human instrumentality. He has seen fit to employ every variety of gift and talent—the slow of speech and the eloquent tongue—the learned and the unlearned; but while there has been an infinite variety of minds and manners, those only have been successful whose spiritual eye has been single, whose hearts have been devoted to God, and whose efforts have been accompanied with the Holy Ghost. Holiness binds us to the Throne, while it bows us in self-abasement and humility; it brings us into fellowship with God, and gives us a power over our fellow men. The holy man ever speaks confidently because he speaks experimentally: "out of the abundance of his heart his mouth speaketh;" and there is no argument more powerful than the manifest sincerity of a redeemed and triumphant heart.

Holiness makes the heart happy. It brings it into blessed conformity with the law and will of God; "being justified by faith we have peace with God through our Lord and Savior Jesus Christ."

"The men of grace have found
Glory begun below,—
Celestial fruits on earthly ground,
From faith and hope do grow."

It relieves the heart from anxious and perplexing doubts, it holds it in the arms of an ever-witnessed adoption, enabling it to say without presumption :

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry."

Blessed grace! Let us "hunger and thirst after righteousness that we may be filled." Let us learn to live "by the faith of the Son of God," every moment trusting in the merits of him who "by the grace of God, tasted death for every creature," and whose "blood cleanseth from all unrighteousness," who is "able to save unto the uttermost all that come unto God by him," as he ever liveth to intercede at the right hand of God in their behalf, and is touched with the infirmities of his people.

We return sincere thanks to the kind friends who have lately forwarded us new names, and we trust they will feel assured that they have not only placed us under obligations, but done some positive service to the church of our Lord.

We are still enquired of, in reference to back numbers. We have a large quantity of former years' Guides on hand, which we can dispose of at the rate of sixty for one dollar; thus affording the cheapest and best description of tracts for distribution. We have recently received several large orders for these.

We have also a few perfect sets of the Guide on hand, from the beginning.—now numbering eight bound volumes, which we can sell for one dollar per volume. We are ever ready to fill up any years of the Guide, where the numbers have not been regularly received, without cost, upon being informed of the fact. In conclusion, let us still solicit the sympathy, prayers and assistance of our friends.

Monticello, Pratt Co., Illinois, Feb. 1, 1848.

By the blessing of God I am permitted, Br. King, to be a witness for full redemption, which I experienced during the past year; and "*The Guide*" was a chief instrument in that work upon my soul. I now live by faith in the Son of God, who loved me, and gave himself

for me. My all is consecrated to him; I love him better than ease or health, or honor or life, and I only desire that utterance may be given me, to preach clearly the unsearchable riches of a present, a full, and a perfect Savior. If my little efforts can be of any service in the circulation of your most estimable "Guide," I cheerfully will use them. On this charge some have obtained the blessing in overwhelming power, and many are panting for purity of heart. There is here a revival of Bible holiness. God grant you abundant success in your work of faith, and labor of love.

I am your brother in the gospel of Christ,

J. L. RUCKER.

Chicago, Feb. 8, 1848.

Dear Sirs: — I have been a constant reader of the Guide for a little more than two years, and am more and more interested in the principles inculcated in its pages. Though a member of the Presbyterian church here, I love the prosperity of the whole church of evangelical Christians, of whatever name: and my constant prayer is, that the great Head of the church will make all Christians believe in and possess *Christian* perfection — Scripture holiness.

Yours, in Christian love,

T. C. WHITMARSH.

May's Landing, Feb. 10, 1848.

Dear brother Rand: — I herein forward you a dollar for your excellent periodical, (the Guide to Holiness) the present year. I have been a reader of this precious work for three years, and I should not like to be without it; for I have not read one number without being profited, and my spiritual life increased. May the good Lord prosper you in your excellent work, until the church is redeemed from her spiritual lethargy; for I believe the want of holiness has been the primary cause of the declension, about which so much has been written.

Yours, in love,

JACOB LOUDENSLAYER.

Georgetown, D. C., Feb. 11th, 1848.

I wish you to send me sixty back numbers of the Guide, as you proposed some time since, or as many more as you please. I wish them for free distribution, that the character of your excellent periodical may be more generally known in the District of Columbia, and the cause of holiness may thereby be more promoted.

I feel a great interest in the circulation of the Guide, not only among individual subscribers, but broadcast among the masses of the people. It was as a circulating tract that a number of it fell into my hands, a little upwards of two years since. I had not before seen the work, and the very first article I read in it was made a means of arousing my mind and feelings to a more than ordinary sense of the importance of holiness, as necessary not only to prepare me for a happy death, but to prepare me to live right, and especially to enable me, in my public ministrations, to present its character and claims to others.

I had often sought the blessing of holiness, but as often sunk back into the too general notion of gradually wearing out the stains of sin, and of growing into a perfect Christian. But from the time I commenced reading the Guide, I sought, with almost unceasing vigilance, until I was enabled to lay the sacrifice of all my soul's and body's powers, upon the altar, and felt the evidence that it was accepted, and that the blood of Christ did cleanse me from all sin. Two years and upwards have since elapsed; difficulties of various kinds have assailed me, but I bless God that I can still testify to the cleansing and preserving efficacy of the merits of my Savior's death.

Yours, affectionately,

W. TAYLOR.

Let the time of temptation be the time of silence. Words re-act upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults, and increase the probability of his getting the victory.

It is a sign that our wills are not wholly lost in the will of God, when we are much in the habit of using words which imply election or choice, such as; I want this, or I want that; I hope it will be so and so, or I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preference and choice. The soul truly loves the arrangements of God, whatever they may be. In regard to whatever is now, and whatever shall be hereafter, its language is "Thy will be done."

The decisions of the conscience are always based upon perceptions and acts of the judgment; consequently he who acts from mere desire, without any intervention and helps of the judgment, necessarily acts without the approbation of conscience; and may be said, therefore, in the moral sense of the terms, to act without God.—Upham.

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 7.

NO TRUE REST OUT OF GOD.

IN illustrating the proposition that there is no true rest out of God, it is hardly necessary to say, that we mean *mental*, and not *physical* rest; — that pure, tranquil, and happy silence of the spirit, which, without being exempt from temptation, triumphs, nevertheless, over both doubt and sorrow. It is a rest also, which, in being adequate to the wants of the soul, is strong in its foundations, and in its duration is everlasting.

Our first remark is the very trite one, that there is no true rest in mere worldly *possessions*. To rest there would be to rest upon that, which is stamped every where with the tokens of ruin, and is sliding away from beneath us. Disease is in the air which we breathe, carrying on its insidious attacks against both man and beast; the worm is preying at the root of the tree beneath which we sit; our habitations are beaten by the storms, and are crumbling around us. Our riches, in whatever form they exist, take wings and fly away.

2. The same attributes of uncertainty, imperfection, and decay, which characterize earthly possessions, belong also to all purely earthly *pleasures*. We refer particularly, however, to the pleasures of sense. When they are irregular, the pleasures of sense, besides being subject to rapid extinction, punish us while they flatter and please. When properly subordinate, they undoubtedly have a limited value; — but it

will be generally admitted, that such pleasures are not, and were not designed to be the true rest of the soul.

3. It becomes a more important remark, when we say further, that we cannot rest in human friendship, honorable and desirable as it is. The foundations of human friendship are so easily shaken, that we are frequently advised by persons of discernment, to be very careful in forming intimate alliances of that nature, in consequence of the troubles and dangers which subsequently attend them. Certain it is, that the hopes which we had placed in earthly intimacies and friendships, are often blighted, when they were strongest and dearest;—not because those whom we trusted, and on whose bosoms we leaned, *designed* to deceive us in the first instance, but because they had not a full understanding of the weakness and imperfections of their own character. “Yea,” says the Psalmist, “*mine own familiar friend*, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”—Psalm 41 : 9. It is a melancholy fact, that in the small body of the twelve disciples, with every thing in their divine Master calculated to secure confidence and love, and with no want on their part of outward manifestations of friendship, one of the number was found to be a traitor.

4. It may be remarked again, that we cannot find true rest in earthly dignities and honors, which are often sought after with much eagerness. Men, who have despised wealth, and have been above and beyond the enticements of sensual pleasure, men who have been deaf to the calls of friendship, have listened ardently to what they called the voice of honor, and have toiled, in the spirit of martyrs, up the slippery steeps of ambition. In some instances, perhaps in many, they have gained their object; but they have never found true rest of spirit. The pyramid of human greatness is built upon a basis of sand; and those, whose daring and blood-worn feet have reached the summit, are often thrown off and dashed to pieces by the sudden rending and reeling of the foundations below. Hannibal passed the Alps, but he did not reach Rome. Napoleon lifted his conquering arm amid the burning walls of Moscow; but he was neither conqueror nor emperor, but a helpless outcast and slave, when he laid his dying head on the distant rock of St. Helena.

5. We cannot find the true rest in human reason. Nothing of which even the possibility of error can be predicated, can furnish the basis of such rest. Human reason, standing alone, and out of God, is liable to err. Indeed, *human* reason, that is to say, reason under the influences of the natural heart, can *hardly fail to err*. If men take pride

in it and rest in it, if they pronounce its eulogium and assert its infallibility, it is because, seeing it through the medium of its own perverseness, they are too blind to notice its imperfections. Among the ancients, who was a greater master of reason than Cicero? And among the moderns, it would be difficult to find any man who had greater intellectual capacity than Bacon. And yet the readers of history cannot resist the painful impression, that their vast intellectual powers, wanting in too great a degree, in a divine illumination, failed to perfect their characters and to make them happy. The apostle Paul, whose intellectual greatness enabled him to speak with authority on this subject, says, "Though I speak with the tongues of men and of angels, and though I understand all mysteries and knowledge, and have not *charity*, I am become as sounding brass or a tinkling cymbal."

6. We cannot rest with entire security in Christians;—not even in Christian ministers. It is true, that the gospel which they preach is a great treasure; but the words of inspiration declare it to be a treasure "*in earthen vessels*;"—and the excellency and glorious results, which from time to time characterize their ministry, are declared to be of *God*, and not of men.

And it may properly be added here, that the various institutions and ceremonies, which are practically sustained through the agency of the ministry, and which are exceedingly important in their influence, are not the place of true and permanent rest, but only *lead* to that place;—much the same as ministers themselves, who teach others by means of such institutions and ceremonies, as well as from the Scriptures, are not, in themselves, the place of rest, and would not be solely trusted as such, but are like way-marks and guide-boards, *pointing* to the place.

7. Again, we cannot rest, with any abiding confidence, in the *letter* of the Scriptures. It is not the Bible which saves the soul, but the Bible *rightly received*, and *rightly used*; and especially considered in its relation of *means to an end*. The most distinguished infidels, Paine, Voltaire, Bayle, and others, were acquainted with the Bible;—their frequent attacks upon it are an evidence that they knew it in the *letter*. They knew it, in order to reject it. Others know it, in order to receive it;—but their reception of it does not make it, and cannot make it, in itself considered, the place of the soul's rest. The Bible, filled as it is with divine wisdom, is only a part of the system of instrumentalities or means, which constitute the *way*. Considered in that light, it is important, it is indispensable. Read, then, and pass on. Under-

stand the truth, and *obey* it. The traveller, who stops in the way, does not get *home*.

8. Where, then, shall we find rest? We remark, in the first place, that we shall find it in the *Savior*. In the language of Scripture, Christ is "a hiding place from the wind, and a covert from the tempest." Laden with sin, and beaten with the storms of life, which have their origin in sin, men flee to him. He himself has said, "Come unto me, all ye that labor and are heavy laden, and ye shall find rest unto your souls." No words can express the value of the rest, which the sinner finds in Christ; a rest from the thunders and the flaming sword of a violated law; a rest from the stings of conscience and the agonies of despair. The avenger of blood, which tracked him, step by step, through every path of life, has stopped and turned back.

And it may be proper to add here, that when men think and speak of rest in the Savior, their thoughts generally turn upon the atonement, and upon what Christ has done and suffered, to snatch them from hell. It is the rest of forgiveness, rather than the rest of *security*: — a rest from the penalty already incurred, and not a rest from the fears and anxieties of incurring it again; — a rest from the hell of penal fire, rather than a rest from that hell of self-love, self-seeking, and self-will, which separates from God.

9. We proceed to say, then, that there is a rest above and beyond this, *a rest in God himself*. Christ, considered in his human nature, and as a teacher and atoning sacrifice, is justly described as the *way*. A way implies a termination or *end* of the way. And in this case, the termination is *God himself*.

As Christ is one with the Father, the great and ultimate object, for which he came into the world, was not merely to redeem men from the penalty of the law, but to make them also one with the Father, as he himself is one. How beautiful, how transporting is the thought! Christ not only saves us from penal destruction, — but, going on and completing the work of inward purification, becomes one with us in the bosom of God. Believing in him as the "way, the truth, and the life," we first pass into him; and thus being in him, who is the way, he becomes our companion by spiritual unity, and we thus pass on together into the depths of God, the Infinite Love. And it was thus that the Savior prayed while here on earth, — "That they all may be *one*; as thou, Father, art in me, and I in thee, that they also *may be one in us*."

To this rest, divine, peaceable, immutable, let the Christian take heed, and seek it with his whole heart.

10. When Christians generally find the true rest in God by sanctification, the world also will find rest. The world will be, and must be, as Christians are, who are the light of the world. The true light shines in them and through them, just so far as they are in divine unity, and no further. The world will never be converted, until the doctrine of sanctification is universally promulgated and universally takes effect. The souls, that are at rest in divine unity, are the souls of true spiritual power. Power goes out of them, as it did out of the Savior, by a necessary emanation. They act without acting, speak without speaking, convince by reasoning without the form of reasoning; because, by the necessary laws of spiritual influences, the divinity of their life, standing in itself alone, is action, speech, and reason irresistible. This explains the import of the last clause of the passage just now quoted, "As thou, Father, art in me, and I in thee, that they also may be one in us; — *that the world may believe that Thou hast sent me.*"

A. K.

For the Guide to Holiness.

HOLINESS—EXPERIENCE.

DEAR BRO. KING:— Having been a subscriber to your periodical from its beginning, and taking a deep interest in the subject it advocates, I am induced to communicate, through this medium, a sketch of what the Lord has done for me. Should God be glorified, and his children encouraged, or in any wise benefited, my object will be gained.

A. OSBORN.

Seward, N. Y., February 25th, 1848

My conversion to God dates back to the beginning of 1830; nothing special being said on the subject of sanctification at that time, four or five years elapsed before I was excited and led to seek for its attainment. At this time it pleased God to make an example of his sanctifying grace in the case of one of the members of our class; a sister sought and obtained the blessing. The change was so great — its evidences so strong, and her testimony so convincing, that none could resist a conviction of its reality and its blessedness. To this day, I feel thankful to God for this instance of his grace, and cannot help remarking how much good one sanctified soul may do by letting this light shine, and exhorting others to seek for the same blessing. But, alas! how many conceal the

light, and hence either soon lose it, or entirely fail to be any special example or blessing to others.

Had this sister done so, I might for years longer have remained satisfied with a merely justified state, but the light now broke in upon my mind; conviction fastened upon my heart: I saw the beauty of holiness—I felt its necessity. Immediately, the purpose was formed to seek after this blessing, and as soon put into practice.

Endeavoring to carry out the newly-formed purpose, I found that a new era had commenced in my religious career; my former and present enjoyments were obscured by the greater ones in prospect; a discovery of remaining depravity surprised and humbled me; a second repentance ensued, more distressing than the first. I abhorred myself in the dust and ashes, and groaned under the painful and apparently increasing burden of inbred sin. I sought for deliverance; sought as well as I knew how for some length of time; but failing of success, I became discouraged and relaxed my efforts. It was not long, however, before I was again induced to seek for the desire of my heart; but again I failed, and gave the matter up for the present. Thus, for two years, I continued alternately to seek and to neglect, to hope and to despair. At times my anxiety and struggle of mind became intense and all-absorbing. I spent hours in secret, earnest prayer, but at the very height of my exercises it would be suggested to me as follows: “you have sought for sanctification a long time, sought it with all your heart, and yet failed; you can never seek any harder or more earnestly; how can you then expect to succeed? Yours is a hopeless case—you might as well give it up.” This reasoning appeared to me then (but not now) sound and conclusive; the temptation was almost irresistible; for a time the enemy triumphed, but the spirit of conviction did not subside; the excellence, the loveliness of the desired blessing was still before me, and again I was on the track, “faint, yet pursuing.” The Lord, however, did not leave me without some encouragement in this long struggle for redemption; several passages of Scripture were forcibly impressed on my mind, as also was the following quotation from one of Mr. Wesley’s sermons: “Look for it (sanctification) every day, every hour, every moment; why not this hour? this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works: If by works, you want something to be done *first, before* you are sanctified. You think, I must *be*, or *do*, thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*, and if as you are, then expect it *now*. It is of importance to observe

that there is an inseparable connection between these three points. Expect it *by faith*, expect it *as you are*, and expect it *now*."

I now took fresh courage; I clearly saw, that though I had sought and failed so many times, yet it was possible for me to have it the next time I asked for it. Soon after this, the following passage from the Christian Manual struck my mind with peculiar force: "Some who believe that sanctification is to be obtained by faith, and yet hold that faith in the Antinomian or Solifidian way, and do not rightly balance faith and works. While some seek by works alone, they seek by faith alone. They ask as though they expected God would infuse sanctification into them, instead of working it in them, through their own exertions. It is true that sanctification is obtained by faith; but then it is a faith which is accompanied by earnest efforts to overcome all sin, and to possess and practice all righteousness."

Here I distinctly saw how I had so long failed. I had sought it by faith without suitable or sufficient works; the earnest, agonizing spirit of the closet, was not followed by a constant watchfulness, and a rigid self-denial of everything opposed to holiness. It evaporated during the intervals of devotion. Seeing, and endeavoring to avoid the rock upon which I split, it was not long before my prayers were answered. This event, never to be forgotten, occurred under the following circumstances: Making a visit one day to a sick brother, (husband of the sister above referred to,) prayer was proposed; during its exercise, a wonderful spirit of agonizing, believing prayer was felt; all hearts seemed to melt into tenderness; God was present; the cloud of the Divine glory rested there, and after continuing for some time in this attitude, I felt that a *change* was effected; the long-felt burden of inbred sin gave place to the most delightful ease and quietness of heart; an inexpressible simplicity and sweetness of spirit pervaded the soul; God seemed to be all around me; prayer appeared like simply talking to him, face to face. I had often been blest, and melted down before God, but this instance was more *deep* and *abiding* than any before. I returned home exceeding happy; my joy was full — my peace like a river; no tongue can tell the heaven of love that filled my soul; God had taken up his abode there; every desire and inclination were brought into subjection to his will; to pray without ceasing was easy — to rejoice evermore, natural; death had lost its sting, the grave its gloom. O, what a blessed state of union and communion with God that was; what a triumph of soul over every thing; what a life hid with Christ in God!

Nearly ten years had now elapsed since the blessing of sanctification

was first received, and though I cannot say that I had always walked in the light of it, yet has it always been kept prominently before my mind, and made the great personal object of my life.

Several times it has been renewed powerfully and lastingly; once, when engaged in a protracted meeting in Berne, Albany Co. (Rev. Aaron Rogers, of the N. Y. Conference was present.) At that time the power of God prostrated me upon the altar floor, and so deepened and established his work in my heart, that for nearly twelve months the evidence and fruit of it were as constant as the breath of life, and as satisfactory as the fact of my own existence.

But time would fail me to give a full account of the past; I can only speak a little of the present. I am thankful to be able to say that the present evidences of this blessing are as *clear* and *satisfactory* as they ever were, and the fruits of it *more abundant*. God's WILL appears so infinitely good and blessed, that it not only absorbs my own, but leads to an ardent desire and effort to do and suffer it to my utmost capacity. His *Word* is open to my understanding in a peculiar sense, and its truths and promises come home to my heart with as much force (seemingly) as though spoken directly from heaven. His *providences* — every event in life — reflect light, and disclose an every where present God, overruling all things for good. *Faith* opens the most glorious prospects beyond the grave, and gives an insight into the glories of the heavenly world. All — all is on the altar, and it seems to require but little effort to keep it there. O, the peace — the joy — the triumph of a *present, free, full* salvation. "Now unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion for ever and ever, Amen."

For the Guide to Holiness.

PRESENT EXPERIENCE.

LORD! I am still!

I have no prayer to offer unto thee,
Save that my heart doth say unceasingly,
"Do thou thy will!"

'Thou know'st I could
Not ask exemption from the ills of life,
For I have found that "all," with sweetest strife,
"Work for my good!"

I had been led
To mourn o'er what thy Providence disclosed;
The adverse fate, that daily toil imposed
For daily bread —

The keener smart
Of separation from a lawful good,
(A cherished gift,) which seemed as though it could
But break this heart: —

I can recall
When I was restless — wearied of the state
Of those who seem only to “stand and wait,”
Yet hear no call!

But now I find
I can retain no more this view of things,
For each development of time still brings
GOD to my mind.

To human sight,
The fires still blaze beneath me and around:
But I have proved they have no power to wound
The heart that's right.

Either God's will
The innate fury of the fire destroys,
Making the flame innocuous, by that voice
That governs still —

Or he imparts
The famed asbestos' charm to foil its power,
And makes my weakness, in the trying hour,
Proof 'gainst its darts, —

Or else to share
The suffering which my much-loved Master knew,
He nerves with martyr-faith, one of his “few,”
All pain to bear.

Heart, then be still!
'T is God who works in each or either case:
He only asks of thee this prayer to raise,
“Do thou thy will!”

From Africa's Luminary—Extra.

CHRISTIAN PERFECTION.

CONTINUED.

Sept. 1st, 1847.

DEAR —. Your affectionate letter, dated Aug. 27th, which I received this morning, gives me so much pleasure, and so draws my heart toward you, that I am sweetly constrained to snatch the first moment I can get, to commence an answer. You have awakened new sentiments of praise to our gracious heavenly Father, and led me to adopt the Psalmist's words, and in heart exclaim, "Bless the Lord, O my soul : and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Truly he is a God that heareth prayer. How delightful is the duty to rejoice with those who rejoice ; especially when the cause of rejoicing is of so high and holy an order. And is it not wonderful, in how many ways he manifests his love. When he sees us in need of the consolations of his grace, and our souls, prepared by penitence and self-abasement, to receive his kind complaisant smile, and when he sees that chastisement is best for us, to bring our wandering souls back to him again, he as a wise and loving Father bestows this token of his love : and shall not many of us have cause to praise him through eternity for the latter ? Times of sickness doubtless are, to many of us, among the most useful seasons of our lives, bringing us to a closer union with God.

Truly, —, we cannot be otherwise than "dissatisfied with all our doings till we are conscious that the Holy Spirit actuates us in all ; and is not this sight of our own imperfections a gift from above, highly to be prized ? So it seems to me ; indeed it has always, since the beginning of my religious life, seemed to me of so much importance, that I have practised praying for it with earnestness ; and I think in some degree, the answer of my prayers has been given me ; for I too have all along seen all my own works stamped with imperfection ; and this always incites me to ardent prayer for Divine influence, in all I speak or do : it is only in the merits of Christ that I can rest satisfied, when I feel that those merits are all my own, through faith in him ; O, how good is the Lord to give us so great and precious promises, as those you have quoted, as having been given to you. O ! what cause for gratitude that he does so stoop to notice us ; and has so abundantly provided

for our complete restoration from the sad effects of the fall, by so costly a medium — the death of his own dear Son!

You speak of having “no particular joy.” But from what you have related, I think you have a sinking into all the will of God; which in my opinion is preferable to much sensible, ecstatic joy, and indeed, is it not joy enough to be able, with a full and free heart, to say in the language of our blessed Savior, “Father, thy will, not mine, be done?” Your joy is now of a deeper and holier order than formerly; not so subject to changes by outward circumstances. It was not at first of such an ecstatic kind probably as you had expected, and this is the reason you called it no particular joy. But have you not joy in yielding yourself and your all to him, who justly claims the offering as his right? And do you not find it more than your needful meat and drink to do your heavenly Father’s will? Is it not joy in the Holy Ghost — joy unspeakable and full of glory? although it may not seem like joy compared to former ecstasies, occasioned by the sensible smiles of your Redeemer, when you felt yourself to be less assimilated to his likeness than you now are? A deep, steady, calm and settled peace, is your portion now; with Christ as your *full Savior*. O! how heavenly is that state of soul! Is not the name of Jesus more precious now than ever, and do you not find a peculiar sweetness in the word Holiness?

I delight in that exclamation of yours, “His requirements how reasonable, O how reasonable!” Truly, *most* reasonable. “Ingratitude! to withhold any part of our hearts!” Yes, and foolishness too; for by doing so we only make our way through life more difficult, and the end uncertain. It is easy to be a Christian, when one has the whole mind made up to it; and then how sweetly, how easily does life glide along, while we feel that this life is but the beginning of one that is never to end, and can look forward with pleasing hope to the moment of introduction into that higher and holier state, where there will be an everlasting increase of happiness, in perpetual, new developments of the character and perfections of our blessed Lord. O why should any of us be satisfied to be half way Christians! *I thank the Lord I never have, and never can see any reasonableness in it.* Let me be all that the Bible requires me to be, and promises I shall be, if faithful, has from the first been the language of my heart.

Sept. 8th, 1847.

MY DEAR S — How good is the Lord! to show such kindness to his poor fallen creatures, as to receive us as his children on a condition so easy as that of believing on his dear Son, when, by our sins, we deserved eternal banishment from his presence!

" 'Tis mercy all, let earth adore,
Let angel minds inquire no more:"

My heart rejoices,—my very soul is glad, for the perfect peace in which you are kept by having your mind staid on God. This is the precious boon of all his faithful children: peace! O how comprehensive a word, full of heavenly meaning! How rich the comfort of the "peace of God that passeth understanding" which flows in the heart of the Christian, whose *all* of evil nature is subdued and cast out, and whose will is, by the power of Divine grace, cheerfully surrendered to the will of God: then "Perfect love casteth out fear;" this I am aware you prove: you are now governed by filial love which prompts to obedience; and you find the Divine commandments now to be not grievous, but delightful. To these thoughts I have been led at this time by your very welcome letter of the 3d inst., which I received on Sabbath morning, and which gave me fresh cause of gratitude and praise on your behalf. You speak of sinking out of self into God, and add—"in short, a rest in God,"—that is the state to be desired, and sought after; the happiest state,—to be able to say, truly, with all the heart, "Thy will be done, not mine." Is not this rest of which you speak, what our Savior meant when he uttered those memorable words in Matthew's Gospel, 11. 29. The more we learn of him to be meek and lowly in heart, the more doubtless, we shall know of this rest. Rest, while actively engaged in the most laborious services, for the promotion of his glory? and while enduring pain or bereavement; while we stay our helpless souls on him, who is our life and our strength: what a paradox! Rest! peaceful rest in the midst of toil, care, and sufferings! The natural unrenewed mind cannot comprehend it; to such, our talk of rest under all circumstances must seem like the wild ranting of a maniac; but we can thank God that it is a sacred reality!

Holiness, or purity of heart, assimilates us to our Creator, and having, though a faint resemblance, his likeness,—in an humble degree, unity of spirit with our Lord, his will becomes our pleasure,—his service our delight; while he gives us power to do whatever he commands, though of ourselves we cannot speak even one useful word or conceive one holy thought. No one, I think, can experience more thoroughly than I do, this truth, so clearly and impressively expressed by our blessed Savior, in the words,—*"Without me ye can do nothing."* I find myself *obliged* to depend entirely on the aid of his spirit for ability to do or speak anything proper or useful. How absolutely necessary, then, for me to live by faith. And thanks be unto God, "This is the victory that overcometh the world, even our faith; faith in a crucified but risen Savior. To the sufferings and death of the adorable

Jesus, I look with unspeakable gratitude ; but I love especially to think of him, as not now the man of sorrows, suffering grief and pain extreme for us, but as our glorious High Priest, who ever intercedes before the throne in Heaven for us ; presenting there the all-prevailing plea of his sacrificial death, and all-sufficient merits in our behalf.

Faith seems to be the primary duty, as unbelief is the primary sin. By searching the Scriptures carefully, with prayer for the understanding of them, (as I desired to know "what I must do to be saved ;") I observed some years ago, that Faith seemed more insisted on than any other duty,—aye, and can we not see a plain reason for that, in the simple fact that in the exercise of childlike dependent faith, our hearts become at once "habitations of God through the Spirit?"—they are filled with gratitude and love, and no disposition to sin remains. How can a soul covet the sordid things of earth, that is conscious of having within itself enduring riches, above all price? It does seem to me that simple, childlike, confiding faith, or reliance upon all the word of God, is the basis of every good work ; and that nothing really good can exist in us without it. Observe the Apostle's emphatic saying, "Whatsoever is not of faith is sin." O, I do heartily thank the Lord for his having brought *us* into this pleasant, easy way of salvation ; easy while we abide trusting in him "who is our life," but if we cease to trust in him, we shall, that instant, get out of the "way," and not find any other way of salvation ; and we cannot *then* say, that the ways of Wisdom are not pleasantness and all her paths peace, but will only have to acknowledge ourselves to have strayed from those ways, and those narrow peaceful paths which may Divine mercy ever prevent us from doing.

Permit me to express the hope that your mind's eye may never be diverted from the Savior by any means. While you continue steadfastly looking to Jesus and doing everything as in his sight, and with a single eye to his glory, you will be supported ; and become more and more firmly "rooted and grounded in love." My daily prayer for you is, that you may be wholly kept from the power of the evil one, and that you may increase more and more in all the image of Christ. That he may "confirm, establish, — settle you," and make you a bright example of holy living, instrumental in bringing many others into the glorious "High way." May you never turn the eye from the Redeemer down upon self with all the discouragements that surround self, as your unworthy friend has been too prone to do, and then like poor Peter on the water, begin to sink. May I persuade you never to let any temptation, however plausible it may appear, cause you to hide your light under a bushel, by refusing to speak of what God has done,

for you, to the praise and glory of his grace: a sense of unworthiness need not hinder your thus honoring the Lord, for this but exalts his goodness and manifests his power.

The enemy may, among other temptations, suggest the idea of boasting; but you need not give place to the suggestion for a moment, for you will have within yourself the consciousness that you never before was so entirely free from a disposition to boast, or to appear anything consequential in the eyes of fellow beings, as now. Perfect humility with perfect love, fills the soul, and you no longer seek the good opinions of men; but inquire, how do my actions appear in the sight of my holy Judge? [who "is of purer eyes than to behold iniquity" even in thought] is the question with you. Glory be to God for the high and holy stand to which we may come, through believing in Jesus. While we aim at the glory of God alone, we are above all human criticism. I trust you understand me; —I mean above its influence, so that we *will not be in the least* swayed one way or the other, by it. We may expect that the people of the world will scrutinize our actions more closely than ever, and be ever looking for our halting; and it will be no strange thing if they call our good, evil; and where they cannot see evil in our actions, they will impugn our motives, and accuse us of something wrong therein; because they cannot see the high and holy object at which the Spirit leads us to aim, nor appreciate the motive, so infinitely above their best notions of virtue. But this is only one of the trials of our graces, and an opportunity for the exercise of our faith in God, which if we endure properly, patiently committing our cause to "Him who judgeth righteously," we shall come forth as gold tried in the fire, and purified; and He will "make our light to shine as the noonday." In this respect, what a noble independence of the world does pure Christianity give us! Glory be to God again for his goodness and love to all creatures wholly unworthy of the least of it! I often feel like adopting the exclamation that I heard one of our preachers in America make, in the course of a sermon, "Glory to God a thousand times repeated, for the way of salvation by Jesus Christ." Possessing a disposition to perfect obedience of our Heavenly Father, through the sanctifying influence of his Spirit, desiring in all our works to please him, and to have the honor only, that comes from God, we have no need of other motives. We look far beyond them; while we consider ourselves strangers and pilgrims in this world; having here no continuing city, but we seek one to come.

I rejoice that you have been so far kept from doubting, by the goodness of the Lord, so kindly sustaining you with his precious promises, always, according to his own precious word, "raising up

a standard against" the "enemy" which he is "not able to gainsay nor resist." So he will always do if you abide in him; and your confidence, and your comfort, will gain strength day by day. I am very sure it is the Christian's privilege to grow in grace, and in the knowledge and love of our blessed Lord continually. We need not fear the withdrawal of his Spirit, or the hiding of the light of his countenance, if we are *faithful*; God is love, and he deals in love with his children: He never will forsake us, if we do not forsake him. I find it best for me, as in years past, to claim full salvation by the exercise of present faith, thus:—Lord, I am thine;—*thou dost this moment save me*; the *blood of Jesus cleanseth me*;—it cleanseth me *now*: at the same time seeing well to the duty of entire self consecration, having the whole sacrifice, which He enabled me to make, eleven years ago;

* * *

as newly laid on the sanctifying altar; at each repetition of this precious Scripture, not in word merely, but with the heart, faith is strengthened and temptation to doubt driven away. In conclusion allow me to say that whether this correspondence is at all profitable to you or not, it is so much so to me that I am very glad we commenced it,—though ashamed of having let so much time pass previously unimproved. * *

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The following are Extracts of letters to a brother, who had recently experienced the blessing of perfect love.

Aug. 6th, 1847.

I find all my strength is derived from my union with *Christ*, and faith is the *bond* of that union. Most clearly and delightfully has our *Savior's* parable of the vine presented itself to my mind, when he calls us the branches, thus closely united to him by *faith*, partaking of his nature, deriving our life, all our strength, our vigor, and activity from him. Truly of ourselves we can do nothing.

Since you were here I have been enabled to keep *all* upon the altar of sacrifice, and have consequently felt the cleansing influence of the precious blood of *Jesus*.

I find it is not sufficient that we once experience this, but our hearts are so prone to wander from and forget *God*, that we "every moment need the merit of the *Savior's* death applied," we need every moment to offer ourselves as *living sacrifices*, and then we *must* necessarily from the *position* we occupy, be under the influence of the "all-cleansing blood." We place ourselves in a situation to receive constantly its sprinkling, to feel its saving power. We are not only made but kept forever clean.

Aug. 7th, 1847.

Be assured the witness of entire sanctification may be dimmed, beclouded, or lost, by what may seem a very little thing,—a thought, word,—a temper amiss,—the turning the eye of the mind,—a want of confidential faith in the Savior, may bring gloomy shadows over the mind that may not be soon removed, though there may be a constant design and effort to do right, and this too accompanied with much prayer:—I do not say that the soul will be left entirely without divine consolation,—or without many answers to prayer, and some of them while praying—and while the soul endeavors to live faithfully, there may be at times a sacred sense of the preciousness of the blood of Christ, as the fountain that cleanseth from all sin, with a sweet sense of the divine favor, and this may sometimes last for days or weeks together, with a joyful sense of belonging to the Lord.

Yet I am well assured, and have always been, from the time the blessed Witness of sanctification was given, that it is possible to retain it uninterruptedly, simply by abiding in Christ, by faith.

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For the Guide to Holiness.

### LETTER TO MY DEAR MOTHER.

MY BELOVED MOTHER:—I have been struggling, as you know, for a little more than ten years, in the way to the kingdom. My struggles have been often very weak, and at times nearly suspended. I have had a *very* evil nature to contend with—severe trials, and deep waters of affliction to encounter. I have it to say, however, that in all my wanderings and weaknesses, God has stooped to be merciful; he has never left me, and has frequently manifested his sovereign love. I regard these moments of divine manifestation and favor as worth ages of earth-born joy. What, then, must it be, to have the soul exist in continual harmony with God, purified and sublimated by his abiding presence, resting tranquilly in him, and moving cheerfully at his bidding? Such, I cannot say, is my condition—would that I could. I mourn the existence within me of something unholy—something discordant, something which prevents the fulfilment of that delightful promise of our Savior, “And my Father will love him, and we will come unto him, and make our abode with him.”

O, when shall I experience this gracious, permanent visitation of my Savior and my God?

"Come in! come in, thou heavenly guest,  
Nor hence again remove;  
Come sup with me, and let the feast  
Be everlasting love."

This has been the language of my heart for a year past. I desire not the world in any of its departments — I know it cannot bless me. I have but one ruling desire, which is well expressed by the Christian poet:

"I thirst, thou wounded Lamb of God,  
To wash me in thy cleansing blood."

In the contemplation of this subject, I have derived peculiar profit from the work of Professor Upham, entitled "Principles of the Interior or Hidden Life." He presents the subject in a clear, commanding, and attractive light. I have also had other helps — the "Guide," is one of no inferior character. I found the January number, containing a sketch of the heavenly-minded Dr. Fisk, peculiarly sanctifying in its influence. Oh! how sweet and precious is the savor of life, which is flung out by such Christians, upon our dead and miserable world! I have always found the biographies of eminent Christians extremely profitable. It was after I had backslidden from God, that I was mercifully restored to divine favor, whilst reading the history of John Fletcher. I have read a hundred times, with a heart glowing with admiration and delight, the characters of faithful Abraham, pious Joseph, patient Job, and the devotional David. It is the simplicity and purity of holy men that charms me. The world, which is full of duplicity and discord, affords no resting place for the heart. But the saints bear evidence that there is "a rest that remains to the people of God." They have no affinity for the corruptions of the world. They live in a higher and purer element. They have reached the "land of Beulah," and feast continually upon the rich fruits of the heavenly Canaan. The world is in commotion, but they feel it not; its vain pomp and empty mockeries are presented to them in vain. They walk with God. They are, therefore, simple, because they live like children continually and entirely dependant upon their heavenly Father. They are safe, because they are tied to the throne of God. They are sublime, because their minds, soaring far from earth, revel in the sunlight of eternity, and bask in the beams of the infinite presence. Hence I love the saints, and I love to converse with them, living or dead.

But this, dear mother, is not sufficient for me. My own heart remains impure, unsatisfied, unfilled. I am not yet dead to the world



I am ashamed of my earthly-mindedness ; I deplore the remains of indwelling sin. Nature is still turbulent and rebellious. My will is not entirely subject to the divine will, yet blessed be God, that I can say with confidence, I expect to realize this glorious consummation. I rejoice to know that I love God ; but my unworthiness so stares me in the face, that I am often ashamed to think that God loves me : however, this sentiment vanishes when I reflect that it is not of debt, but of grace. Saint John says, " Herein is love, not that we loved God, but that he loved us." ' This, too, I have clearly proved.

" I never shall forget the day,  
When Jesus washed my sins away."

But how to venture with my little all upon this unbounded ocean of love, I know not. I see it to be my privilege, yet my inability is continually hurled at me by the adversary of souls. I wait patiently for God to bruise him beneath my feet, and I am asking daily with some degree of resignation, as well as faith, for spiritual freedom. Sometimes I think that, with the forth-coming spring, when nature shall burst from her icy fetters, exhibiting her Maker's glory, and heralding her Maker's praise, my soul, too, will perhaps become disenthralled, leap into liberty, and exult in the efficacy of that atoning sacrifice which " saves to the uttermost all that come unto God by him." Yet I am not waiting for that particular period — nor for any period, only for God's time. My great deficiency is *want of faith*. Oh ! pray for me, that I may obtain a complete victory over " the world, the flesh, and the devil." There is some thralldom still from each of these sources.

I have very much more to say, dear mother, but time is short, and duties various and urgent. I feel grateful for the prayers which I know you are accustomed to offer in my behalf. I often think I feel their blessed effects, as I also sensibly enjoy the benefits of early teaching, training and praying, when first I learned to distinguish words kneeling by your side. They seem like so many cords around my heart, while in this distant land, binding me to truth and duty, to heaven and to God.

My prayers are offered reciprocally for you, dear mother, and thus it would seem that our gracious Lord condescends to become a third party — a connecting link between us ! I have sometimes looked upon the moon riding serenely through the blue vault above me, and I have said, " perhaps my mother is looking upon that same bright object now — my brother, my sister, is indulging in the calm contemplation which is frequently begotten by the influence of that silver orb." The reflection was followed by hallowed associations, while the moon thus became

a bond of union, and appeared more beautiful and valuable than ever before.

There is, however, a bond of union purer and more hallowed, stronger and more sublime—Christians meet together in Christ, in God. Retiring into their closets, even at distant points, they may ascend on the wings of faith far above the moon, and all worlds, and together gaze upon the ineffable beauty of the Holy One. Here they may hold sweet communion together, and declare also that "Truly their fellowship is with the Father and with the Son." Here they may recruit their strength, and here each may aid the other by the prayer of faith. The value of this divine bond of union seems to be, furthermore, greatly enhanced by the reflection, that we are continually drawn with increasing force toward that divine centre; that there we are converging, and shall soon all meet, with soul and body redeemed and disenthralled, to go out no more for ever, but to unite in eternal hosannas to the lover and Savior of men.

In view, then, of our present temporary separation, can we not triumphantly say,

"Mountains rise and rivers roll,  
To sever us, in vain."

Yes! Though united by natural ties, my dear mother, we are also united by ties that shall outlive nature! So, indeed, I feel toward all Christians. Hallelujah! Glory to God in the highest! Amen.

Affectionately, your unworthy son

In the bonds of Christian love,

*Grant Co., Ky., Feb. 29th, 1848.*

W.

For the Guide to Holiness.

## PRESS ON.

WHAT though the clouds of doubt may rise,  
And fierce temptations meet thine eyes;  
Oh, raise thy thoughts above the skies,  
And still press on.

Thy Savior's strength thou wilt receive,  
And victory o'er thy foes achieve,  
If thou wilt only Christ believe,  
And still press on.

Go forward, then, in his great name,  
The principles of truth proclaim,  
And while on earth you may remain,  
Oh, still press on.

Press on, until with joy you see  
The depths of Jesus' love to thee,  
Till by his side you're safe and free,  
Press on, press on.

Press on to do the Savior's will,  
The last remains of sin to kill,  
Thy soul with heavenly grace to fill;  
Oh, still press on.

Press on, the perfect love to feel,  
Which doth by faith the witness seal,  
As Jesus doth himself reveal;  
Oh, still press on.

Through all this wilderness of woe,  
Still in the Savior's footsteps go,  
Religion's power and glory know,  
And still press on.

Until the sands of life are run,  
Until thy work on earth is done,  
And thou the crown of joy hast won,  
Oh, still press on.

*Southampton, Mass.*

H. M. N.

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For the Guide to Holiness.

OBJECTIONS.

CHILDREN of the most high God! by your making a profession of religion, you stand pledged to the world, both unbelieving and Christian, to be holy. By your connecting yourselves voluntarily with some Christian church, you not only stand pledged to live a holy life to the utmost of your power, but also to contribute your healthiest and best directed influence to the making all within your sphere as holy as the exalted privileges of the gospel of Christ will enable them to be. Remember this in every part of your homeward way, that in so far as you do not, directly or indirectly, in your life and conversation, aim at the

holiness of all men beneath your influence, you are acting without the appropriate object of the Christian life in view. Let this sentiment be an ever-present guardian to your lips and actions, that it is the chief behest of the Christian pilgrimage, to lead as many into the paths of holiness as you possibly can: and to lay all your sanctified powers under contributions, to make them as holy as the fulness of the blessed Savior will permit. When you act thus consistently with the high claims of Christian obligation, you may indulge the conviction that you are becoming like your holy Master.

Dearly beloved in Christ: if you are ever inclined to make objections to making an immediate effort to gain the witness of God that you are holy, what objections do you make? What can you? We hear some say, that holiness is too great an attainment for the helpless and the guilty to make in this life. Are you now halting upon this objection, which so many make? If so, let us try to see if it can be satisfactorily answered. Now you will admit that this scripture is in the Bible, "Be ye holy, for I am holy." This passage states, 1st, That God is holy, and 2nd, Imperatively commands men to be holy. That the divine Being is holy, is deemed an all-sufficient reason for demanding this nature in men. We suppose, not that men are to be holy in manner or degree as God is; but, that they be holy in their sphere as he is in his sphere. Your Heavenly Father has graciously written an epistle to you, in which he has kindly commanded you to be holy. Now you are under the highest and holiest obligations, as children of grace, both to believe it with all your might, and exert every faculty to obey, not the letter only, but the spirit of the command. Filial affection and fear unite in forbidding you to hesitate for one moment. Hesitancy is evidence of doubt and indecision in your mind, but these ought to be banished by the paternal authority and command. But if this is your state of mind, you are chargeable with ingratitude, not toward a human benefactor and parent, but towards one who has been so kind as not only to pardon your oft-repeated transgressions and delinquencies, but to place you by adoption in his family, and call you his children, and name himself your Father. If any command is to be obeyed at once, this ought to be. As it is binding upon every person who reads the precious Word, and as it is the duty of all to read it, hence, obedience is a duty of immediately binding import upon all. That you are weak and fallible, as stated in the objection, only will make you the more remarkable monuments of saving grace. That you are guilty, only proves you the more directly objects upon which this great and holy work is to be wrought. You will mark this as a general truth, that almost all who do not strive to come up to this command, make this objection. That it is advanced

by so many, is no adequate reason why we, as hearty searchers for truth, should delay long upon it as a valid objection. But it merits attention, because it has ruined so many precious souls, and is retaining many more under its cruel thralldom, who would accept of emancipation. Let us make the only two suppositions that can be made — That Jehovah, in his gospel scheme, contemplates the removal of sin, 1st, In part, 2nd, Wholly, both its guilt, and pollution and power.

The first supposition contains the embodied creed of all partialists. Directly upon this, we may here predicate the following items: 1st, That in no place in the Sacred Scriptures has God intimated it as his pleasure or will to limit either the number or degree of sins to be removed; 2nd, That in no passage in the Prophets is there the most distant hint to a limitation; 3d, That our Savior himself is very express in saying, "The water that I shall give him shall be in him a well of water, springing up into everlasting life;" 4th, Especially in the Lord's prayer, are the terms employed the most general and the most unlimited; 5th, The Evangelists never employ a single qualifying term of limitation; 6th, The primitive Disciples, both from their own writings and the testimony of heathens, it is gleaned, were accustomed to use terms expressive of the entire removal of sin being contemplated by the sacred Scriptures; 7th, That the creeds of modern churches embrace this doctrine as illimitable; 8th, That many in the modern church are daily witnesses to the broadest interpretation of the Holy Scriptures upon this point.

R.

January 25.

For the Guide to Holiness.

SANCTIFICATION—HOW PRESENTED.

MR. EDITOR: — If you think the few thoughts below worth publishing, you may give them a place in the Guide.

In discoursing or writing on the great subject of Sanctification, we should be careful to present it in that light in which our Savior and his Apostles taught it to the churches. High attainments in grace are presented in the 25th of Matthew, where our Savior shows the graces that must be in us, and the good works that must adorn us, in order that we may be accepted at the last day. Now, that which will make us acceptable at the Judgment, should be held forth as that perfection of love to which we may attain in this life. In our Lord's sermon on the mount,

we have the doctrine held forth in different points of view. It consists of sincerity and simplicity, in giving alms, fasting, prayer, conversing, in forgiving our enemies and praying for our persecutors, in laying up treasures in heaven, and seeking the glory of God in all things.

Whoever lives up to the standard set forth in this sermon, is no doubt in possession of that perfect love which casteth out fear, and unites the soul to God. In all the Epistles we find the doctrine of perfection. In the 12th of Romans the Apostle presents the subject in its true light. When the Apostle exhorts us to rejoice evermore, pray without ceasing, and in everything give thanks, he presents a practical view of the great truth.

In the self-denying life of the Apostle Paul, we may see plainly what the doctrine implies. What can give us such exalted views of this doctrine, as the whole career of St. Paul? We do not expect in uninspired men such an elevation of character; but still they may possess the same inward goodness of heart, and pure love to God, as was manifested by this great man. Let us not for a moment think that the standard of Christian perfection is too elevated, as set forth in the life of St. Paul. His words were, "follow me as I follow Christ." We must make a practical use of this sublime truth. We must aim at exemplifying all the precepts of our Savior, and his holy Apostles; for they *taught*, and *lived*, for our instruction; and the best guide to a knowledge of their doctrine, is a careful investigation of their *lives*. It is said of Christ that he was "holy, blameless, and separate from sinners" — that he went about doing good. And the Apostle could say, "for me to live is Christ, and I count not my life dear unto me, that I may win Christ, and be found of him."

How much we need practical illustrations; and then the clearness, and soundness of our teaching, on this great subject, will not appear to be in vain; and it will not be said that the standard of *holy living*, is below the high standard of our doctrine on this question.

We want living examples of holiness, such as were St. Paul and many others, of whom we have read, who were full of good works as well as of faith and the Holy Ghost."

S. W. S.

The more we are disunited from the unnecessary and tangling alliances of this life, the more fully and freely will our minds be directed to the life which is to come. The more we are separated from that which is temporal, the more closely shall we be allied to that which is eternal; the more we are disunited from the creature, the more we shall be united to the Creator.

From the Christian Advocate and Journal.

"GOD IS MY ROCK."

God is my Rock ! Foundation sure
On which I build my faith and hope ;
'Mid earthly tempests still secure,
Exultingly I here look up,
While furious " wind," and beating " rain,"
And sweeping " flood," assail in vain !

God is my Rock ! within whose side
I've found a " cleft," — a safe retreat,
Where 'mid life's woes I ever " hide,"
And find with Him communion sweet,
Till earthly " storms have all passed o'er,"
And I have gained the heavenly shore !

God is my Rock ! When hosts of foes
In dread array my soul surround,
And earth and hell combined oppose,
With all their powers cannot confound,
The eternal " Rock is my defence,"
My " refuge " is Omnipotence !

God is my Rock ! Whence " waters " sweet
In rich profusion ceaseless " flow,"
To cheer me 'mid the oppressive heat,
As through the " wilderness " I go !
O famished ones, come drink with me
These living streams ! so pure ! so free !

God is my Rock ! Beneath whose " shade,"
While wandering in this " weary land,"
Fatigued and faint, my steps have stayed,
And mid the desert's burning sand,
Thus sheltered from the scorching sun,
I've rested till the heat was gone.

God is my Rock ! When wrecked by sin,
And 'whelmed beneath despair's dark wave,
Death claimed me for his prey. O, then,
I saw a hand reached out to save !
And quickly to that Rock it led,
" That Rock that towered above my head ! "

And there I found my hope, my rest,
My peace, my joy, my happy home !
How tranquil my once troubled breast !
And e'en while raging billows foam
In nature's last convulsive shock,
I will exult in God my Rock !

M.

Mount Holly, N. J., January, 1848.

GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 2.

IN the higher states of sanctification, the soul ceases to place limits to God, and to assign him a locality.

To the view of Christians, in the more ordinary or common state of experience, *God is a being afar off*. I think it may be said of them without over-statement, that they scarcely ever think of him, except as a being, not only having a form, but a definite and distant locality. He is *personified*, if we may so express it, in some shape or manifestation of glory, and is always made visible to the "mind's eye" in some place; — as dwelling, for instance, within the walls of the New Jerusalem, as shut up within golden gates, as seated on a lofty white throne of celestial beauty, as surrounded at appropriate distances with guards of angels, and acting as the great administrator, the Minos or Rhadamanthus of the universe. This is the common idea. It is probably well suited to the earlier stages of religious experience. There is not as yet faith enough in the soul to sustain a different and more adequate conception.

2. There is a period, however, in the process of sanctification, when God is gradually withdrawn from this position, and ceases to be either limited or local. At this period, the well-defined and impressive image, which had been present to our thoughts for many years, becomes more and more indistinct, more and more remote from us, until it entirely

disappears. But this withdrawalment of God from a particular locality, which at first is perplexing and trying, is followed by his substitution and re-appearance to the eye of faith, not exclusively in any one place or thing, but in all things and all places ; — in every tree, and plant, and rock, and flower ; in every star, in the wandering moon, in the floating cloud, in the wide and deep sea, — in insects and birds, and the wild beasts of the mountain, — in men, who more than any thing else, bear the image of God ; — and in all events as well as in all things.

3. The idea which we have of God under these circumstances, may be described as a general one, and perhaps as an indistinct or indefinite one. It is necessarily wanting in that clear and definite outline, which characterizes that restricted and inadequate idea of God, which represents him to the mind's eye as having a particular form and a particular place. The true idea, that which reveals him without the limitations of form and place, is indistinct in the sense of being without definite bounds, but not in the sense of its being unreal, and is general without being weakened by its unlimited extent. Without assigning God to any one thing or place, it recognizes him, rejoices in him, and receives him in all. Happy is the man, whose heart is so purified that it is thus brought into unity with a God *universal*.

4. To him who has this deeper insight and this higher unity, God breathes in the vernal zephyr, and shines brightly in the summer's sun ; he sees him moulding and painting the fruits of autumn, and sending the hoar-frosts and piling up the snows of winter ; all inanimate nature is full of him. He sees God also in what is ordinarily called the work of men's hands. It is God that spreads his pillow — it is God that builds his house — it is God that ploughs his fields — it is God that sells for him and buys for him ; — God gives him pain, and sends him joy — smites him when he is sick, and heals him when he gets well. And what God does for himself, he does also for others, and for communities. It is God that builds up and puts down — that makes kings and makes subjects — that builds up one nation and destroys another — that binds the chains of the captive and gives liberty to the free — that makes war and makes peace. All men, and princes, and nations are in his hands like clay in the hands of the potter. His eternal will, which never has changed, and never can change, dashes them to pieces, or fashions them to everlasting life. All things are his, *sin only excepted*, and sin is *sin*, because it is not of God. Whatever is not of God is of the devil — and whatever is of the devil is sin.

5. What blessed results would follow, if all men had that faith which deprives God of form, and displaces him from a particular locality, in order that being without form, he may attach himself to *all forms*, and

that being without place, he may be found present *in all places*. Such a faith, if it would not at once carry us up to the New Jerusalem, would do that which amounts to much the same thing — it would bring the New Jerusalem down to earth, and would expand its golden walls and gates to the limits of the world and of the universe. “And I, John, saw the holy city, New Jerusalem, *coming down from God* out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, *the tabernacle of God is with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.”

6. When the soul is so far advanced as to dislodge God from place and make him, by relieving him from the distinctness of form, God indistinct, in the matter of specific figure, but still real and universal, it finds him and associates with him without the least effort. The order of operation is reversed from what it commonly is. It is not necessary now, in order to fasten our minds upon God, to free them first from worldly attractions. The world and all the objects of the world are made full of God, — and instead of going out of the world to find him, we cannot go any where *without* finding him. Divine communion becomes unspeakably easy.

7. Another remark which may be made in view of this subject, is this — we find here the true remedy of wandering thoughts. The correctness of this remark is involved, to some extent, in what has just been said. In wandering thoughts, the soul separates itself from God, that it may attach itself to some created object. But when its spiritual eye is so cleared that it sees God in all creatures, it is impossible for it to wander in its thoughts, for it not only carries God with it wherever it goes, but it cannot go any where without finding God. How can it wander from that which is universal — and which, in being universal, attaches itself to every object of human perception !

8. We remark again, that the faith which finds God in every thing, necessarily tends to secure forbearance, peace, and love in every thing. In that state of mind we should be led to regard every thing and treat every thing just as God regards and treats it. God lives in the lilies of the field. To God every tree of the mountains is dear, — the cedar of Lebanon, the branching elm, the stately maple, the pine and the fir-tree, as well as the flower. God loves them and rejoices in them, because out of him they are nothing, and in him they are manifestations



of himself. When faith is strong enough to dislodge God from a distant locality, and to replace him *in all things*, then we shall love the trees and flowers as God does; — they will be sacred and dear to us, because they will be full of Him.

God is in every thing that lives; — he lifts the wing of birds, and sings in their songs. There is not a “sparrow that falls to the ground without his notice.” In the Millennium, when all men will be holy, and in being holy will be in harmony with the universal Godhead, who will kill a robin? Who will drive, and worry, and slay the poor hare? or hunt the partridge in the mountains, or the wild duck swimming on the free waters? Our happiness will be united in theirs, because we are all in God. Even the *nest* of the robin and the nest of the sparrow will be sacred, *because God built them*.

And especially there will be peace on earth and good will to *men*. How could a man, for instance, enslave a brother, whatever might be his complexion, if in that brother he saw God? How could a man go to war with his brother, no matter of what name or what nation he might be, if he really believed that God was in that brother? How could we revile the ignorant, or trample upon the weak, or neglect the suffering, or do injustice to any one, if we supposed that God loved them, watched over them, and lived in them? In the Millennium love will be *universal*, because there will be that *faith which makes God universal*; — and there will be no suspicions, no strifes, no battles, no Trafalgars and Waterloos then.

A. K.

For the Guide to Holiness.

## TO A PERSON IN DEEP AFFLICTION.

### EXTRACT OF A LETTER.

“Glorify ye the Lord in the fires.”—ISA. 24 : 15.

“I have heard the slander of many, while they took counsel together against me. False witnesses did rise up: they laid to my charge things that I knew not. They rewarded me evil for good. But I trusted in thee, O Lord; I said thou art my God. Unto thee, O Lord, I lift up my soul. Unto the upright there ariseth light in the darkness.”—PSALMS.

MY DEARLY BELOVED BROTHER: — Wherever our lot may be cast, by the appointment, or *permission* of God — whatever we may be called to do or to *suffer*, trusting in the Lord, we are safe; and for our consolation and joy we hear him saying, “My grace is sufficient for thee; my strength is made perfect in weakness.”

"*Godliness is gain*," — and there is no place on earth where the Christian may gain such rich experience in "the deep things of God," as in the furnace of affliction. Thus, while you "search the Scriptures daily," and give yourself unto prayer, you find for your faith and joy the most animating promises and worthy examples. Now you may have a realization of those "exceeding great and precious promises," whose full lustre cannot be discerned in the sunshine, but only when the sky is overcast with clouds. Then let the dark cloud gather in any part of the moral horizon — let it arise even from the very field of your "labors of love," — that dark cloud has a *light* side for you. *God* is in that dark cloud. \* \* \* \*

"Behind a frowning Providence,  
He hides a smiling face."

Let the chilling winds of adversity blow — let the night of affliction come on — let friends become suspicious, forsake and turn against you and yours — and in the day of your trial let them surround you as a criminal, strive to prove you guilty, and then *pronounce* you so; still, hold fast your *integrity*. The Lord reigns. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Come then the long, dark and stormy night; come calamity and persecution, come all "perils," even to the last and most trying in St. Paul's catalogue — (2 Cor. 11—26,) God still says to his children, as he said to the Jews, when expecting the irruption of the Assyrian, "*Ye shall have a song as in the night*." And through all the journey of "the wilderness," with its duties, trials and sufferings, God says, in answer to the prayer of "his beloved" Moses, "*My presence shall go with thee, and I will give thee rest*."

All history illustrates and confirms this great, sacred truth; that, *in every age of the world God has bestowed his richest blessings upon his children in the furnace of affliction*. Here in the school of affliction, and during the term of special sanctified affliction, the Great Teacher gives to his pupils lessons not to be forgotten; his most important lessons for time and eternity. Now you will hear Jesus saying with an emphasis, "*LEARN OF ME*." And while "sitting at his feet," all absorbed in his heavenly instruction, you shall hear "all the words of his life;" and with your "eyes fastened on him" you shall "bare him witness, and wonder at the gracious words which proceed out of his

mouth." Yea, listening thus intently, you may hear the softest whispers of his spirit, and of his Providence. In this position "all things work together for good to them that love God;" who shall cause even "the *wrath* of man to praise him." "Take heed, therefore, that ye lose nothing that ye have gained, but that ye receive a full reward."

I thank God, that without ceasing, I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears. "I have confidence in you through the Lord, that ye will be none otherwise minded," — that you will not "be swallowed up with overmuch sorrow;" but remember, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Now, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," — but, "Rejoicing in hope; patient in tribulation; continuing instant in prayer;" you will receive with "meekness of wisdom" the holy tuition of suffering, and lose not one of the *golden blessings of the furnace*.

JEREMIAH.

For the Guide to Holiness.

## JOY IN HOLINESS.

WE often hear it said, and with great propriety, too, that without holiness no man shall see the Lord; but persons too generally, we think, confine their ideas on the subject to the sight of him, without a dimming veil, that shall be enjoyed by the redeemed in heaven. Has the reader considered the degree of holy nearness to God that holiness brings its possessor into? has he thought of the sweet, but sacred and solemn intimacy with Jehovah that such an one enjoys? has he thought of the import of these words, "I and my Father will come, and make our abode with him;" "I will pray the Father, and he will send you another Comforter, that he may abide with you for ever;" "I will love him, and will manifest myself unto him?" O, these are sweet words to the Christian who wants to centre fully in Christ, for they give him much to plead at the throne of grace, and much to expect while pass-

ing through this vale of tears—this valley of Baca! Very precious indeed are the manifestations of himself, which Jehovah makes to the mind and heart of the Christian who lives in a state of daily consecration to God. Blessed state of Christian experience, to enjoy communion with the ever-blessed Trinity! When Jesus comes and takes entire possession of the heart, when he has bound the strong man armed and cast him out, the clamor of self ceases, and the heart calmly reposes in the will of God. Oh! how do such see him in all things! In all the means of grace, they see him who is the end. In all the works of his hands, they see him so fully that they are ready to exclaim,

The smallest pin in nature's frame,  
Marks out some letter of his name;  
There 's not a spot, or low, or high,  
Around the earth, across the sky,  
Where the creator has not trod,  
And left the footsteps of a God!

They see him as the sovereign of the Universe, putting down one, and setting up another. They see him in all their own affairs; and though they may not see why he does certain things, or suffers them to be done, they remember that here they see but in part, and can very confidently trust him with what they do not see. Perfect love implies perfect faith, (for we cannot perfectly love a being in whom we have not perfect confidence,) and faith is "the evidence of things not seen." But O! in what forms of love does he reveal himself to the heart, in his communings with his faithful followers? With what unutterable sweetness do his accents fall on the believer's ear, when he says, I am thy all!—how rich are the consolations on which the believer feasts when God comes in to sup with him!—how pure is his enjoyment in God when it is unmixed with self-seeking. But for whom is this blessedness reserved? Surely, not for those who will compromise with the world. The language of Jehovah is, "Come out from among them, and be ye separate and I will receive you." The heart is not in a fit state for communion with God, when it is panting after earth's trifles, or intoxicated with giddy mirth. Such an one does not desire to come very near to God; he rather shrinks back abashed, while the true Christian sees the way into the Holiest open, and Jesus Christ his High Priest entered; and he loves to draw near and commune with God at the mercy seat; and did angels hover over the Jewish mercy seat, and desire to look into the mystery profound, so he feels that "angels hover round him—wondering at the love that crowned him; glad to join the holy song," in which the effusions of his heart find vent.

But this state is reserved for those alone, who make an unreserved dedication of all to God, holding themselves in readiness to come at his call to whatever he may choose to appoint them; not asking him whether he will lead them to suffering or ease, to poverty or riches, to honor or dishonor; only desiring that he would choose for them. Whatever they can enjoy in Christ, and he gives them, they thankfully receive; but what they cannot enjoy in Christ they do not desire. They do not even decide for themselves what they can enjoy in Christ, lest they should be mistaken; but their language is, Choose thou for me, blessed Lord, in all things! And is not all this perfectly rational? Who can choose with such wisdom as he? Who has so strong a claim upon them as he? O, that the world of professors knew the folly of trusting to their own hearts in anything, and the value, and safety of committing all, without reserve, to him who is too wise to err, and too good to be unkind! What a noble barter does he make who gives up all to God—who exchanges sin for holiness! He has perfect peace, for the war of passions; sweet repose in the Divine will, for the turbulent clamors of self-will; the rest of faith, for the doubts and fears of unbelief; Communion with God here, and a bright prospect of immortality and eternal life in heaven, for the poor, perishing bubbles of earth, that when you catch them burst.

"Who is as the Christian wise?  
He has naught, for all is given;  
Buys the pearl of greatest price;  
Nobly barter earth for heaven."

Reader, have you made this noble barter? If not, will you make it now? O, for more of the spirit of self-consecration! J. A. S.

For the Guide to Holiness.

### THOU SHALT NOT TEMPT THE LORD THY GOD.

Many sincere Christians often tempt God. They place themselves in circumstances where they seem to need a special manifestation of God's power, and then presumptuously call for it, with a determination to doubt God's goodness unless he grant it. They seem to expect that God will violate his own laws, and prove himself a fickle being, for their good.

Notice the example given us in the fourth chapter of Matthew.

Christ was on a pinnacle of the temple. Satan said, Cast thyself down, for it is written, "His angels shall hold thee up, lest thou dash thy foot against a stone." Had Christ yielded to this, would he have been protected from injury? No. There was no reason why he should throw himself from the temple. He was able to retire safely, without special aid from angels, and God never works miracles unnecessarily.

A Christian brother remains at home on the Sabbath, neglecting public worship, and prays for the Sabbath blessing, and an advancement towards heaven. Will he obtain it? No. Thou shalt not tempt the Lord thy God. He has instituted a church and its ordinances, and how can you presumptuously expect that God will directly confer upon you what he intends to confer through the use of proper means?

A mother prays for a blessing upon her child—for health, for convicting, and converting, and sanctifying grace. She tries to pray with faith and spirit—but is it granted? No. She is tempting God. She does not use the means. She does not converse with the child; she does not regulate the habits of the child, according to those rules which are necessary for the attainment of the desired blessings.

A minister enters the pulpit, having neglected abundant opportunity to make preparation, selects a text, and prays that the Spirit may reveal to him the depth of its meaning, and give him utterance, and convict and convert under his ministry. But is it granted? Alas! no. Like the wicked and adulterous generation, he is seeking a sign. No one who can study, has any more reason to expect knowledge without it, than he has to expect nourishment without food.

But will not God ever grant great blessings without the use of means? Are there no special providences? Doubtless there are. But it is where the proper means are either unknown, or could not be performed.

No, my readers. The Spirit will do its work, but you must do yours. Unless Paul plant, and Apollos water, God will not give the increase. First lay yourselves upon the altar that sanctifieth the gift, and his promises will prove true. "Thou shalt not tempt the Lord thy God."

H.

It is good to take up and to bear the cross, whatever it may be, which God sees fit to impose. But it is not good and not safe to make crosses of our own; and, by an act of our own choice, to impose upon ourselves burdens which God does not require, and does not authorize. Such a course always implies either a faith too weak or a will too strong; either a fear to trust God's way or a desire to have our own way.

From the Northern Christian Advocate.

## HOLINESS THE STRENGTH OF THE CHURCH.

HOLINESS is a term we love. Applied to God, it embraces the infinite perfection of his moral nature. Applied to man, it embraces the finite perfection of *his* moral nature. The former is absolute perfection, and is measured only by itself. The latter is relative perfection, and is bounded by the nature of man, and the character of the world in which he lives. In my garden is a rose in full and perfect bloom. Every leaf is entirely unfolded, and upon its bosom sleeps a rich and beautiful tint. I call it a perfect rose, and do not misname it. In my house is a lute, made by a skillful artist, and of the best material. It has laid unused for years, and is now covered with dust. Some of the strings are broken, and others are much corroded, and it is all out of tune and will give no music. I give it back to the artist to be refitted. He removes the dust and corrosion, replaces all that is unsound by what is sound, re-tunes it, and now its tones are rich and melodious, and it is full of sweetest music. I call it a perfect lute, and all agree with me. So, when a soul is entirely given up to the great Artist, who is Jesus, he refits and new fashions it, removes whatever is impure and unholy, and replaces it by what is pure and holy; sets its "thousand strings" in perfect unison, and now its music cannot be very unlike in kind, to that among the angels, nor its perfection very dissimilar in quality to that in heaven. Such a soul is holy, because it is cleansed from all unrighteousness, and loves God supremely, and its neighbor as itself; and it possesses a perfection, which, in degree, is that of earth, and in kind, is that of heaven. Indeed, *love* is the sum of all holiness, whether it be found in heaven or upon earth. A soul *full* of love, has the image and likeness of God, and in its moral nature is perfect, whether it belongs to an angel or a man. Love gives perfection to moral nature, whatever be its capacity or wherever it may be found in the chain of intelligences, reaching from the smallest finite to the boundless infinite. But the moral capacity of the human soul can never become infinite, and hence, its perfection must ever be finite.

Though we love to think and talk of holiness, our present purpose leads us to look at its consequences. These, when they are all united in a Christian body, give to that body unrivalled moral strength and religious power. So long as it possesses them entire, there can be no ground for fear. It is invincible, and *will for ever* conquer. There is



no need of very great numbers, for two can vanquish "ten thousand." There is no need of very great learning, for the foolish can confound the wise. There is no need of very great wealth, for the wealthy are generally the weakest. A leading consequent of holiness is a deep and soul-stirring interest in the conversion of the world. This interest is not like a single drop of water, but it is like the wide ocean, full. It is not like a feebly twinkling star, but like the sun in its burning strength. It is not like the little rivulet that meanders its course along, but it is like the deep, broad river, that moves on in its power and sweeps every barrier before it. It is not the last and feeblest emotion of the heart, but the first and mightiest impulse of the soul. Holiness makes this the Alpha of the Christian's being. But how frequently is this order inverted. The Alpha takes the place of the Omega, and *secular interest* becomes the deity of the soul. What an antagonism between these two interests! How unlike they are! As much so as the lamb and the lion — as the dove and the vulture — as heaven and earth. If action be the criterion of judgment, how extensive the dominion of secular interest! How it rules in the hearts of thousands who call themselves Christians! They are fully satisfied if they feel the smallest possible interest in the conversion of souls. It is frequently said, "I am glad I feel *any* interest in the cause of Christ." How this must sound in heaven! How such a record will make their hearts bleed in the day of judgment, if it is not previously erased. Contrast this with the declaration of the apostle: "If any man have not the spirit of Christ, he is none of his." Now, whatever else this spirit may signify, it is certain that it implies a strong and unparalleled interest in the success of his mission — an interest superseding and out-rivaling every other, and that it cannot exist without it. Take this from the "spirit of Christ," and it is no longer *his* spirit. How can any pretended Christian be satisfied until this interest occupies the *throne* of the soul, and all secular interests worship at its shrine. Look at the destinies involved in the success of this kingdom. Countless myriads of souls are at stake. Their endless bliss or woe is pending. If there was but a single soul in the hazard, its redemption would be worth ages of labor and toil. Measure the existence of this single soul, and then increase the number beyond the power of figures, and there is embraced innumerable, infinite destinies. How deeply we ought to feel for their redemption! We might ask an angel to *feel* for us, but his powers would be over-taxed. Gethsemane has left the only record of the crushing power of these destinies. The soul that felt them was of unlimited powers, and yet its agony was "great drops of blood." Now this intense, thrilling interest in the conversion of souls, is the

legitimate product of holiness, and cannot be maintained without it. There may be occasional out-bursts of this feeling, where the soul is not entirely the Lord's, but they generally betoken intervals of darkness.

Now the success of every great enterprise is very much determined by the amount of interest felt in the bosoms of those who are engaged in it. If the interest be small, there will be little effort. If it be great, there will be powerful effort. Such effort originates in *soul-devotion*, and is the almost certain precursor of victory. Every body that moves must have a propelling force, and the rapidity of its motion will generally be measured by the amount of force, and the skill of application, where the obstructions are equal. In bodies where mind moves, this force is the interest felt, for it is this that moves the soul to action. The strength of a Christian body, then, so far as it would accomplish the grand object of all Christianity, the conversion of the world, depends upon the interest felt at this point; and the strength of this interest being determined by the amount of religion enjoyed, holiness will ensure the greatest possible strength. 'The universal prayer, then, should be, Lord, "cleanse us from *all* unrighteousness," and give the *power* of sanctifying grace.

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For the Guide to Holiness.

EXTRACT FROM A PRIVATE LETTER.

The following was not designed for publication, but we trust the author will pardon the liberty which is taken, for the sake of our readers. It is mainly on the subject of

SPECIFIC CONFESSION.

COOPERSTOWN, 28th March, 1848.

DEAR FRIENDS :—I am much impressed with the importance of a *specific experience* and of *specific statements*, on the subject of perfect love. I say a *specific experience*, for many persons seem capable of enjoying themselves tolerably in religion, while there is at the same time some lack of instant spiritual industry, some tolerance of self, some sinking back from Christ. These things indulged, soon induce a state of uncertainty, as to our real measure of grace; and this continuing, will ripen into unbelief, followed by positive sin. *Habitual specific profes-*

sion of perfect love, is an excellent means of keeping out of this maze of perplexing uncertainty. It induces a habit of rigid self-scrutiny, well adapted to detect and repel the slightest embryo of iniquity from the heart. It commits us before the church and the world; and thus throws a powerful guard around the soul. It brings peculiar glory to the Redeemer, by presenting an actual fulfilment of the promise, "He shall save his people from their sins." It greatly encourages seekers of this great salvation to press after it, and is often the immediate occasion of their finding it.

It is particularly important that *ministers* should be specific in their professions of full salvation. We *must preach* holiness. We cannot keep peace with our consciences, we cannot fulfil our ordination vows, without this. But, what does it avail to preach holiness, if, at the same time, we coldly tell our people, after pressing the subject upon their attention and faith, "I do not myself enjoy it." Does not the good Shepherd "*go before,*" the sheep, and "*lead them out?*" Is it not the *order* of God that the gospel minister shall himself be "an example of the believers, in word, in conversation, in doctrine, in charity, in spirit, in faith, in purity?" Does not God, *for the good of the whole church*, give to the preacher of Christ, the privilege of enjoying, *if he will*, more of the light and power of salvation in his soul, than any of his flock? And does not the Holy Ghost himself teach the people to look to us as examples? In accordance with this view, is it not generally found, that when the minister refuses to come up to his high privilege in Christ, and to bear a *specific testimony* of full salvation for himself, there is little pressing after it among the people? O my brethren of the pulpit! How many among our flocks are restrained, in their ardent desires to be filled with the Spirit, by the chilling temptation — "Why, you are too fast!" — "You are presumptuous!" "Even your *minister* does not pretend to such high things!" Thus, if we will not do our duty, Satan will make of us,—who are ordained and called of God, to lead and preserve, and feed the flock,—dreadful stumbling blocks in their path to life. O, it is either a most glorious, or a most dreadful thing to be a gospel minister!

But, with respect to this specific testimony; it does not do to say, merely, "I feel happy in God to-day," or "I intend to serve God all my days," or, "My soul enjoys present peace," or the like; but something equivalent to—"The blood of Jesus cleanseth,"—cleanseth *fully*—cleanseth *now*—cleanseth *me*. The *objections* to a specific avowal are specious and many. "*I dislike high-sounding professions,*" seems to be the Goliath of the host, and I beg to go out against him, with my

sling, and a few stones from the brook of truth. The first I throw, is this: "Neither do men light a candle and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house." And is God less wise than men are? that he should light the precious candle of perfect love in our hearts to be hid. "Ye are," says he, "the light of the world;" that is, ye are to the moral and spiritual world, in some sense, what the sun is to the physical. And what if the sun were to refuse to shine? Would he not, by that refusal, *cease to be a sun*? And do not thousands lose that light they refuse to shed in the same way?

The second stone I propose to throw at this Goliath, is, "Ye are my witnesses." And what is it but *specific testimony* from a witness that weighs with a jury? We want to hear a witness say, not — "I suppose," — "I mistrust," — "I surmise," — "I am rather inclined to think," &c., but specifically, "I was there," "I saw," "I heard," "I know it for myself," "*It was thus and thus.*" If a witness be called to testify *for us*, how odious does he make himself to us, by a hesitating, round-about, two-sided, dubious testimony, equally capable of either of several constructions? And is it likely that such kind of testimony is more pleasing to God than to us?

We are God's witnesses, and it is our fortune to be called to the stand at a time when there is a great slander-suit pending between our Savior and half-hearted professors, who have slandered our Master by saying, "The Lord was not able to bring them into the land which he promised them." Here we are, on the stand, to testify in this suit; and What shall we say? Speak, Christian, in God's name *speak plain*, for hell turns pale when a witness for God rises. What shall we say? Shall we gladden infernals, discourage the church, and send a thrill of agony to the very heart of our Redeemer by a faint, wavering, pointless recital of misgivings and griefs; or, shall we answer all the false philosophy and high-sounding arguments of the times, by the unequivocal avowal, "*Jesus saves!*" "Glory to the Lamb! The world is overcome by the blood of the Lamb!"

Hoping that these two stones may have entered the forehead of the mighty Philistine, and felled him to the earth, I beg to despatch him with the sword of the Spirit thus: — "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." This is the first blow. The second blow is, "Whosoever therefore shall be ashamed of me *and of my words*, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his father, with the holy angels."

The third blow is — “With the heart man believeth unto righteousness, and with the mouth *confession is made unto salvation.*” How is this? Why, a poor man comes to you to ask alms, and to his astonishment you give him ten dollars! Now it happens that many persons have questioned either your ability or your willingness to give. He, whom you have relieved, goes abroad among your neighbors, and instead of refuting the slander, seconds it by a substantial *denial* of having received any thing at your hands. His *real* reason for doing so, very probably is, that he wishes still to be regarded as *worth nothing*; and so *escape taxation*; but, if you ask him to *name* his reason, he will be apt to tell you that he *dislikes high sounding professions!* and that he has been disgusted often by seeing people, worth nothing, professing to be rich, &c. But, whatever the reason may have been, it is evident his silence *under the circumstances* is a species of *detraction of your character*, and you will not fail so to regard it. He, of course, subjects himself to the loss of your favor, and to the recall of your bounty. *This is the very point of the passage — confession unto salvation.* The subject is supposed to have been saved before. — “With the heart he believed unto righteousness.” What remains is, that the salvation actually received be confessed, and this it must be or be forfeited. Deny God’s work, and he will cease to work. Confess salvation, and you shall continue to have salvation. “Whoso offereth praise glorifieth me.” “God *inhabite*th the praises of Israel.” *He lives, he dwells* in the shout of victory that rises from the church. “Let the inhabitants of the Rock sing, let them shout from the top of the mountains.” Doubtless the subject of a *specific confession* of the blessing of perfect love is adjudged one of the *small points* of the doctrine and practice of holiness. And so is the point of every wedge small and potent on that very account. This want of *definite living*, and *definite confession*, is the point of that wedge which Satan has driven, in thousands of instances, between the soul and the Savior; separating from him, at first, by scarcely a perceptible distance, but gradually robbing the soul of its light and power, weakening faith, bringing first twilight and then darkness, till, soon, palpable sin, both of heart and life, give unequivocal evidence that all is lost. *Thousands have fallen here.* The enemy must be rooted from this strong hold. For this work, firmness, courage and constancy, are eminently requisite, and few expedients are more powerful for putting to flight the accuser of the brethren, by a holy soul, whatever its present frame may be as to joy or sorrow, than a *fearless declaration* of full and present salvation. “And I heard a loud voice, saying in heaven, now is come salvation, and strength, and the

kingdom of our God, and the power of his Christ, for the accuser of our brethren is come down, which accused them before God day and night. And they *overcame* him by the blood of the Lamb, and by *the word of their testimony.*" * * * B. W. G.

For the Guide to Holiness.

"GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL."

BROTHER KING :—I have been, of late, much impressed with the above passage of Holy Scripture, as giving a contrast of what might be said of man in his fallen state. Of him in this state it may be said, he is *darkness*, and in him is no *light* at all ; and he is never light, or enlightened, only in proportion as he is elevated, morally and mentally, by the gospel of Jesus Christ.

And this is the leading thought in my mind, that our light as Christians, both mental and moral, other things being equal, is in proportion to our personal holiness. In this connection, the term *light* commends itself to my mind in its broad sense, as being not only that which emits light, but which has light in itself. God is light, for "God is love." Love is easily understood. To us there may be darkness in the counsels of our God, as to the mode of expressing his love, because of our inability to see afar off, as he sees ; but so far as we *can* see, we are impressed only by the exhibition of the tenderest care for our present and future interest.

There are things which he permits us to suffer, the reason for which permission we could not understand,—which would make it appear that in some sense there is darkness in God,—were it not that we know he is training us for *eternity*. It is not for our training in this life only, that we are called to be Christian sufferers ; though there may be indeed high purposes here, in the preparation for which our heavenly Father sees that we need severe suffering. In permitting it to come upon us, he means our greatest ultimate good ; though the immediate instruments of it may be seeking our destruction. "Ye meant it for evil, but God meant it for good," said Joseph to his brethren.

Here, then, on God's part, is light, but on man's part, darkness. Man is dark, for he lacks love ; love to his God, and love to his brother, or neighbor.

When the human heart is in part only under the influence of Divine love, it is only in part enlightened ; it has but in part regained the lost image of its maker ; that image, the prominent features of which are love and light. When he judges his fellow man, or his brother, he does not see him clearly, he is very likely

to judge him falsely, because he lacks the love which would make him look upon another as he would wish another to look upon him in like circumstances. He does not consider the position in which another is placed, as he would consider it, were he placed in the same himself.

It may be said that man in his present state is intellectually unable to do this. In some points he may be. But the failure is more in a lack of love than of knowledge. A strong and heavenly love for another's interest will lead to very correct views of him and his conduct. Heavenly love—the love which comes from God—is rational, is candid. Holy or heavenly love gives origin to a sacred invention, in the use of the right means to obtain correct views.

There is a truly philosophical process in love's leading to light. Love puts the *best* construction on *all it sees and hears*. It looks attentively and kindly upon the accused, tearing away the veil which the hands of prejudice are ready to draw over its eyes.

O, who loves his neighbor as himself? Who, when he sees his brother in difficulty, would try as hard for his deliverance as he would wish his brother to try for him, were he in like case?—Thank God! I believe there are some in this lower world, as dark as it is, who would do it; who *really do it*. And it is so, because in some hearts the love of God is perfected.

They are as candid, as cautious, as lenient in judging, as they would wish another to be upon them. And if on either side they err, on account of the darkness of the intellect, it is in favor of, and not against the accused; for love always believes good, or hopes good, where it can see no positive evidence of evil. In men, we see all degrees of darkness; from the black darkness of prejudice and passion, to the twilight state of indifference, and faint, uncertain interest. But "*God is light, and in him is no darkness at all.*" He judges righteously; he pities his suffering ones, who suffer the unjust judgment of their fellow creatures, and he will be their defence in due time.

March, 1848.

A STUDENT.

OUR PAST AND FUTURE.

HERE, beloved in the Lord, we close the labors and responsibilities of another year. And this consideration has led us to reflections on the past.

It is now nine years since we commenced the publication of this work, designed, and, as we believed, well calculated to spread Scriptural Holiness in the church of God.

It was far from our original purpose to assume editorial responsibilities. Other cares and other duties filled the hand and heart; but the joys of full salvation were sweet, so we were willing, yea, desirous to improve the facilities we then enjoyed for conducting famishing souls to the fountain of living waters. A periodical, devoted entirely to the subject of Sanctification, was unknown; the success of such an one was uncertain: some judicious brethren in the church thought the undertaking hazardous. But without a hope of pecuniary benefit, we resolved on an experiment for one year.

A venerable father in the ministry, a ready and able writer, an ardent lover of the cause — a man whose praise was in all the churches — was engaged as editor; but before the issue of the first number, a paralyzing hand was upon him, laying low the physical powers, and making awful waste of the mental, though to the praise of divine grace be it said, the spiritual man was preserved in his integrity and comeliness. Our friend had become unable to his undertaking, even in the preparation of the first number, and he was soon obliged to entirely abandon the service. In this way a responsibility was providentially imposed upon us, which we should not have voluntarily assumed; and this is our apology for ever having undertaken the editorial management of a work on holiness; for to us the charge is awful, approximating to the duty of entering the Holy of Holies, where none but the High Priest might go, and there to be alone with God.

We have, however, been greatly relieved by the faithfulness and efficiency of others. The work of writing has been taken from our hands, so that our principal responsibility has been to select from the productions of others, to guard the truth, to exclude error, and to determine what would be the most profitable for the mass of our readers.

In our correspondents we have been exceedingly favored. God has given us friends, such as would honor the doctrine, benefit the church, and bring glory to his own blessed name and cause. We have had men learned in the oracles of truth, to make visible and plain the requirements of heaven and the privileges of the church; we have had our philosophers to explain the economy of grace and the workings of the Divine Spirit upon the human; we have had our Deborahs and our Davids, who, with poetic genius fired from the mount of God, and breathing the inspiration of heaven, have led us, in sweet and lofty strains, to the contemplation of our Savior, the richness of his grace, and the beauty of holiness. And we have also had a cloud of witnesses, testifying to the all-cleansing power of the blood of the Lamb, and the faithfulness of their covenant-keeping God.

That there has been a diversity of talent and accomplishment dis-

played on our pages has been evident to all; for while we might safely challenge the critic's most profound observation on some of our writers, we have admitted others, uneducated and unaccustomed to teaching or writing for the press, whose productions, unadorned, save by good sense and heavenly spirit, were admitted for the happy impressions they would make, and that, regardless of the sensitiveness of the worldly wise.

It has afforded us great pleasure to know that the Guide has given general satisfaction, and has been highly approved by many whose opinions we most respect. In some instances it has been said, that the Guide was not so interesting as formerly. If such a remark had been made on any article by the editor, it would have been treated with great deference, but as it was more a criticism on our correspondents, for we have never written extensively, we have inclined to adhere to our own opinion, that the reading matter of the Guide has never deteriorated. And such, we are happy to state, is the opinion of early, confidential, and judicious friends. We are satisfied that the Guide has *increased* in interest, as it has very much in patronage. We cannot, however, expect all to think alike. One would have more of a certain description of articles, and another less; one objects to an article, and another is exceedingly pleased with it. In one instance a prominent Methodist charged the Guide with heresy on an extract from Wesley. We, however, thought Mr. Wesley good authority, and so did the good brother when he learned the source of the extract.

We are far from supposing that we may not err in our judgment as to the propriety of some things, and we only mean to intimate that some of our readers and critics are under the same liability. We have, however, this advantage — we have, and we improve the opportunity, of consulting many in whom our readers would place the most implicit confidence. In connection with the above remark, we ought to acknowledge that fault-finding is hardly chargeable upon any of our readers. Suggestions are made in kindness. We are obliged for them; by many of them we have been benefitted: if others have not been improved, they have been kindly received and duly considered.

A review of the past is a source of gratification, for which we give the glory to God for his abounding grace, and greet our correspondents with many thanks for their efficient service. The Guide has been useful. We have heard of many, east, west, north and south, who have been enlightened and sanctified through its instrumentality. It has been with the Bible, a closet companion. It has been a favorite in the circles of the more pious. It has been a preacher of humility in the

mansions of the rich. It has pointed the poor to riches in Christ. It has been a lighthouse to the mariner upon the deep. It has visited the Missionary Stations upon our different continents and of different denominations, and by some of the missionaries been hailed as a messenger of light and truth. It has been handed from one to another, and sent from station to station among them as the herald of glad tidings, and its instrumentality has resulted with some of them in the joys of a full salvation.

These considerations lead us to continue our efforts. We doubt not they will encourage our faithful friends to constant zeal in furnishing thoughts and words that shall breathe and burn, as they make their impressions upon our readers. And is it not a *privilege* to write for the Guide? Every sentiment uttered here is a lesson to thousands, and that, not to the careless, but to the thoughtful; generally to the sincere inquirer after truth and righteousness. It will be read and have its influence on many who stand in the sacred desk to reveal the provisions of grace to a perishing world; it will strengthen the hands and encourage the hearts of God's people in their labors of love, for it will lead them to the fountain of strength and of glory. It will travel the whole circuit of the sun, shedding a ray here and a beam there, which shall never fade away, but shall expand and brighten till our Father shall bring his church to the enjoyment of eternal day.

Dear reader, as we have already intimated, we do not this work for the pecuniary consideration; we have a higher and a holier motive; yet that consideration is a necessary part of our operation. We need your continued patronage; we need your aid in procuring other subscribers and readers. For our sake, for the good of souls, and for the glory of God, we ask your sympathies, your cooperation, and your prayers. And most sincerely will we "bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant unto you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

